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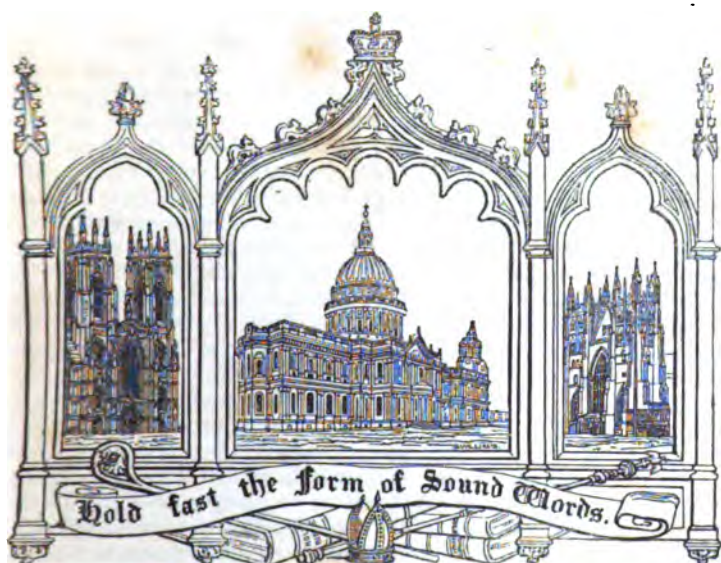
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THE
CHRISTIAN'S MONTHLY MAGAZINE

AND
UNIVERSAL REVIEW:

A BIBLICAL, ECCLESIASTICAL, EDUCATIONAL, AND LITERARY
RECORD AND MISCELLANY.



VOL. I.
JANUARY TO JUNE.



LONDON: SIMPKIN, MARSHALL, & CO.

1844.

LONDON:
D. Cahn, Printer, 6, Exmouth Street, and 19, Gurnault Place, Clerkenwell.

P R E F A C E.

IN presenting this our First Volume to the public in a complete form, it is incumbent upon us, while supported by the encouragement of the many, to admit the objections of the few. We confess, with pain, that we have had difficulties to contend with, and at times have fallen short of the high mark at which we aimed; but as the former are rapidly disappearing, the latter will be more certainly attainable. Notwithstanding much care and caution, mistakes have occasionally occurred, which we sincerely deplore. We have, however, the satisfaction of knowing, that, in a prayerful and a truthful spirit, we have earnestly and faithfully endeavoured to maintain the great principles which we set before ourselves in support of that pure form of Religion, of which the Protestant Church of England, in her Articles and Ordinances, is the conservator and the witness, and of being assured by many of our friends of their continued co-operation and hearty good wishes. We trust that, as we proceed, we shall become more ready in the mere editorial portion of our task, and avoid those defects and irregularities which our inexperience or possible inadvertence may have produced. On one occasion, we have been specially misunderstood. We find, for instance, that although, when we published the Declaration of Clergy and Laity (No. 3), we expressed ourselves as not committed to the said Declaration, yet that we did it so vaguely as to leave an idea in the minds of many of our friends that we fully approved of that Protest. We have explained ourselves at some length on the subject in the First Number of the New Volume, to which which we beg to refer our readers, and we hope satisfactorily.

In all our future proceedings we shall be guided, we trust, by the same great principles on which we started—our object, the maintenance of Catholic Truth as taught by the Church of England, with the countenance and under the special warrant of Holy Scripture, against the attacks of every enemy, whether masked under a false reverence for antiquity and Catholic consent, or disguising the outbreaks of an uncontrolled will and unsubmissive heart under the specious garb of Christian liberty. We shall be ever anxious to disseminate the principles of Biblical and Anglican Truth, recommending and defending them by every means in our power, trusting that God will ever maintain His own. But, at the same time that we put implicit confidence on the innate power of Truth

as being of God, we shall not shrink from the ever invidious task of exposing from time to time the spread of error and the devices of Satan, whether within or without the Church; and, while we strive, "as far as in us lies," to live peaceably with all men," we shall not hesitate to denounce, in terms as strong as are compatible with a genuine Christian charity, that spirit of formalism and Romish error and superstition which we have too painful reason to believe has crept into the Church, and which will, if it be there fostered, like the serpent at the domestic hearth, eventually bring desolation and woe.

If we have been thought by any occasionally to have expressed ourselves too strongly, or even harshly, against those who are introducing a spirit so dangerous within the walls of our Zion, let them reflect on the imminence and fatal character of the danger, if it be real, as we think we have ample means of showing. We bid them look well at her tottering bulwarks and her shelving banks, and bear with us, if in our zeal, we have sharpened our weapons too finely in their defence. In boldly denouncing what we believe to be error, it is and ever will be our endeavour, as it is our desire, to confine ourselves strictly within the bounds of temperate language and of Christian charity.

In conclusion, we have to thank those (and they have been neither few nor unimportant) who have so kindly lent their aid to our infant undertaking; and to trust that they will continue to afford us that valuable assistance without which we must inevitably fail; while we, for our part, pledge ourselves to fight manfully and earnestly, and, we humbly trust, in a Christian spirit, the battle of sound Anglican Christianity against the dangerous doctrines and doubtful assurances put forth by either extreme of opinion, for the good of our fellows, and the honour of our God.

THE
CHRISTIAN'S MONTHLY MAGAZINE
AND
UNIVERSAL REVIEW.

I. THEOLOGY AND PHILOSOPHY.

SECRET HISTORY OF TRACTARIANISM.*

PART I.

RELIGION and learning revived simultaneously. Both contributed to that ecclesiastical reformation which protested against the corruptions of the papacy. Unwilling to part with these corruptions, because of the profit connected with them, Rome in her turn was compelled, for their maintenance, to protest also. There was, however, no abuse that it was politic for her to protest against in the Church of the Reformation; and she was by the attempt, therefore, necessarily placed in a false position, and seduced into a negative attitude. This she could not take without sacrificing, in the same proportion, her catholicity; nor was it long ere she perceived that she had suffered serious loss, and endeavoured at RE-ACTION. The neglect of learning had tended to her degradation. She reasonably thought that a renewed attention to it would promote her re-establishment. She proceeded to create a learned class devoted to her interests. The efforts of the Jesuits towards this purpose were of a most extraordinary character, and their progress was remarkable for rapidity and extent. In the year 1551 they had not yet any fixed position in Germany; in 1556 they had extended over Bavaria and the Tyrol, Franconia and Swabia, a great part of Rhineland and Austria, and penetrated into Hungary, Bohemia, and Moravia. In five years more their services were recognised by papal nuncios, as of great importance to the holy see. Their labours were, above all, devoted to the universities; they were ambitious of rivalling the fame of those of the Protestants. Accordingly, they

* A Narrative of Events connected with the Publication of the "Tracts for the Times," with Reflections on existing Tendencies to Romanism, and also the present Duty and Prospects of Members of the Church. By the Rev. William Palmer, M.A., of Worcester College, Oxford. Parker, Oxford; Burns, London.

zealously prosecuted the study of ancient languages, and many Jesuit teachers emulated the merit of the restorers of classical learning. Neither did they neglect science; but their principal attention was paid to theological discipline and scholastic education.

In these facts we can easily enough recognise the IDEA designed for the basis of RE-ACTION. With more or less of success, at sundry times and in divers places, by various means and by different persons of contrary persuasions, the same policy has been continuously promoted. Nor have the more subtle forms of promoting it been disregarded. The minds of individual Protestants have been unconsciously influenced by conversation and familiar intercourse. The topic of the inherent catholicity of the church has, on such occasions, been insidiously dwelt upon; and the Protestantism (in a negative sense) of the Reformed churches quietly assumed. The patient listener has thus been taught to regret the separation of the Anglican Church from the Roman, and to sigh for their re-union. Romanist believers have thus been created in the bosom of Protestant communities, and bearing Protestant denominations. Superior minds, such as Coleridge, Wordsworth, and Southey, also, have rightly and reasonably desired an increase of catholicity, and lamented the want or deficiency of it in all churches, and particularly in the Church of Rome. They felt commiseration for the abuse of a power so extensive and important, and wished that it had been, and might be, properly directed. Their desire was mistaken as confirmatory of the pro-Romanist tendency, though in itself of an opposite character; and in this manner the subject became confused, and the question perplexed. Nor must it be forgotten that learning, unequivocally profound and acute, and logical argument of approved subtlety and rigour, have been brought to bear on the side of the Marian heresy, and have produced conviction where not sufficiently antagonised, either by a similar amount of acquirement or dialectic skill. At length, both among the clergy and laity in the universities and Church of England, there were, and are, unfortunately, to be found professors, and teachers, and students, holding principles opposed to those of the Reformation, while subsisting on Protestant revenues, or participating in Protestant privileges. And, finally, a confessed—nay, proudly acknowledged, Conspiracy was organised and carried out by means of a series of publications, professedly designed for the enforcement of theological and ecclesiastical discipline, in order to lead to the desired re-action, the basis of which was laid at so early a stage in the history of the Reformation. The purpose of the “Tracts for the Times,” even when not openly declared, was always sufficiently transparent, and, with some occasional evasions, attributable to their Jesuitical spirit, generally avowed. To “*unprotestantise* the Church of England,” and to induce her to “recede more and more from the principles, if any, of the Reformation,” were the uniform tendencies of the series.

The means thus adopted are so similar to those described by Ranké, as employed in the sixteenth century, that we must be allowed to pre-

sent our readers with his account of the First Jesuit Schools in Germany, established for effecting a Counter-Reformation :—

“ The Jesuits lectured with the greatest industry, even during the holidays : they renewed the practice of disputation ; without which, as they said, all instruction was a dead letter. Their disputations, which were held in public, were conducted with dignity and decorum, were full of matter, and the most brilliant that had ever been witnessed. In Ingoldstadt they soon persuaded themselves that they had made such good speed, that the university would compete with any other in Germany, at least in the faculty of theology. Ingoldstadt acquired, though in an opposite direction, an influence parallel to that possessed by Wittenberg and Geneva.

“ The Jesuits displayed no less assiduity in the conduct of their Latin schools. It was one of the leading maxims of Lainez, that the lower grammatical classes should be supplied with good teachers, since first impressions exercise the greatest influence over the whole future life of the individual. He sought with just discernment for men who, having once adopted that more limited department of education, were content to devote themselves to it for their whole lives ; for time alone could enable the teacher to learn so difficult a business, or to acquire the becoming authority. In this the Jesuits succeeded to admiration. It was found that young persons learned more under them in half a year than with others in two years ; even Protestants called back their children from distant schools, and put them under the care of the Jesuits.”

Similar to the means thus described are the tactics of the Tractarians ; with the exception, perhaps, of promoting general education, to which they are expressly adverse. What their predecessors did by oral disputation, they are compelled to attempt by periodical essays ; but this is a change imposed on them by the nature of the times in which they live. They have written instead of spoken ; but they have spoken where they could ; they have directed their battery on the seats of learning, and particularly aimed at the minds of clerical students. The doctrines taught by our modern Anglican Jesuits were peculiarly flattering to some of the more ambitious, who were thereby instructed that they were the members of a miraculous corporation, and placed above the laity at an immeasurable distance. No wonder that a numerous tribe of fanatics was thus readily made, and that the peace of those sober-minded, learned, and pious clergymen, who have hitherto represented the true *via media* in the Church of England, has been unnecessarily disturbed and troubled, particularly in the country, by the indiscreet zeal of the young and inexperienced, fresh from college, and ardent for retrograde innovation. The temerity and impatience, and in some cases the intemperance, of these injudicious young men, do less credit to the teaching of their masters than might have been expected. We recognise an inferiority here, when compared with their Jesuit exemplars in the sixteenth century, which, perhaps, has been providentially appointed, that the new heresy may be the sooner suppressed.

We need only refer to the Massacre of St. Bartholomew, to understand in what, in the long run, these attempts at Counter-Reformation, if not checked in time, will—and must—end. History, if it be an old almanack, is also a prophetic one. Men, whose minds resembled those of our Tractarians, saw in that enormity only “ a good work ;” and Charles IX. of France was flattered into believing, that thereby he had earned the title of “ Most Christian King.” Pope Gregory XIII.,

moreover, celebrated the event by a solemn procession to the Church of San Luigi; and the Venetians, though having no special interest in the matter, expressed, in their official despatches to their ambassador, their satisfaction at "this grace of God;" namely, the massacre in cold blood of fifty thousand persons. But, as a recent historian indignantly demands, "can it be that such bloody atrocities should ever be *permanently* successful? Are these not repugnant to the profounder mysteries of human life and action; to the undefined, inviolable principles that inwardly actuate the unchanging order of nature? The minds of men may be dazzled; but the moral laws of their nature they cannot shake; they are swayed by them with a necessity as cogent as that which rules the stars of heaven."

The re-action sought to be produced by the Oxford Tractarians could not be consummated without a revolution; nor that revolution pass over without extensive bloodshed. So qualified, likewise, are even the most revolting actions by our motives, that such blood would be shed, not only without remorse, but with satisfaction. The unavoidable horror would be endured for the sake of conscience. The fanatic, who directs the death of a martyr, never seems to suspect that he is committing *murder*; albeit of no less a crime is he arraignable before the judgement-seat of God. What, then, must we think of the man who could forfeit his pledge to the church of which he is a minister, and protest against the necessity he was under of celebrating the great Protestant deliverance on the 5th of November, invidiously declaring from a Protestant pulpit, in justification of his conduct, "that the office of a bishop of Christ's flock is higher than that of a temporal sovereign; that the sufferings of hell are so dreadful that any present agonies are blessings if they prevent them; that men will be damned for wrong faith as well as for unholy lives;" thus perverting the most sacred truths to schismatic ends, and a *quasi* defence of attempted wholesale assassination?

It may be true that, in some respects, the office of a bishop is superior to that of a king, or, at least, co-ordinate with it; it is true that the sufferings of hell are more dreadful than those of earth; that wrong faith, if practical, will damn: but it is NOT TRUE that, therefore, a bishop may defy the powers that be, after having taken the oath of allegiance; that he, or Guido Fawkes, or the Holy Inquisition, may commit massacre, assassination, and murder, on the bodies of men in order to save their souls; and that theoretic error subjects one man to be denounced by another as a son of perdition. These falsehoods, however, being asserted, will lead, if not rebutted, to persecution; and we pronounce deliberately, that the man who can assert them, has in him the spirit both of a Jesuit and a Grand Inquisitor, and would, if he could, and saw what to him seemed valid reason, revive all the severities of the Holy Office. This, then, if we steadily look the danger in the face, is the possible extreme which we are to prevent, the tendency which we should stop at the commencement. The spirit of persecution involves in itself the act; it only awaits time and opportunity; and the longer

it has had to wait, the more eagerly it will seize the least and earliest occasion.

Some of the facilities of former times are doubtless denied to our modern Anglican Jesuits; they determined, however, at any rate, without loss of time, to make up for the deficiency, by availing themselves at once of all the machinery that belonged to the present. They took possession of the leading journals, the newspaper press, the organs of criticism; or where these were not obtainable, they started new organs of their own. These latter, anonymously edited, stopped at no scurrility, misrepresentation, unfair quotation, or the worst of those execrable resources of the reviewing-craft, which were so deservedly exposed to public contempt by Coleridge in his *Biographia Literaria*, and which, in consequence, have been in great measure relinquished by the better sort of our periodicals, as disreputable to the literary character. Among other Jesuitical maxims, these Tractarian editors had practically adopted the fatal assumption, that the End justifies the Means; and, acting and writing under this Jesuitical persuasion, they hesitated at no expedients, however unworthy, base, or vile. In the cause which they erroneously considered as that of God, they were willing to calumniate, and even to shed the blood of, the saints themselves; and, without regard to persons, to heap every possible term of abuse, not only on those who were against them, but on those who were simply not for them: in a word, they were ready to go all lengths, except those of resigning the Protestant revenues, from which they derived the sinews of a war directed against the Protestant establishment. The retention of these was, indeed, a shabby mean towards the lofty end at which they aimed, but nevertheless, with others, was supposed to be consecrated by the high and holy purpose which they tacitly cherished—namely, the re-delivery of the Reformed Anglican Church into the loving embraces of the papacy.

From this charge (to which the Tractarians are so righteously subject), the Rev. William Palmer, M.A., of Worcester College, Oxford, has written "a Narrative of Events," to exonerate himself and his colleagues.

It will not be expected of us, in a brief article such as the present, to show, historically, that the Church of Rome has either directly employed the Tractarians, or engendered the spirit by which they are actuated, to produce the result asserted. Proofs of one or the other, or of both, such proofs as such a subject is susceptible of, will be given from time to time in the pages of this magazine. Want of space at present compels us to leap from the sixteenth to the nineteenth century. We trust, however, that we shall be soon enabled to put the matter beyond all doubt; for doubt on this point has hitherto acted mischievously. Many well-wishers of the Protestant cause have, for want of this point being sufficiently cleared up, interpreted the high-flown, almost unintelligible, doctrines of the tracts, into mere demonstrations of ultra-high-church principles, somewhat injudicious, indeed, but excusable from a supposed enthusiasm. In fact, the party itself, whenever one of the members has done a bold thing, generally steps forward to enter some such

excuse, designed temporarily to throw dust into the eyes of the suspicious, and afterwards to operate as an apology or defence of the individual. Many instances of this occur in the pamphlet now before us. All these are tricks of Jesuitry well understood by Roman Catholic controversialists; but which, not being so well understood by Protestant readers, have hitherto succeeded in misleading many; and thus the Tractarians have been permitted to make way, as well-meaning, though perhaps misguided, opinionists, whose visionary tenets were not likely to exercise any practical influence. All delusion, however, is destined to close in exposure; and the eyes of authority have, we trust, at length opened, to the real nature of the attempted movement, and the danger of supineness in regard to it.

The well-prepared and subtle manner in which Mr. Palmer's clients and coadjutors from the first contrived, and since continue, to block up some of the most influential ways of literature, has enabled them for too prolonged a period to proceed with perfect impunity. More than one of the channels through which they appealed to the public mind, had been almost immemorially held as authoritative and orthodox, and it was not easy to divest the general reader of his first impression. The new periodicals which they started, gave the appearance of the market being glutted with religious serials of all kinds; and many were deterred, therefore, from adding to the tracts, pamphlets, magazines, and reviews, already in circulation, or seeking it. Another evil also supervened. So very evident was the mischief which these heretical works were doing to the cause of the Church of England, that many thought it wiser, for obvious reasons, to let the controversy die away, than to add to the irritation by new publications. A few (among them, the editors and supporters of the present magazine,) thought differently. Owing, however, to this feeling, we are necessarily later in our appearance than we should otherwise have been. We had designed to have met in the boldest manner this rampant conspiracy early last year; but were induced to delay the project for these and similar reasons. We had determined not to stir on our individual responsibility—not to stir at all until the Episcopacy and Clergy, who acknowledged the true *via media* of the Church of England, saw the necessity for action, and in some sort authorised, though not formally, the step it was proper to take. We had bound ourselves to this; we knew that the position we sought must ere long be occupied by some one; we cared not who should do the thing, but only that the thing should be done; and waited until we were called upon to take our part, however humble. What we expected, at last happened. The controversy, so far from dying out, grew and spread; the laity were everywhere excited; the friends of the Reformation were manifested in numbers; the conspirators were seen to be but a faction in the church, too many of themselves, but few in regard to the general body; the voice of Authority silenced that of Counter-Reform; and the most eminent of the bishops declared in favour of the existing discipline and recognised articles of the national establishment. Nevertheless, the tendency

to Counter-Reformation still continued, and it was perceived must continue until the Man of Sin be entirely put under the feet of the Son of God. Right and highly expedient, therefore, it seemed to all, that provision should be made against it—that the enemy might not again secure the advantage of a surprise. Needful henceforth it is, to be upon the watch; for, as Ranké observes, “the greatest changes in relation to the Counter-Reformation in Germany took place noiselessly, almost unobserved, unnoticed even in books of history, just as though they were natural and inevitable!” Behoves it, then, that we should be all the more sedulous and scrupulous in the examination of every theological movement; and that an organ should be provided for the Christian reader, that should regard this as its special and appointed service.

It is the condition of the Church Militant, that the Two Tendencies now in conflict should always continue in antagonism. The soldier of Christ must therefore be always prepared to take his part in the inevitable warfare. It is in the field of popular literature that the battle in these days is to be fought. Nor is any branch of such literature exempt from the duty. Not alone are the tract, the essay, the pamphlet, engaged in polemical disputation; but Poetry, Biography, and Romance, are written on Tractarian principles; and even the Drama* is proposed to be controlled to Tractarian ends. All art and science are to be put under contribution to the mighty change; and Philosophy herself to become the handmaid of modern Tractarianism.

* Only a short time ago the following card was actively circulated by tractarian agency at Liverpool.

“The moral condition of our theatres is a ‘*national reproach*.’ No wonder the clergy preach against theatrical amusements. Their duty compels them to do so. The fault is not theirs; they merely decry a danger, and warn their hearers against it; and they will continue to do so, so long as the danger exists. With a good understanding created between the drama and the feelings of the religious world, it would do more to elevate its character than any amount of intellectual talent that the dramatist can possess in the delineation of character or the production of scenic effect. It is not enough that a play have a moral. Every play has its moral—vice has its moral—murder has its moral; and that moral acts negatively by repulsion! It is indispensable for the resuscitation of the drama, that it be thoroughly cleansed and purified, and its professors subjected to a moral discipline like the Church and the Bar; that it have a religion—a dramatic Priesthood, a Catholic unity and character. *Like the age itself, like religion and politics, it is Protestantised*; and by the licentious exercise of private judgement, it has degenerated, like many other institutions, under similar influences, into a moral chaos; and each individual of the profession being at liberty to act as he lists, so far from gaining respectability by this liberty, only renders himself responsible for the sins committed by those of the same craft. How happy would many of our actors be, if they could get rid of this responsibility; and yet nothing can be more simple than the mode, however difficult the accomplishment, on account of prejudices to be removed. That mode is Catholic unity, and corporate organization and character, religion and morality—we don’t mean sectarian religion; but artistic religion—the religion of the Poet and the Painter, the sublime and the beautiful; a religion which blends with the religion of the Church, like the religion of nature.”

In undertaking, therefore, to oppose this modern essay at an Anglican copy of the monster heresy of the Church of Rome—to counteract these tentative processes toward a Counter-Reformation—a wide field is opened. Not a topic that is usually treated in periodical literature—not a form of composition that naturally belongs to it—but what will necessarily demand a place in a magazine established for the purpose we have in view, and which that purpose will not consecrate. We are rejoiced at this: for, if on the least valued things should be written “Holiness to the Lord!”—surely the more important should be dedicated to his glory: in a word, all should be used as media for leading the soul to God. Of such means, among the most significant and the most influential, is LITERATURE, and, as such, it should be most carefully guarded from a profane, secular, and unworthy direction. It should appeal to the spiritual rather than to the natural man: if to the latter, only for his redemption. Every book, in imitation of the Best of Books, should be written for the salvation and advancement of the race—not for the gratification of party spirit, the encouragement of vicious propensities, or the indulgence of idle amusement. It should please, indeed, but to instruct; and instruct, to make men wise in those things which regard their eternal peace. We rejoice, therefore, that the state of the controversy will compel us to give a religious tone to all the forms and kinds of literature, and to present to the instructed reader a periodical in which the pious mind shall see reflected, in every possible way, those high motives which are the springs of a religious life, and that pure spirit which, animating with faith, and hope, and love, the soul of the Christian, works through him to the production of whatsoever is true, honest, just, pure, lovely, and of good report; a periodical that shall serve as an unexceptionable guide to Christian readers, whose hearts’ desire is for goodness and truth, without hypocrisy, uncharitableness, or injustice; not calumniating the individual, though exposing the unsoundness of his views; and, while maintaining the cause of God in integrity of purpose, regarding with charity those infirmities which, inseparable from the creature, even at his best estate, are partaken in his degree by every member of the household of Christ, and by every individual of the human family.

Such being our unfeigned sentiments, the reader will readily imagine with what poignant feelings of regret we find ourselves compelled to adopt a controversial tone in treating of those “things that concern our eternal peace.” Woe, however, to those by whom the offence has come! The Romanist tendency of the Tractarian movement, long denied by the party, is now confessed by their narrative apologist. Froude’s “Remains,” and “The British Critic,” are readily surrendered to the tender mercies of any objector, whether “Puritan” or “Independent,” “Presbyterian” or “Socinian,” “Latitudinarian” or “Quaker,” “Dissenter,” “Infidel,” or “Radical.” This is exceedingly considerate and well timed; moreover, it is politic—very politic; nay, it is both expedient and needful. If Messrs. Newman, Pusey, and Keble are to maintain their position of spies and traitors in the camp

of the Reformed Church of England, they must resuscitate their long-buried declarations and salvoes anent and against the Apostate Church of Rome: for, whatever reserve they may have imposed upon themselves as a prudential duty, the curb of silence has been indignantly torn from the lips of their less patient disciples. Nay, they themselves, also, have spoken out too much, at least too early. They meant to bide their time; but, misappreciating their success, have unfortunately anticipated it. Masters and scholars, then, have both incurred peril, and a repudiation of opinions and publications is accordingly inevitable. Sad necessity; but it must be submitted to. The church, we are told by Mr. Palmer, has really "had reason to feel the existence of a spirit of dissatisfaction with her principles, of enmity to her reformers, of recklessness for her interests." "We have seen," he adds,

"A spirit of—almost *servility* and *adulation* to Rome, an enthusiastic and exaggerated praise of its merits, an appeal to all deep feelings and sympathies in its favour, a tendency to look to Rome as the model and the standard of all that is beautiful and correct in art, all that is sublime in poetry, all that is elevated in devotion. So far has this system of adulation proceeded, that translations from Romish Rituals, and "Devotions," have been published; in which the very form of printing, and every other external peculiarity, have evinced an earnest desire for uniformity with Rome. Roman catechisms have been introduced, and formed the models for similar compositions. In conversation remarks have been sometimes heard, indicating a disposition to acknowledge the supremacy of the See of Rome, to give way to *all its claims* however extreme, to represent it as the conservative principle of religion and society in various ages; and in the same spirit, those who are in any way opposed to the highest pitch of Roman usurpations are sometimes looked on as little better than heretics. The Gallican and the Greek churches are considered unsound in their opposition to the claims of Rome. The latter is held to be separated from *Catholic* unity.* The "See of St. Peter" is described as the centre of that unity; while our state of separation from it is regarded, not merely as an evil, but a sin—a cause of deep humiliation, a *judgement for our sins*! The blame of separation, of *schism*, is openly and unscrupulously laid on the English church! Her reformers are denounced in the most vehement terms. Every unjust insinuation, every hostile construction of their conduct, is indulged in; no allowance is made for their difficulties, no attempt is made to estimate the amount of errors which they had to oppose. Displeasure is felt and expressed if any attempts are made to expose the errors, corruptions, and idolatries, approved in the Roman communion. Invocation of saints is sanctioned in some quarters; purgatory is by no means unacceptable in others; images and crucifixes are purchased, and employed to aid in private devotion; celibacy of the clergy—auricular confession, are acknowledged to be obligatory. Besides this, intimacies are formed with Romanists, and visits are paid to Romish monasteries, colleges, and houses of worship. Romish controversialists are applauded and complimented; their works are eagerly purchased and studied; and contrasts are drawn between them and the defenders of the truth, to the disadvantage of the latter. The theory of development advocated in the writings of De Maistre and Möhler (Roman Catholic controversialists), according to which the *latest* form of Christianity is the most perfect, and the superstitions of the sixteenth or eighteenth century are preferable to the purity of the early ages, is openly sanctioned, advocated, avowed.† In fine, *menaces* are held

* I cannot but remark on the improper manner in which this term has been used within the last two or three years. It has become the fashion in some quarters to speak of everything Romish as *Catholic*.

† I cannot avoid observing, that the principle of *development*, as taught by Möhler, and adopted by "The British Critic," is wholly subversive of that respect for the

out to the church, that if the spirit which is thus evinced is not encouraged; if the Church of England is not "unprotestantised; if the Reformation is not forsaken and condemned; it may become the duty of those who are not already doubtful in their allegiance to the Anglo-Catholic communion, to declare themselves openly on the side of its enemies."

Yes, Mr. Palmer! these things are so; and so the counter-Reformers would have them, if they might safely, be. But there is a peril in this advanced position; it is too far ahead of the main army, which besides is not sufficiently numerous to maintain it, when reached. A retreat, therefore, is judiciously contrived; and Mr. Palmer is the trumpeter appointed to sound it.

Such being the facts of the case, "The British Critic" must be content to receive castigation, as proxy for the whole party—nay, the existence of the party itself—notwithstanding all evidence, and despite the proof of an operative association, to the contrary, shall, if necessary, be denied. Men may believe that the Tracts were self-written, and chance-arranged in a series, by a mere instinct of affinity between the atoms. Touching "The British Critic," however, the lash is to be gently laid on—he must not be wounded, lest he should cry out. Mr. Palmer would not, for the world, "involve *all the writers* who have contributed to that periodical in the charge of a Romanistic tendency." Oh, no!

"Many articles have appeared, which are perhaps *wholly* unexceptionable. Many others are only slightly tinged with objectionable principles. Even in the most Romanizing parts, there is frequently much which we cannot wholly disapprove. Still, there is a decided leaning, *on the whole*, to Romanism, and there is nothing in *opposition* to this tendency. Even the best articles present no *antidote* to the errors which are to be found elsewhere. They do not sufficiently restore the balance. They contain no refutation of Romish errors; no vindication of the opposite truths; no attempt to revive affection to the Church of England; or to defend her principles or her position. All is unhappily consistent *in fact*, and tends to one system only; though *positive evil* is not found in all the articles. Indeed, the excellence of many of them only renders the danger greater."

Of course it does, *and perhaps was meant to do so*. But what, if Mr. Palmer, and "those of his inclining," repudiate for themselves the *intention* of promoting the tendency to Romanism? Such repudiation, also, whether designed or not, still serves the same purpose of increasing the danger. But, in fact, the case is one in which we have nothing to do with intentions, whether original or secondary. Hell, says the Italian poet, is paved with good intentions; and bad ones compose the pile of fire and much wood which the breath of Jehovah, like a stream of brimstone, doth kindle in ancient Tophet. Good intentions, accordingly, are of little value, save to be trodden under diabolic feet; and we would not willingly ascribe bad ones to any man, or set of men.

authority of primitive tradition and of the early Fathers, which was so much inculcated in the Tracts, and in other writings of their authors. The early Fathers and the primitive church, according to this theory, represent Christianity only *in germ*, *undeveloped*; we must look to the *latest form* of Christianity, i.e., to modern Romanism, as the most perfect model!

We are glad, therefore, that, in this instance, we have nothing to do with the motives of individuals, but only with the tendency of their acts. The tendency is acknowledged, and the consequences are awful to contemplate.

The general character and tendency of the system, as set forth by Mr. Palmer, is enough to satisfy any reasonable mind. It maintains, That "the English reformers are not trustworthy witnesses to Catholic doctrine"—That "the unity of a national church is not the legitimate object of ultimate endeavour"—That "the English Establishment is not the church"—That, "on the principle of an armistice being on *both* sides, we should cease to censure Rome as the condition of their not praising her"—That "the Reformation was a desperate remedy, a fearful judgement," Bishop Jewell being both "a very unexceptionable specimen of an English reformer, and a condemnable heretic"—That "to call the earlier reformers martyrs, is to beg the question; viz., whether that for which they suffered was *the truth*"—That "the Protestant tone of thought and doctrine is essentially anti-Christian"—That "the national church must be *unprotestantised*"—That "the Church of England is chargeable "with a sort of antinomianism, i.e., an establishment or creed, the means of grace *necessary* to salvation, and some formularies for the most important occasions, *without* a system of religious customs, and practices, and acts of faith, sufficiently numerous, distinct, and specific, to satisfy the wants and engage the attention of the Christian soul"—That "the last remnants of the ancient Catholic system, with all its native good, as well as its engrafted evil, had been withdrawn; and the glorious privilege of teaching and training the elect to Christian perfection was taken away from the English church"—That, "in declining an active and visible union with the see of Rome, we forego a great privilege; and, to talk of the blessings of emancipation from the papal yoke, is to use a phrase of a bold and undutiful tenor"—That "the monastic life is the one most nearly of all things resembling the Divine"—That "monasteries are places where miracles may be naturally expected," being inhabited by "persons who take the kingdom of heaven by violence, and begin on earth the life of angels, neither marrying nor giving in marriage"—That, "to a Christian, believing all the astounding mysteries which are contained in the doctrine of the incarnation, the fuller belief in the real presence, even to the extent of the Tridentine definition, is *no* serious additional tax on his credulity"—That "purgatory may be supported by a surprising number of texts"—That "devotions paid, in particular places, have a special efficacy; and therefore pilgrimages and anniversary feasts of patron saints are highly profitable"—That "the Pope is the primate of Christendom, the earthly representative of the church's divine head"—That "the Holy See is the proper medium of communication with the Catholic Church"—That "the church suffered in the person of her head, Pius VI."—That "Napoleon would have his church Catholic; the notion of a Catholic church, out of communion with Rome, not seeming to have struck him"—That "from Rome alone could the despot

obtain possession of the heavenly powers of which he wished to make use"—And that, as to the papal excommunication of Napoleon, "this little act of the Pope is almost imperceptible; but who knows what unseen powers fought with England against him whom the church had condemned?"

But enough of citation. Mr. Palmer has completely proved his case against "The British Critic," and readily allows that its opinions are fairly attributable to the Tractarian tendency. But he iterates and reiterates that such tendency was not in the intention of the ecclesiastical agitators, Messrs. Newman, Pusey, and Keble. We repeat, that we are too happy to be relieved from the necessity of imputing motives; but Mr. Palmer nevertheless assumes the responsibility of confessing them. He states what were actually the motives of himself and his friends—a dangerous undertaking; since, if the motives ascribed should be found to be inadequate to the result, and particularly if they are of an historical character, as in this case they are, we must resort to some inner and personal predisposition to account for the fact of such insufficient circumstances being translated into motives at all. If they are not, and were not, calculated to become motives to us, why became they so to them? This is the question that will be asked; nor will the answer be left to mere inference.

What, then, were these circumstances or motives? They all have reference to the *developement* of certain political relations by which the temporalities of the church were modified, and on which, of course, differences of opinion exist. The Repeal of the Test and Corporation Acts in 1828—the Roman Catholic Emancipation measure of 1829—the Revolution at Paris in 1830—the Reform Bill in 1831—the Assassination of Clergy in Ireland, and the sacrifice of Ten Bishops there—these are some of the great motives which, we think, should rather have moved the alarmists into any other direction than that of Rome. But it seems that they dreaded measures in England similar to those in Ireland. The English church, they feared, might be dismembered, in the hope of conciliating its antagonists. Her prelates, also, had made concession after concession, on points which, in the opinion of the agitators, should have been defended at all hazards. It follows, therefore, that because these three or four gentlemen differed in opinion from the authorities in Church and State, they considered themselves justified in commencing a course of agitation in opposition to the powers that God had set over them. Facts such as these compel the conclusion, that, unless for some Non-juring predisposition in their minds, these external political circumstances would have operated upon them in the same way that they affected the rest of the clergy, and the whole of the bishops—that is, inclined them to acquiesce in the course of Providence, and to obey the ministers of its dispensations.

But there were also other motives; which, however gravely stated, cannot fail to excite a smile:—"Writers had been at work for some time, disseminating superficial and fanciful novelties on religious questions; disdaining all appeal to authority; and encouraging a taste for

rationalizing theology." Undoubtedly they had: but what then? What did these ecclesiastical agitators mean to do with these writers? To silence them by *corporate* power. If by less objectionable means, the press was equally free to both parties. But who, among these formidable writers, is the more formidable Coryphæus? The Natural Historian of Enthusiasm, forsooth! Then there were some Oxford theorists—and some pamphleteers, such as Lord Henley (brother-in-law of Sir Robert Peel), and Dr. Burton, Regius Professor at Oxford, on Church Reform. The late inestimable Dr. Arnold, of Rugby,* also ventured to propose that all sects should be united, by Act of Parliament, with the Church of England, on the principle of retaining all their distinctive errors and absurdities—a stretch of syncretic benevolence, on the part of the amiable doctor, not likely to do any harm for at least two or three centuries to come. There was also a report that the Bishop of London was favourable to alterations in the Liturgy; but, as this was immediately contradicted by the bishop himself, neither could any harm arise from that. As to the pamphlets "in circulation, recommending the abolition of creeds (at least in public worship), and especially urging the expulsion of the Athanasian Creed, the removal of all mention of the blessed Trinity, of the doctrine of baptismal regeneration, and of the practice of absolution"—such things were, and have been, and are; still, the church has not trembled. These paper quill-lets may not shake her, who is founded on a rock. Lacking evidence of power, in these circumstances, to move violently the minds of faithful Protestant churchmen—we can, we repeat, only refer the fact of their having been translated into motives to ecclesiastical agitation, to some Non-juring predisposition in the minds of the agitators.

But we are not left in doubt as to this point. Mr. Palmer, finding that, soon after their first publication, the "Tracts for the Times" were prejudicing the cause he had adopted, took pains to urge their future revision by a committee previous to publication; but it did not answer the purpose of the directors, for obvious reasons, to adopt the suggestion. It was considered clearly expedient that they should be misapprehended for the productions of individuals, and not appreciated for, what they were, those of a body; so that, when convenient, their fallibility might be quietly assumed, and recantation permitted; nay, even, if necessary, a recantation of the recantation. Thus, much abuse of Rome, introduced in some of the earlier issues, was subsequently withdrawn, on the ground that it had been only meant as a prudential concession to Protestant prejudices during the season of preparation, and is again resorted to, now that it has become apparent that the time is not yet so ripe as was expected. We must, however, let Mr. Palmer speak for himself:—

"But, though thus reduced to silence and inaction, I was a deeply interested spectator of the progress of events. I could distinctly see (and with regret) that the

* Like the Archdeacon Julius Charles Hare, we cannot concur in all the opinions of Dr. Arnold, but must join in that eloquent writer's estimate of this great man's character, which the reader will find quoted in a subsequent article.

theology of the Non-jurors was exercising a very powerful influence over the writers of the Tracts. Collections of Non-juring works had been made; and Hickeys, Brett, Johnson, Leslie, Dodwell, &c., were in the highest esteem. To this source it was easy to trace much of that jealousy of State interference, much of that assertion of unlimited independence of the church, and, above all, much of that unfavourable judgement of the English and foreign Reformation, which so largely characterised the Tracts and other connected works. The Non-jurors, from whom these views were, perhaps unconsciously, borrowed, had been pressed by their opponents with precedents of civil interference in church matters at the period of the Reformation; and their remedy, too frequently, was to assail and vilify the Reformation itself.* Their separation from the Established Church, also, led gradually to their discovery of various supposed defects in our Liturgy and Institutions. Certain ceremonies, which had been prescribed in the first Book of Common Prayer of Edward VI., and which had been subsequently omitted, were represented by several Non-juring writers as essentials; and their views on this subject had been partially adopted by various authors of merit, even in the Church of England, as by Wheatley (in his book on the Common Prayer). Having devoted great attention to the study of the ancient Liturgies, I was perfectly satisfied that the Non-juring writers (such as Johnson, &c.) were by no means qualified, by the amount of their information, to form a sound judgement on such points. It was, therefore, a matter of great concern, to observe that their views were developing themselves in the writings of friends.

"Deeply uneasy as some of us felt on witnessing such questionable doctrine gradually mingling itself with the salutary truths which we had associated to vindicate, and often as we were driven almost to the verge of despair, in observing what appeared to be a total indifference to *consequences*; yet, finding that more experienced members of the church, in London and throughout the country, were not equally apprehensive; and seeing, also, the sort of miraculous success which *TRUTH* was obtaining, notwithstanding these mistakes; we hoped that all would still be well, and consoled ourselves with the reflection, that no great religious movement had ever taken place without a certain amount of accompanying evil. There seemed, also, to be little probability that extreme and questionable views would prevail; for they had already become the subject of hot controversy; and the disapprobation which was so generally expressed, would, it might be hoped, have rendered their reception impossible; so that, in fine, they would probably have but little influence, and the only result would be to establish great ecclesiastical principles, and a firmer attachment to the English Church, in the public mind.

"Had we not been restrained by these considerations and hopes, there can be no doubt that many of those who have been identified with the Tract theology, would have publicly avowed that dissent on some points, which they took no pains to conceal in conversation with friends. I am satisfied, indeed, that such considerations alone would not have sufficed to keep us silent;† had we not been reluctant to join in the ungenerous and furious outcry, which had been raised by certain periodicals; and which confounded and mingled in common denunciation truth and error, the most sacred principles of the church, and the questionable theories of some of its adherents. We shrank from being made the instruments of party-hate, and from seeing our language perverted and distorted to ends the most remote from our intention; perhaps to the assault of truths which we held most dear and sacred, or to the destruction of brethren whose principal fault seemed to be indiscretion, and whose faults were more than balanced by their merits and their services."

Having dispelled all doubts on these important points, we have now leisure to attend to a topic of which the allusion to periodical literature

* Heylin had adopted too much of the same tone in his History of the Reformation, and from causes somewhat similar.

† It should be added, indeed, that several leading friends of church principles, such as Dr. Hook and Mr. Perceval, felt themselves obliged at last publicly to announce their dissent on various points.

in the above extract reminds us. Mr. Palmer continually complains of the manner in which the Tractarians have been treated in periodical literature, and concludes his narrative with an assertion intended to serve as the moral of his argument—that the charge of a Romanist tendency against them and him, “is really, and substantially, unjust.” Now, touching periodical literature, as we have before remarked, the Tractarians had pretty well provided themselves with defences on that side of the affair. “The British Critic” was, we think, rather full in the mouth when occasion served; and other publications, not noticed by Mr. Palmer, called “The Christian Remembrancer,” and the “English Churchman,” never, to our knowledge, stopped at any scurrility that might tend to the support of Tractarianism, whether the object of their animadversion were man or woman. They would as soon give the lie direct to a lady as a gentleman, notwithstanding the clearest evidence on the face of the matter, that, at worst, the statement complained of was a mistake; nay, was rather an unwelcome truth, that had been made to look like an error, only on account of the privilege, claimed by the Tractarians, of repudiating and recanting whoever and whatever it might become inconvenient longer to acknowledge.

So strong, however, are Mr. Palmer’s feelings on this system and mode of criticism, that, in the case of all periodical journalism which is not on the Tractarian side, he ventures to suggest the necessity of abstaining from its perusal.

“I am persuaded that no one who permits himself the habitual study of such publications, can fail of imbibing their tone, and of thus being gradually filled with irritated and angry feeling. I am sure that many excellent men would have recoiled with horror from the perusal of such writings, had they been aware of the frame of mind to which they were about to be unconsciously led. It almost seems to argue distrust in the soundness of a cause, when we are for ever seeking for arguments to sustain it. If “Tractarianism,” as it is sometimes called, be dangerous and pernicious—if it has been marked by censures, why is it necessary to dwell longer on the subject? Is it wise or right to continue the controversy, to the exclusion of almost every other thought or interest; to mark all its turns and windings; to listen to every alleged error, and dwell on every alleged instance of folly or of guilt? Do not such studies tend to disturb the heart, and disqualify it for the higher pursuits of religion? Do they not engender a spirit of criticism? Are they wholly exempt from *danger*, in familiarising the mind with the notions of error and evil? I am convinced that there is no more clear duty of Christians in these days, than that of abstaining from the *habitual* study of controversial journals and periodicals, in which the power of writing *anonymously* what no man would venture openly to avow, and the pecuniary interests of publishers or proprietors, which are promoted by violence of tone and party spirit, combine to keep up an unwholesome and unnatural excitement. And I would most earnestly and humbly appeal to the consciences of writers in periodicals, whether it is right to put forward sentiments under the veil of anonymous communications, which they would feel in any degree reluctant to publish with their names? Individuals have it in their power largely to diminish these evils, and in that power is involved responsibility—a responsibility to God for the welfare of his church. With reference to publishers, I cannot but observe, that they are, and ought to be, held *responsible*, to a certain extent, for the works which they are instrumental in bringing before the public. They have not apparently been sufficiently alive to this responsibility. Much has been published of late, which should never have made its appearance. The church has, in a great degree, the remedy in her own hands. If publishers are, in future, so forgetful of their responsibility as to print indiscri-

minately all that is offered to them—if they thus prove themselves careless of the interests of the church—let them know the opinions of her members; let authors and purchasers withdraw their patronage and support.”

It is true that this recommendation is put generally; and, in fact, in terms, “the suggestion” is stated to be “offered alike to all parties;” but as we read on we find that all the sympathy is in favour of the Tractarians; that all the silence is imposed on their opponents, and all the responsibility palmed on the publishers of the latter. We are quietly to assume, that none of the Tractarians “have written anonymously what no man would venture openly to avow,” notwithstanding the Romanism of “The British Critic,” and the vulgarity and misrepresentation of “The Christian Remembrancer” and “The English Churchman.”

In addition to the means already provided for facilitating a declaration in favour of the Church of Rome, whenever the pear should be sufficiently ripe, the Tractarians have lately furnished themselves with another, in the adoption of Möhler and De Maistre’s Theory of Development; by which we are required to believe, that “Divine institutions exist only in germ in the Holy Scriptures, and are left to be developed and expanded by the progress of events and necessities.” It is easy enough to perceive, that if this doctrine be conceded it becomes a two-edged instrument, cutting both ways. The Reformation, which is so offensive to Puseyite zeal, is as capable as any other form of faith of being justified as a development and expansion of the Christian germ so long buried and corrupted in the Catholic church, which in the sixteenth century became manifested as the body that was fore-appointed in the Divine Councils. Not for the justification of the Reformation, however, but for that of the modern Church of Rome is the doctrine adopted by the Tractarians. At first the policy of the party was to laud the Church of the first three centuries, and to condemn whatever was subsequently introduced. But, as we have already stated, this condemnation was only a simulation for a time, and meant to be recanted when expedient. That this recantation might not want some show of reason, the doctrine of development was held in reserve, to be produced when required.

But, however ingenious the theory of development, it is, as the Bishop of Lincoln points out in his last admirable Charge, burdened with some inconvenient consequences which require explanation. The theory assumes, that we are not to expect to find undeniable proofs of the Papal Primacy, of Transubstantiation, of Virgin Worship, in the first ages of the Church; these not being “possible, according to the laws of a true development.” Now, says the Bishop of Lincoln,

“It can scarcely be necessary to observe, that if this Theory is once admitted new developments of essential doctrines will be continually taking place in the Church; and the Rule of Faith, instead of being, as the early Fathers described it, *una*.*

* *Regula quidem fidei una omnino est, sola immobilis et irreformabilis, credendi scilicet in unicum Deum Omnipotentem, &c. (Tertullian, de Virginibus velandis, c. 1.)*

immobilis, irreformabilis, will be continually receiving new accessions of Articles, to be believed as necessary unto salvation. But have not, I would ask, the ingenious propounders of this Theory, in their attempt to escape from one difficulty, involved themselves in another? How do they reconcile it with the Decree of the Council of Trent, entitled *De Canonica Scripturis*? According to that Decree,* the doctrine of the Gospel is contained in the Scriptures, and in the unwritten Traditions which, having been received by the apostles from the mouth of Christ himself, or from the dictation of the Holy Spirit, and having been delivered as it were from hand to hand, have come down to us. The Decree assumes, that the truths which are the subject of unwritten Tradition were communicated to the apostles, and have been handed down from them,† being preserved in continual succession in the Catholic Church. Their delivery by the apostles, and their existence in every succeeding age in the custody of the church, constitute their title to be received as Articles of Faith. But, according to the Theory of Developement, the best proof of the divine origin of a doctrine, consists in its non-existence, excepting in *germ*, in the apostolic and in many succeeding ages: for, with respect to some doctrines, that of Transubstantiation, for instance, the process of developement appears to have been very slow. On the one hand, then, we have the Decree demanding our assent to a Doctrine, on the ground that it is an Apostolic Tradition; that is, that it can be proved to have existed in every succeeding age from the Apostolic to the present: on the other, we have the authors of the Theory of Developement, contending that such continued proof of its existence would be an argument against its divine origin. Hitherto, the popular mode of stating the difference between the Churches, concerning the Rule of Faith, has been, that one makes Scripture the Rule; the other, Scripture and Tradition. For Scripture and Tradition, we must now substitute Scripture and Developement."‡

The necessarily Protestant attitude assumed by the Church of Rome at the Council of Trent, bound her as much down to formulæ, decrees, and written documents, as the churches of the Reformation were by their articles and symbols; nay, more so, because of the exclusive infallibility claimed by the former. Yes, the doctrine of developement was clearly, at that point, stopped in its application. Nevertheless, up to that point, it served the purpose of the ecclesiastical agitators. See you not how it would enable these cunning dialecticians to declare, at any rate, adhesion to the Tridentine decree; and thus, having once secured the authority of the Church of Rome in the Church of England,

* "*Perspicinasque hanc veritatem et disciplinam contineri in Libris Scriptis et sine Scripto Traditionibus, quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsa Apostolia, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt.*"

† "*Continuâ successione in Ecclesiâ Catholicâ conservatæ.*"

‡ "*The Theory of Developement is not new. The Valentinians put forth their monstrous fictions respecting successive orders of Æons emanating from the Divine Essence, as Developements of Christian Doctrine: contending either that all necessary truths had not been communicated to the Apostles, or had not been delivered by them to their successors. "Solent dicere, non omnia Apostolos scisse; eâdem agitati dementia quæ rursus convertunt, omnia quidem Apostolos scisse, sed non omnia omnibus tradidisse: in utroque Christum reprehensioni injicientes, qui aut minus instructos, aut parum simplices Apostolos miserit."* (Tertullian de Præscriptione Hæreticorum, c. 22. See also the Treatise against the Valentinians, c. 1, 2.) It is melancholy to reflect, that Tertullian himself fell into the error which he here condemns, and regarded Montanus as a Teacher sent more fully to develope the Doctrine of the Gospel, and perfect that which the Apostles had left imperfect."

how they might safely leave the Theory of Development, and the Decree of the Council, to be reconciled as they might? All things are possible to the logic of Jesuitry; and our Anglican professors had no reason to despair, that when the emergency happened they would make good their position, in the estimation of that class of minds who are likely, at their bidding, to surrender the sacred right of private judgement; namely, at the bidding of certain individuals, whose only claim to authority is their implied membership with a sacerdotal class. Vain assumption! If this were so, the Jewish priesthood had never superseded the Egyptian, nor been superseded by the Christian ministry; nor the clergy of Rome ever made way for those same individuals themselves, to defend the cause of the exploded apostasy under the colours and in the very bosom of the Protestant Church.

To conclude. Mr. Palmer's narrative amounts to a confession that the Tractarian party are defeated; and by both high and low, in the Church of England, are relegated to our erring sister of Rome. An attempt is now accordingly made to separate the party into two sections; one having a Romanist tendency, and the other only a Non-juring one. The Church of England, as by law established, will have nothing to do with either section: neither will we. The Church of England will not permit these Anglican Jesuits to abandon their old positions, and to take new ones: neither will we. With the Church of England we will maintain the true Catholic position, and not the mere Syncretic one in relation to it, which is maintained by Tractarianism. The Church of England is not, as the Tractarians affirm, a mere *via media* between the papacy at one extreme, and ultra-protestantism on the other; but is a positive institution, maintaining its separate integrity, and having its own revolutions and distinct sphere of existence, involving, of course, the co-existence of corresponding opposites. Between the two extremes, however, which she charitably permits, there are many degrees that occupy the immense interspace, within which she recognises a *via media* proper to her own independent *status*; and it is this same middle path which is represented by the great body of her clergy. The larger portion of the clergy of the Church of England claim not peculiar and extravagant privileges; but are content with supporting, on the one hand, the character of their priesthood, by their official diligence and personal piety; and, on the other, willingly concede to the laity the fullest right of private judgement; warning them, at the same time, of the correspondent duty involved in its assertion. Least of all do the *via media* clergy seek to exclude the laity from the definition of the Church, esteeming them as dumb sheep to be shorn; not as fellow-Christians, to be consulted. To this body we are told, by a recent writer in "The Church and State Gazette,"* belong a very large proportion of all our higher clergy; at least two-thirds of our best theological writers and scholars; a goodly number of our heads of colleges; and a decided majority of the clergy who are from thirty to sixty years of age. To

* September 1, 1843. No. 81, vol. ii. The whole article is well worth reading.

it we are indebted for those noble institutions, the Gospel Propagation and the Christian Knowledge Societies. It established the system of parochial instruction in Charity and National Schools; laid the first stone of the Church Building Society; took the lead in all associations for relieving the wants of the poor, whether of a physical, moral, or spiritual nature; and was almost first and foremost in heading every plan by which human misery might be abated, human ignorance enlightened, and human depravity corrected and diminished.

"Taught," says a very old clergyman of the *via media* school, "by the instructive but melancholy history of the Stewarts, which terminated with what used to be called our glorious Revolution, making allowance for the scholastic divinity of the age, for the perplexities of Calvinism, and for the other difficulties which, during the awful times of our blessed Reformation, were inseparable from the formation of our Articles of peace and union, and a corresponding Liturgy, where both should possess sufficient precision, and yet allow of a latitude to conciliate such as were doubtful of going too far—actuated, I say, by feelings such as these, a majority of the Clergy, as well as Laity, began, from the time of the Revolution, to adopt such moderate principles of sober religion as took the name of orthodoxy. From early youth I have always thought that the *Spectator*, amidst its many beauties and moralities, has given a fair and pleasing representation of this sort of orthodoxy. We are delighted with Sir Roger de Coverly, and we venerate his worthy Chaplain. The print of a scene supposed to take place in a church-yard is admirable. The work may now have become rather obsolete; but another *Spectator*, somewhat adapted to present times, would be highly useful in repressing the follies of modern date, and in advancing the cause of sober religion and good morals. Eventually, the stagnating effects of easy times began to be felt, increase of energy was called for in circulating the Scriptures, and providing the means of religious instruction. The reviving zeal of the Calvinistic or Evangelical party, both within and without the pale of the Church, took the lead indeed; but it was met by a noble spirit of emulation, by what I have called the orthodox within the Church itself, till at length excess of zeal proceeded so far, and created such a direct schism in the Church, that modern Romanism, hitherto only busied with insidious tracts, seems to have thought this a favourable opportunity of bursting forth in open collision with Calvinism, whilst both are in open collision with the Church to which they profess to belong. Such vagaries are incongruous with the researches of the present age. Still, it may be hoped that under a good Providence, with some discreet regulations of the pulpit, and a unity of sober discipline, the present fermentation may gradually subside, and only render more pure the living waters that circulate within our established channels."⁴

It is by this body that the Church of England must be characterised, and not by the few persons who compose its opposite extremes. It is our design, in THE CHRISTIAN'S MONTHLY MAGAZINE, to uphold this Church as Pure, Scriptural, and Reformed; and, so far as we may, to correct from time to time those prevailing errors relating to it, which we unfeignedly believe have acquired increased consequence, only because they have hitherto been unopposed by any established and continuous system or organ. We shall solicitously regard, in the subjects chosen for our pages, and in the method of treatment, the true interests of the Church as defined by the nineteenth Article of Religion; namely, "a congregation of faithful men, in which the pure Word of God is preached

* Short Letters, from 1834 to 1842, by the same hand, with various signatures.—
Bone, Bond Street.

and the Sacraments duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." We shall defend "her power to decree Rites or Ceremonies, and her authority in Controversies of Faith, without holding it lawful for her, or any General Council, to ordain anything that is contrary to God's Word written; nor so to expound one place of Scripture that it be repugnant to another; nor to enforce anything besides the same for belief as necessary to salvation."

The Doctrines we shall recognise will be those subscribed by the Clergy of the Church of England in the Thirty-nine Articles of Religion, in their obvious meaning, and without mental reservation; requiring nothing, however, of any man as an article of Faith or Practice which cannot be proved from Holy Scripture, "which containeth all things necessary to salvation." We shall also maintain the present Discipline of the Church, and faithfully support the privileges of Bishops, Priests, and Deacons; and while we shall constantly assume the Laity in every definition of the word "Church," we shall strictly preserve the due relation between Clergy and Laity, and permit nothing that shall tend to deprive the Church of the authority that belongs to her as a divinely founded Institution—the very Body and Bride of Christ. We propose to ourselves an independent course, as regards the severest purity of doctrine, and the paramount interests of the Established Religion, under the blessing of God.

We desire, then, primarily, to commend ourselves to the clergy and laity of the Church of England; but not exclusively. We would also address and solicit such others as, lamenting the divisions that exist, desire to participate in the privileges of Christian communion, so that we may all be one fold under one Shepherd. We call on Protestants of every denomination, to listen to our admonitions, and partake the fruit of our meditations. We are not ashamed of the word Protestant in any sense; but deny that it can only be used in a negative one. We declare that it is essentially an affirmative term; that it testifies for whatever is rightly positive and institutional, and only against whatever is corruptive and abusive. It declares in favour of truth and piety, and condemns only falsehood and hypocrisy. Furthermore, it asserts that Rome has abused, and consequently forfeited, many of her privileges as a Church of Christ; while the Church of England, having submitted to be reformed, still retains all hers.

Thus cheerfully and proudly confessing to the name of Protestant, we shall maintain the sufficiency of Scripture, and seek for no other authority than the evangelists and apostles, as interpreted by the Spirit of God in the writings of the wise and good, particularly in those of the Reformers of the English Church, and in the conscience of every intelligent Christian. On the great doctrine of Justification, we shall leave no doubt in the mind of the reader whether we hold with the Anglican Church, or with Rome. To Christ himself shall we look as the cause of that justification, and to faith as its medium. It is through the preventing grace of God that the heart is turned and prepared towards

faith, which, when implanted there, is productive of love, trust, steadfast resolution, obedience, and good works, as its necessary fruits and signs : but, as the fruits of faith cannot render man meritorious before God, such works as are not the fruits of faith, done before the grace of God and the inspiration of his Spirit, cannot merit grace, but have rather the nature of sin.*

Our aim and object, we think, are now sufficiently clear, and our principles not susceptible of doubt or misapprehension. Resisting, on the one hand, all attempt at usurpation on the part of the clergy, we give to the laity, with the other, an interest in, as a component part of, the Church, while we support its duly appointed Ministers by all legitimate means. We neither allow to the Church of Rome or of England a supremacy among the churches, but acknowledge all as branches of the one Catholic Church. Recognising them all as sisters, we reverence none as mother. We hail the Reformation as a *development* of God's providence in regard to the Church Universal ; and, trusting in his promises, refuse to be terrified by any changes, whether political or social, into " sedition, privy conspiracy, and rebellion," or into " hardness of heart, and contempt of His word and commandments ;" feeling assured, that, under all circumstances, and amidst all perils, He will, in answer to our prayers, " rule and govern His Holy Church Universal in the right way."

NOBILITY.

(From the Italian of DANTE.)†

I.

Le dolci rime d'Amor, ch'io solía
Cercar ne' miei pensieri,
Convien ch'io lasci; non perch'io non spero
Ad esse ritornare,
Ma perchè gli atti disdegnosi e feri.
Che nella donna mia
Sono appariti, m'han chiuso la via
Dell' usato parlare :
E poichè tempo mi par d'aspettare,
Diporrò giù lo mio soave stile,
Ch'io ho tenuto nel trattar d'Amore,
E dirò del valore
Per lo qual veramente uomo è gentile ;
Con rima aspra e sottile
Riprovando il giudicio falso e vile
Di que' che voglion che di gentilezza

I.

Love's dulcet rhymes, that once I did
solicit
With happy pensive mind,
Now must I quit ; not because disinclined
By hope to effort new,
But because cruelty and scorn combined,
My lady's looks implicit
Have lately veiled, and barred 'gainst
further visit
My wonted song, though true.
And since the times would have me wait,
not woo,
I will forego the tender style, which me
Then charmed, when love to thought and
verse gave birth,
And celebrate the worth
Wherein consisteth man's NOBILITY ;
In subtle rhymes severe and free,
Reproving notions false, that currently
Affirm of Wealth, as if it were express

* On this point the reader will do well to consult the Bishop of Lincoln's late Charge, delivered at the Triennial Visitation, 1843.

† The translator regrets that the necessity of rhyme has compelled him to paraphrase occasionally, where he would have preferred a literal rendering.

Sia principio ricchezza :
E cominciando, chiamo quel signore
Ch' alla mia donna negli occhi dimora,
Per ch' ella di sè stessa s'innamora.

2.

Tale imperò che gentilezza volse,
Secondo 'l suo parere,
Che fosse antica possession d'avere
Con reggimenti belli :
E altri fu di più lieve sapere,
Che tal detto rivolse,
E l' ultima particola ne tolse,
Chè non l'avea fors' elli.
Di dietro da costui van tutti quelli
Che fan gentili per iachiatia altrui,
Che lungamente in gran ricchezza è stata.
Ed è tanto durata
La così falsa opinion tra nui,
Che l' uom chiama colui
Uomo gentil, che può dicerer i' fui
Nipote, o figlio di cotal valente,
Benchè sia da niente,
Ma vilissimo sembra, a chi 'l ver gusta,
Cui è scorto il cammino e poscia l' erra,
E tocca tal ch' è morto, e va per terra.

3.

Chi definisce: Uomo è legno animato ;
Prima dice non vero,
E dopo 'l falso parla non intero ;
Ma più forse non vede.
Similmente fu chi tenne impero
In definire errato,
Chè prima pose 'l falso, e d'altro lato
Con difetto procede ;
Chè le divizie, siccome si crede,
Non posson gentilezza dar, nè torre ;
Perocchè vili son da lor natura :
Poi chi pinga figura,
Se non può esser lei, non la può porre ;
Nè la diritta torre
Fa piegar rivo che da lunge corre.
Che sieno vili appare ed imperfette,
Chè, quantunque collette,
Non posson quietar, ma dan più cura ;
Onde l'animo, ch' è dritto e verace,
Per lor discorrimento non si sface.

4.

Nè voglion che vil uom gentil divegna,
Nè di vil padre scenda

The Principle of Nobleness.

Invoking first, to lead my numbers forth,
That lord through whom, my lady's eyes
indwelling,
She is enamoured of herself, excelling.

2.

Nobility, in one emperor's estimation,
Could nothing higher claim,
Than the possession of ancestral name,
With moral conduct knit.
Another, not so wise, and less in fame,
Proposed a limitation,
Making the last particular a negation,
Himself not having it.
Him do the Many follow—those, to wit,
Who hold them noble who are nobly born,
Heirs of the riches of old families :
And all so firm the ties
With which this error clings, despite our
scorn,
That man will man adorn
With such addition, if the nephew sworn,
Or son of some one ranked as eminent,
Though worthless in himself, and bent
To vicious habits ; lost to enterprise ;
Who, shown the right way, still the wrong
preferreth,
And walketh earth like that which she
interreth.

3.

Man is an animated Plant, say others,
But say what is not true,
Being of partial logic guilty too,
Wanting intelligence.
The imperial sophist, as I trust to shew,
Erred like his meaner brothers :
His brain with false assumption first he
pothers,
Arguing deficient thence.
For riches cannot give, in any sense,
Nobility, nor any way affect ;
For, in their nature they're contemptible.
Colours make not the spell
That painting owns, but artist-intellect ;
Nor will the tower erect
Stoop to the flood, because of old respect.
Imperfect, vile, and poor is wealth, I say,
Amass it as you may ;
Not peace, but care it brings, and grief
as well ;
Wherefore the upright mind and veritable
Can see it flow away, unmoved and stable.

4.

In low-born man a noble soul possessing,
Or from vile sire a race

Nazion che per gentil giammai s' intenda:
 Quest' è da lor confesso;
 Onde la lor ragion par che s' offenda,
 In tanto quanto assegna,
 Che tempo a gentilezza si convegna,
 Desinando con asco.
 Ancor segue di ciò che innanzi ho messo,
 Che sien tutti gentili, ovver villani,
 O che non fosse a uom cominciamento,
 Ma ciò io non consento,
 Nè eglino altresi, se son Cristiani;
 Perché a intelletti sani
 E' manifesto i lor dñi esser vani:
 Ed io così per falsi li riprovo,
 E da lor mi rimuovo;
 E dicer voglio omai, siccome io sento,
 Che cosa è gentilezza, e da che viene,
 E dirò i segni che gentil uom tiene.

5.

Dico ch' ogni virtù principalmente
 Vien da una radice:
 Virtude intendo che fa l' uom felice
 In sua operazione;
 Quest' è, secondochè l' Etica dice,
 Un abito eligente,
 Lo qual dimora in mezzo solamente,
 E tai parole pone.
 Dico che nobilitate in sua ragione
 Importa sempre ben del suo soggetto,
 Come viltate importa sempre male:
 E virtute cotale
 Dà sempre altrui di sè buono intelletto:
 Perché in medesimo detto
 Convengono ambedue, ch' en d' un effetto;
 Onde convien dall' altra venga l' una,
 O da un terzo ciascuna:
 Ma se l' una val ciò che l' altra vale,
 Ed ancor più, da lei verrà piuttosto.
 E ciò ch' io ho detto qui sia per supposto.

6.

E' gentilezza dovunque virtute,
 Ma non virtute ov' ella;
 Siccome è 'l cielo dovunque la stella;
 Ma ciò non è converso.
 E noi in donne, ed in età novella
 Vedem questa salute,
 In quanto vergognose son tenute;
 Ch' è da virtù diverso.

Descending that shall grow in worth and
 grace,
 The herd can ne'er believe.
 Their reasoning, self-refuted, has no place;
 Since they of time still guessing
 As needful to nobility's great blessing,
 It but with time conceive.
 What can from this the consequence re-
 trieve—
 All noble are, or base, whiche'er it be,
 Or man began not in the way we read?
 But this I'll not concede,
 Nor they, if of the Christian family;
 Whence to sound minds and free
 Their doctrines manifest their vanity.
 And thus I disallow their futile deem,
 And quit the ungrateful theme,
 And to my own opinions straight proceed:
 Whence springs nobility, and what its
 essence?
 And what the marks whereby we know
 its presence?

5.

All virtues, in their origin effective,
 One only radix claim,
 Virtues which ever operate the same,
 And bring to man but bliss.
 Which radix Aristotle's ethics name
 A HABITUDE ELECTIVE,
 CHOICE 'TWINXT EXTREMES OF MEDIUM
 INTROSPECTIVE!
 Even such those words of his.
 The nature of nobility, I wis,
 Imports that goodness in its subject lies,
 And baseness still presumes its subject
 base;
 And virtue's nobleness
 Itself in action laudable implies.
 —Two objectivities,
 Each in one subject, like effect agnise;
 The one must from the other be inferred,
 Or each must from a third.
 If one more worthy is, the other less,
 Or both be equal, then a third were rather
 The cause we seek. Which granted,
 much we gather.

6.

There is nobility where virtue liveth;
 Not always virtue where
 Nobility. Where the sun, heaven must
 be there!
 The converse none could show.
 In ladies and young people, the most clear
 Of noble tokens giveth
 The blush, which in the modest cheek
 reviveth.

Dunque verrà, come dal nero il perso,
 Ciascheduna virtute da costei,
 Ovvero il gener lor, ch'io misi avanti.
 Però nessun si vanti,
 Dicendo: Per ischiatta io son con lei;
 Ch'elli son quasi Dei
 Que' c' han tal grazia fuor di tutti rei;
 Chè solo Iddio all' anima la dona,
 Che vede in sua persona
 Perfettamente star, sicchè al alquanti,
 Ch'è seme di felicità, s'accosta,
 Messo da Dio nell' anima ben posta.

7.

L'anima cui adorna esta bontate
 Non la si tiene ascosa;
 Chè dal principio, ch' al corpo si sposa,
 La mostra infin la morte:
 Ubidente, soave e vergognosa
 E' nella prima etate,
 E sua persona acconcia di beltate,
 Colle sue parti accorte:
 In giovinezza temperata e forte,
 Piena d' amore e di cortese lode.
 E solo in lealtà far si diletta:
 E' nella sua senetta,
 Prudente e giusta, e larghezza se n' ode;
 E in sè medesima gode
 D' udire e ragionar dell' altrui prode:
 Poi nella quarta parte della vita
 A Dio si rimarita,
 Contemplando la fine che l' aspetta;
 E benedice li tempi passati.
 Vedete omai quanti son gl' ingannati!

8.

Cotr' agli erranti mia, tu te n' andrai:
 E quando tu sarai
 In parte, dove sia la donna nostra,
 Non le tenere il tuo mestier coverto.
 Tu le puoi dir per certo:
 Io vo parlando dell' amica vostra.

—Yet, is this virtue? No!
 As violet is from black, even Virtue so
 Is from Nobility derived, or else
 From that same Habitude whereof we
 spake.

Let none the boast, then, make,
 Nobility in me, through Birth, excels!
 Who ne'er in act rebels
 Against this grace, earth like a god
 compels.

For only to the soul God grants the same
 Which in its mortal frame
 Is perfect in his sight. Thus Few partake
 The Seed Divine that happiness con-
 taineth.

In minds disposed by God the plant
 remaineth.

7.

The soul, enriched with this celestial
 blessing,
 Conceals it not till late,
 But, soon as wedded to her mortal mate,
 Displays it, till they part:
 Obedient, gentle, sensitive; connate,
 From earliest age progressing,
 She moulds the person, all the mien
 impressing
 With every pleasing art.
 Temperate, when juvenile, and bold of
 heart,
 Full of love, courtesy, and thirst of fame,
 Having delight alone in loyalty:
 And, in senility,
 Prudent and just, and liberal of name;
 Glad, with a generous aim,
 To hear of valorous deeds, as once to do
 the same.

Then in life's final scene and at the goal,
 To God re-wed, the soul
 Contemplates calm the crowning end so
 nigh,
 And renders thanks for what of time has
 vanished.

O! to what error are the Many banished!

8.

Against the erring Many speed, my Lay!
 Declaiming, on thy way;
 And when thou reach our lady's bower,
 commend

The tenor of thy course, without delay;
 Since truly thou canst say—
 My wish has been to celebrate thy Friend.

J. A. H.

DIVINE SANCTIONS OF THE REFORMATION.

THE suicidal folly of certain writers, who proudly usurp the title of Catholic, though inculcating doctrines the most narrow and exclusive, provokes some severe reflections. Not content with advocating the most invidious pretensions to temporal supremacy, they have impiously presumed to prescribe limits to the influence of Divine Grace and the Holy Spirit, equally unsanctioned by reason and repulsive to revelation, on the plea that thus the same relation is preserved between pastor and congregation, in the present day, as, erewhile, obtained in the time of the apostles. "I do not say," writes one of them, "that the ministers of His word, in these days, can feel as sure as the apostles could, that in the commandments which they give they have the SPIRIT OF GOD; very far from it: but I do say, that neither can the people feel sure, as in those days of miraculous gifts, that they have the SPIRIT OF GOD with *them*; and thus the relation between the two parties remains unaltered."* To swell the full inflation of their pride, they hesitate not to despoil the Most Holy of His prerogative; and the Church, delivered over to the guidance of the uninspired representatives of its inspired apostles, is virtually declared deserted by the indwelling presence of God, which is alone its vigour and its light. Spiritual gifts, denied to the taught, become impossible to the teachers; and hence results a soulless formalism, death-stricken and loathsome. The same relation preserved, forsooth! The dead cannot bear relation to the dead, as the living bear to the living; nor a dead church and a dead priesthood be connected by virtue of their mortality, as is the living church and the living priesthood by virtue of their common life. Both parties being deprived of God's Spirit, no relationship legitimately belonging to a pastor and his people remains between them. But then, this assertion is made touching the Reformed Church. Relatively to the Church of Rome, they propose Theories of Development, intended for its special benefit. Contrary dogmas, fatally aimed at the very vitality of Christianity, are invented for Protestant communions. These it is our purpose, in this article, fearlessly to expose; taking for our text certain statements made by D'Aubigné, in his "History of the Reformation."

God in history! Such is the reiterated exclamation of D'Aubigné. The historian is no longer to remain the tame chronicler—the mere collater of dates and of documents; he is to be invested with the mantle of a seer, and to interpret the parables of the Eternal. No longer will the sneers of the sceptic be permitted to disfigure the oracles of the past; the ways of God are to be historically justified to men; and infidelity deprived of its supposed impregnable stronghold.

However desirable such a result, it should yet be remembered, that he who arrogates to himself the office of God's interpreter to others, has need of awful preparation. He must do more than purge his vision

* Tracts for the Times, No. 24, pp. 9, 10.

with euphrasy and rue; he must do more than divest himself of passions, partialities, and imperfections; he must do more than view the whole of the past; he must possess the whole of the *future*, ere his testimony can be perfected and received as conclusive. Doubtless, God works in history—disposes of events according to a predetermined plan of ineffable wisdom; but, until the end of *all* shall be consummated, we shall not cease to see through “a glass, darkly,” nor come fully to understand His dispensations.

Still, history is a revelation from God, authentic, and effectual to edification; and each man is at liberty to attempt the solution of its enigmas for himself, as best he may. For himself! Ay, he may take the responses of his conscience on this, as on other matters, and they will be of validity, confined to himself; although he must beware of endowing them with undue authority. Let him consider, that history, if a revelation, is yet a partial one—a portion of a great system not yet developed—a few stray threads of a wondrous skein, not yet unwound; and he will be careful how he prejudices, from such limited experience, of the decrees of God.

History is ignorant of the future, and uncertain as to the past. Documents, essential to a righteous judgement, may have been lost or destroyed; and those that exist, may have been vitiated or deformed. Many particulars may never have been recorded; while, of a necessity, many of the motives that have swayed men at different epochs, must, for ever, rest unexplained. History, in fact, is a mere outline, often vague and indistinct; and our prejudices—our preconceived convictions—supply the lights and the shades of the completed picture.

The Reformation, asserts D'Aubigné, was of God; the proofs of which assertion he labours, with success, to make apparent. Of a truth, it was of God; cherished, ripened, quickened by him. But, cannot the Papists declare the same of the system it combated? Has not Rome had a purpose to serve, a mission to accomplish, to the sons of men? Has she not counted triumphs nearly as glorious as those of the Reformation, and times out of number been supported against enemies that would have trampled her into the dust? Her very existence at the present day is a miracle! Stripped of the power that commands, and of the splendour that dazzles, the consciences of men; conquered, spoiled, and derided; she, in spite of all, retains dominion and influence. Does D'Aubigné reluctantly concede that the Christian, who makes use of her ordinances, *may* be saved? the Romanist can rejoin, that for many ages those ordinances were the only *visible* means by which the faithful *could* be saved. The adherents of the old, and the adherents of the new, can equally read God in the histories of their respective faiths—can equally claim him as their Sovereign and their Strength.

The Church of Rome was, indeed, corrupt and sensual; she had fallen from her high estate—had degraded the mysteries of the temple, and made traffic of the holiest impulses of the soul. What then? She was punished! We do not, however, conceive that she sinned in

admitting the perpetual presence of Inspiration, and of the gifts of the Spirit, within the bosom of the Church. She may have abused the doctrine—have forced it to subserve the ends of superstition and of selfish aggrandisement; she may have promoted, by its means, the credit of deceptive miracles and pious frauds: but no Church can rightfully forego its legitimate assertion. Yet this, in the eyes of D'Aubigné, is one of her foulest plague-spots. According to him, inspiration has ceased for aye; spiritual illumination is a fanatic delusion; internal lights and heavenly monitions are impossible; and it is only by a species of inductive and secondary evidence that we can assure ourselves of spiritual truth. "Evangelical Christianity," says he, "recognises inspiration only in the writings of the Apostles and the Prophets." Surely, in order to inspiration, at any period, there must remain an eternal possibility of inspiration; and if so, that possibility must be recognised by the true Church and the true Christian. Where is it stated in Scripture that inspiration shall ever desert the Church—that the Holy Spirit shall ever cease to illumine the faithful? Nay, are not both promised to the end of time? At the least, a denial comes with ill grace from the advocate of God in history. Was Luther sent by God to labour in a certain work? Then, undoubtedly, he was inspired by the Holy Spirit. Nor does the fact that the Reformer was frequently misled by human frailties, militate against this conclusion. The prophetic character decides the individual merely as engaged in an ascertained mission; leaving his conduct, in all indifferent matters, to the ordinary influence of circumstance. The Word of God came to Balaam, notwithstanding he lusted for the gold of Balak; and to Jonah, notwithstanding his disobedience and continued perverseness. If Luther, towards the end of his career, was alarmed at the more extreme reforms contemplated by Zuingli and others, and was, accordingly, induced to exhibit tendencies of a return to the scholastic theology which he had before repudiated; if he wished to conserve those traditions and usages of the Church, which, though unsupported by the Sacred Volume, were yet not directly opposed to its letter; if he tampered with the doctrine of the real presence, substituting Consubstantiation for Transubstantiation—thus altering the terms, but retaining the fundamental error;* then, these failures only prove, that when he battled so nobly and so fearlessly for the great doctrine of justification by faith, for the pre-eminent authority of the Scripture, and for the rights of the laity—that when he reprobated the manifold abominations of the monks and the clergy, the impious trade in

* Religionists, however, who maintain that the sacrament is *only* a sign, are guilty of a fatal confusion. There is no "*magic*," indeed, in the ceremony; but, as stated in the Articles of the Church of England, "to such as rightly, worthily, and with faith, receive the Sacrament, the bread which we break is a partaking of the Body of Christ; and likewise the cup of Blessing is a partaking of the Blood of Christ. Yet we must bear in mind, that "the Body of Christ is given, taken, and eaten, in the supper, only after a heavenly and spiritual manner; and that the mean whereby the Body of Christ is received and eaten in the supper is FAITH." (See *Twenty-eighth Article*.)

indulgences, and the supremacy of Rome—he was miraculously upheld and directed by a power and wisdom not his own. In short, in these weaknesses we behold the mere Luther, struggling with difficulties and doubts; but when he vindicated the insulted Truth, in face of all Christendom—when he hurled defiance at the Pope and his court—when he stood, at the Diet of Worms, before the assembled princes of Germany, calm, resolute, and collected—we behold the conscious prophet, doing the work, and denouncing the judgements, of the Most High.

No slight thing is it to be called of God; nothing of pleasant dreams and midnight rhapsodies. God only discovers his presence in the soul amidst the throes of agony, the cries of pain, the clamours of conscience, the fears of condemnation. Man is humiliated to the lowest depths, ere he is permitted to hear the still small voice that speaks of mercy, deliverance, and favour; lest he should take the glory to himself. So well had his own direful experience taught this to Luther, that it forms the test which he proposes to apply to certain enthusiasts, who, during his absence from Wittenberg, had laid claim to extraordinary gifts:—"Ask them," he wrote to Melancthon, "if they have felt those spiritual torments, those creations of God, those deaths, and those hells, that accompany a real regeneration; and if they talk to thee only of agreeable things, of tranquil impressions, of devotion and piety, as they say, believe them not, though they should pretend to have been rapt to the third heaven. That Christ should arrive at his glory, it was necessary that he should pass through death; so must the believer pass through the agony of sin, before arriving at peace. Wilt thou know the time, the place, the manner, in which God speaks with men? Hearken! *He hath broken all my bones as a lion; I am rejected from before His face, and my soul is brought low, even to the gates of hell.*"

The systematic depreciation of the Scriptures, countenanced by the Romish priesthood, is utterly indefensible; and any later clergy that shall revive it, can scarcely be deemed less than apostates to their cause. But in the heat of debate a man may sometimes rashly utter paradoxes which, though true when taken in connexion with the qualifications existing in his own mind, are yet expressed in terms occasioning frequent misquotation. "The Gospel!" said Faber, the papal Vicar-general at the great Council of Zurich, A. D. 1523; "always the Gospel! One might live in holiness, peace, and charity, though there were no Gospel!" Whereat the indignant Reformers present, started from their seats and closed the discussion. No doubt, these words are injudicious and inflammatory enough; and partake more of passion than of calm ratiocination. Properly explained, however, they are altogether innoxious, and enunciative of a truth too little appreciated by D'Aubigné. Faber intended no denial of the Gospel; he merely affirmed that the grace of God might effectually work upon the heart, and produce the fruits of righteousness, even if the favoured recipient were prevented, by the circumstances attending his birth or education, from becoming personally acquainted with the inspired record. St. Paul clearly admits

of a similar provision in the case of virtuous Heathens, necessarily ignorant of the Law as revealed: "For not the hearers of the Law are just before God, but the doers of the law shall be justified. For when the Gentiles that have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law, written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."* How many are unable to read; and of the better instructed, how many are unable to understand! To all such the treasures of the Bible are unavailable, and their knowledge of its contents must wholly depend upon the reports of others. And for this reason, shall we exclude them from all participation in the Redemption it announces—condemn them to an eternal callousness to the regenerating ministrations? God forbid! He, in his good pleasure, will sanctify other means, and make known to them the wonderful secrets of his mercies and his love. And is not the natural man, however learned, in the same sad predicament as the most unlettered clown? Is not the Bible to him equally unprofitable? He can, indeed, acquire the letter that killeth, but not the Spirit that giveth life; for this is a gift not vouchsafed except to the spiritually informed. Nay, the founders of our Established Church asserted more; they maintained direct Inspiration to be essential to the due exposition of Sacred Writ. Take their own strong statement: "Man's human and worldly wisdom and science is not needful to the understanding of the Scriptures, but the *revelation* of the Holy Ghost, which *INSPIRETH* the true meaning into them that with humility and diligence do search therefor."† And such inspiration, according to those venerable Divines, is the sole mean through which we can receive renewed affections and a perfect love of God: hence they have taught us thus to pray:

"Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the *inspiration* of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord."

D'Aubigné's objection is, we venture to state, founded on a misapprehension. The Bible in no place professes an exclusive inspiration; nor were its writers the only prophets of their day and generation. To claim more for the Bible than the Bible claims for itself, can hardly be judicious. We are not even certain that we possess the whole of the prophetic books. Several are mentioned which are now lost; and being referred to as unquestionable authorities, we are compelled to suppose that they were just as authentic as others which have been preserved.‡ True, we have every reason to believe that they were merely historical, treating of events already sufficiently narrated; nay, we have a right to argue, *a priori*, that Providence has caused all writings to be transmitted to our

* Rom. ii., 13—15.

† Homily on reading the Scriptures.

‡ As, for instance, the books of "Nathan the Prophet," and of "Gad the Seer," mentioned 1 Chronicles chap. xxix. v. 29; the "prophecy of Ahijah," the "visions of Iddo the Seer against Jeroboam the son of Nebat," mentioned 2 Chronicles, chap. ix., v. 29; &c., &c., &c.

days necessary to our faith; but still it behoves us to be cautious, lest we should injure our holy revelation in attempting to sustain its character by assumptions not warranted by its text. Inspiration differs in kind and in degree, and is no longer manifest in the same manner as erewhile. The inspiration of the Bible is broadly distinguished from that of a later date; the Spirit then worked in prerogative instances, now withdrawn, because now needless. Addressing a gross and idolatrous people, the seers of old were permitted to enforce their words by signs and prodigies; for the evidence of miracles was indispensable while the senses remained the adjudicators of truth. God then revealed himself in the midst of terrors, of earthquakes, of thunders, and of lightnings; and the office of his prophet was testified by supernatural attributes. An *ultra*-intellectual age, however, required more intellectual appliances. Miracles have lost their credit even with the dull million; and instead of testing the cause by the wonders, we now test the wonders by the cause. Inspiration is still present; but, consequently, instead of enabling His servants to call down fire from on high to consume the ungodly,* the Almighty endows them with clearness of perception, with eloquence of lip; He blesses their words with persuasion, and their hearts with constancy and hope; He invests them, not with the qualities that incredulity and imposture have combined to desecrate, but with an intellectual illumination and an unction from the Holy One, before which the World, the Flesh, and the Devil, fall prostrate and powerless.

An objection may, perhaps, be urged to our views of inspiration, on the authority of Luther himself. We may be told that the mighty Reformer disclaimed all extraordinary illumination—all peculiar gifts; that, so far from demanding belief, by virtue of any special call, he invited it solely upon the ground that the doctrine he advanced was consonant with Holy Writ. His own words may be quoted with some plausibility: "Many believe on my account," he said; "but they alone are in the way of truth who would remain faithful, even though they should learn—which, God forbid—that I had denied Jesus Christ. For myself, I care not for Luther: whether he be a saint or a knave—what is that to me? It is not him I preach—it is Christ. If the devil can take him, let him! But let Christ remain to us, and we shall remain also." But when said he this? Even when his indignation was aroused, that the people should look upon him as the exclusive author of a work, "in the least details of which," to adopt the expression of D'Aubigné, "he recognised the hand of his God."† He spake not his own words, for then his words would have been worthless; neither bore he testimony of himself, for then his testimony would have been false. The pious Luther could permit no kind of creature-

* 2 Kings, chap. i.

† A strange contradiction is perceivable throughout D'Aubigné's work: denying the continuation of direct inspiration in words, he is ever admitting it in deed. How could the historian of "God in History" do otherwise? His objection evidently refers only to the term; which has apparently been irretrievably ruined in his estimation by the lamentable extravagancies of the Anabaptist and divers other "mystical" (?) sects.

worship—no idolatrous deference to names and men; he subverted not the papacy at Rome, to erect another at Wittenberg. And so will it always be with those who have truly received the illumination of the Holy Ghost. Fear not that such will usurp rule, or aspire to office or dignity; their very privileges will abase them, in their own eyes, to the least in the kingdom of heaven. They will be found among the humblest members of the Christian fold; unceasingly lamenting their own unworthiness, and proclaiming themselves “unprofitable servants.” Obedient to authority lawfully exercised, and willingly amenable to ecclesiastical discipline, they will be guilty of no stiffnecked fanaticism; nor dare, in the presumption of superior spiritual privileges, to despotise over the consciences of weaker brethren. From their lips will issue no crushing dogmas, no haughty assumptions of infallibility; and much less will they surrender their reason and judgement, to become the followers of blind impulse. They will “try the spirits,” and test the revelations; and how? Why, by the *one* effectual test afforded by the greater and prerogative revelation vouchsafed in the Scriptures, which God himself has stamped as authentic, and established as rightfully pre-eminent. Allowing the possibility of inspiration, even in the person of the meanest pietist, they will yet unhesitatingly reject all teachings not in harmony with the declarations of the prophets and apostles of old; and for this all-sufficing reason, that in God there is no contradiction, no mutation, no variableness, no shadow of turning.

We hate fanaticism; but more than fanaticism do we hate—the heartless and soul-benumbing materialism, now so prevalent, which would deprive pastor and congregation of the certain presence of the Spirit of God, and encourage a vain reliance on the efficacy of the forms, disjoined from the power, of Godliness. No word shall escape our pen in depreciation of forms; for, in the existing condition of mundane affairs, a purely spiritual religion is a sheer impossibility, and would be tantamount, with the multitude, to an abrogation of all worship. Men, in religion, as in other matters, require to be directed to something tangible, and obvious to apprehension; in order to be understood, the Invisible must be imaged in sensuous types. Still, these types are dead, unless vivified by the Spirit, through whom alone they can be sanctified and rendered effectual. As man is composed of a threefold nature—sense, understanding, and reason—he is unfitted for any religion that does not provide for the necessities of all; but, to address merely the sense, and encrust it with the venomous scales of a fictitious righteousness, is the madness of hypocrisy, not the zeal of the restorer of Catholicity. The spirit must use *means*, which *means* it is the office of the visible Church to supply; yet we must recollect that they are only *means*, and, if used in any other light than that of faith and sincerity, will be used in vain.

Antiquity is to be honoured; neither is learning to be despised: each, properly subordinated, is lovely, and of good report. What Christian, however, shall be bold enough to substitute either for the revelations of the Spirit in his own heart? and what Church shall

openly affirm either, or both, sufficient for her guidance? Heresy, worse than heresy, is the assumption, that we are now dependant upon mere historical records, for the certainty which heretofore hath been immediately secured to us by the witness of God himself. Utterly contemptible is the evidence of human wisdom, unilluminated by Divine grace; for, hath not God "made foolishness the wisdom of this world?" Hear St. Paul! "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him. *But God hath revealed them unto us by his Spirit*; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? Even so, the things of God knoweth no man, but the Spirit of God. *Now, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God*: which things, also, we speak, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth*; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *But he that is spiritual, judgeth all things; yet he himself is judged of no man*: for who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."* And this sublime spiritual insight doth the true Catholic Church still possess; ay, and every sincere Christian. It is unlimited, save by our faith; falsified only by our hardness of heart. Nor doth it affect the argument, that the operations of the Spirit are now somewhat varied. Hear St. Paul again! "There are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal: for to one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."† It is true, we have allowed that some of the above gifts are withdrawn, as being needless, and consequently prejudicial; but the others will remain with the Church for all ages. The same Spirit that gave the gifts of prophecy and of miracles, still inspireth with "the word of wisdom," with "the word of knowledge," with "faith," the breast of the sincere believer; and wherever these are found, there is likewise found the indwelling presence of the Holy One.

We are well aware, that, in the quarter to which it most stringently applies, our argument will be parried by a charge of misstatement.

* 1 Cor. ii. 10—16.

† 1 Cor. xii. 4—11.

"Who," we shall be asked, "is guilty of this impiety? who denies the possible presence of the Spirit in the bosom of the Church? All we assert is, that, unlike the apostles, we have no means of ascertaining such presence—no means of being *sure* that it is vouchsafed." Alas! alas! What assertion can be more fatal? If we are not *sure* that we possess the presence of the Spirit, we may be sure that we possess it not. It is a matter which can admit of no doubt—of no equivocation. The real and regenerate Christian is *sure*: though he fears and trembles, yet he trusts, for "it is God which worketh in him both to will and to do."* We anticipate the confident reply: "Is not man frail and peccable, liable to error, and easily deceived? He may believe that he possesses the above privileges, but he may, notwithstanding, be mistaken." Ay! as a *man* he errs, and must err; but, as a *Christian*, he can challenge perfection. Although, as *men*, "if we say that we have no sin, we deceive ourselves and the truth is not in us," yet, as *Christians*, "we know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that Wicked One toucheth him not."† Either our pregnant distinction must be conceded, or the Beloved Disciple convicted of inconsistency. And only so far as we are Christians do we claim these high privileges—only so far as we are humble and contrite followers of the Redeemer of mankind.

This doctrine is one full of comfort and consolation to the believer. His daily experience demonstrates how weak he is of himself—how imperfect his obedience, how slack his piety! But he must not despair! Let him struggle manfully in faith, and hope, and charity, and God is pledged to accord him victory. "God is not mocked," saith St. Paul; "for whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary of well-doing; for in due season we shall reap, if we faint not."‡ Words that every Christian should treasure up as precious cordial to his soul!

THE EUCHARIST.§

"WHERE the foundations of faith are shaken, be it by superstition or profaneness, he that puts not his hand as firmly as he can to support them, is too wary, and hath more care of himself than of the cause

* Phil. ii. 13.

† See the first General Epistle of St. John. This argument is very clearly stated in "The Life and Times of Savonarola," published by Whittaker & Co.

‡ Gal. vi. 7—9.

§ The Holy Eucharist a Comfort to the Penitent. A Sermon preached before the University, by E. B. Pusey, D.D., Regius Professor of Hebrew, and Canon of Christ Church. Oxford: Parker.

of Christ.”* Such was the opinion of Archbishop Laud in reference to his controversy with Rome, and it can be no matter of doubt that it is equally true in our case. The desire to abstain from disputation, can only be laudable when men have new theories to propose, or else desire to recall from their cenotaphs some long-departed shapes of affected truth. We must in these days be very far removed from the din of the world around us, “if nothing is further from our thoughts than controversy.” Scarcely is it more rational in a man, to seek concealment by the envelopement of his views in cloudy mysticism, than for one to enter a powder magazine with a lighted torch, even though his eyes are blindfolded. There is a something which Tractarians call depth, in this age, which surely is not hidden from the leaders in the new School. Men, whether disciples or opponents of the Tractarians, have learnt a lesson from them; and if they have set the example by “fixing their critic’s chair in the wide regions of Catholicism, from it boldly and irreverently to examine, to question and censure, if they do not finally condemn, that Church to which they owe and in general terms profess to pay loving obedience and filial respect,”† surely they should be the very last to complain when their own views are attacked.

The time of silence has passed, and the very essence of verity is in danger; and let not those persons whose chief fear concentrates itself against Sacramentarianism, view with pleasure the recurrence of erroneous terms and doctrines, which yet seem efficacious to overthrow that error; for truth sits upon her exalted throne, and as it were revenges herself for any slight done to her supremacy. We may oppose error by counter-error, but the reaction will assuredly approach, and truth will the longer withdraw herself in consequence. That restless spirit of humanity which in the dark ages found a safety-valve in the logical subtleties of Scholasticism, exists in our own age. You may condemn it, you cannot destroy it; you may denounce it, but you will never quench it. There is but one means of extracting its sting, and this is by directing its ceaseless energies into the mould of inspiration. You can never silence it by Patristicism. Nay, rather you rouse its dormant power; for you present it with material for its exercise. If you quote Jerome, no power can refuse your opponent the dusty tomes of Augustine; if you rest your dogmas upon Chrysostom, another will place his notions upon the hazard of a Tertullian. If a Puritan quotes Tertullian, we may yet allow Hooker to except against his authority by alleging his open and rising choler.‡ No law which loosens the one, can fetter the other. They are common ground, “debateable land,” which rouse many a feud, and seldom mitigate the heated strife. The ink shed upon parchment fertilises a harvest of bitterness; and the olive of peace produces the juice which increases the flames of hidden hate.

We may, without fear of offence, presume that Dr. Pusey remembered

* Laud’s Conference with Fisher, p. xxvii. Ed. 1829.

† See Bishop of Salisbury’s Charge, p. 17.

‡ Hooker, ii., ch. v., sec. 7.

the many strifes for the ashes of the Fathers, when he penned the following words: "You will well know that neither in this nor in anything else which I may allege, do I wish to assimilate our language to that of the Church of Rome, or even to use that of our Homilies, when they call Marriage a Sacrament: it would be unnatural and affected, and worse. I would rather use the language of the Fathers as to other things than to these, lest I should seem to be speaking not in a Catholic but in a Romish sense,"* And in a few lines further he says, that, as the Sacrament has been misused, "and there is no necessity for retaining it, it were wrong and cruel to wish perplexing a person's mind by reviving it." It would be unbecoming in us to describe the surprise which filled persons' minds, when by hearing or reading the Doctor's Eucharistic Sermon they made a discovery as to the change of sentiment upon this point. The developement, (to use a term which bids fair to occupy a prominent position in the modern theories,) the developement of opinions has driven away the bloom of peace from the professed sentiments of Dr. Pusey; and his Anglican admirers have had cause to exclaim, "*Quantum mutatus*," &c. The quotations in his discourse may either render condemnation difficult, as placing the judge in an unfair position in regard to antiquity, or they may serve to mysticise the hearers; but under either circumstance we may appeal from the writer in 1843, to the same in 1841. Nor should we lose sight of the fact that Waterland, as well as many others, have commented upon most of the passages quoted; and shown to unprejudiced persons, how entirely they are misunderstood by Rome, and those who sympathise with her. Waterland says, "None of them, that I know of, carried the doctrine higher than this Cyril did; but most of them, somewhere or other, added particular guards and explanations." All intended to say that the elements, keeping their own nature and substance, and not admitting a coalition with any other bodily substance are, *symbolically*, or in *mystical construction*, the body and blood of Christ; being *appointed* as such by Christ; *accepted* as such by God the Father; and made such in *effect* by the Holy Spirit to every *faithful* receiver. So ran the general doctrine from the beginning and downwards: neither am I aware of any considerable change made in it till the *Dark Ages* came on—the 8th, 9th, 10th, and following centuries. The corruptions which grew up by degrees, and prevailed more and more till the *happy* days of the Reformation, are very well known, and need no particular recital.† Let those who reverence Patristic authority read Waterland, and they will perceive a marked contrast between that great theologian and the Tractarian Sermon. He softens down the asperities of their expressions, and shows how they can mean Catholic truth; while the Sermon before us puts into undue prominence those very passages which he had explained away, and Bishop Cosin had condemned. For example, on pages 16, 17, passages from Chrysostom are interwoven with the text, and also confirmed in the notes, which speak of Christ's

* P. 38, 39 to Dr. Jeff.

† Waterland's Review of the Doctrine of the Eucharist.

body as "mingled" and "commingled," "co-united with us." The passages referred to, are Chrysostom, Hom. on St. John. xlv. p. 3; on St. Matt. lxxii. p. 5.

Waterland is commenting on Cyril's views,* and his words are, "His body and blood are *considered* as *intermingled* with ours, when the *symbols* of them *really* and *strictly* are so: for the *benefit* is completely the same, and God *accepts* of such *symbolical* union, making it, to all *saving* purposes and intents, as effectual as any, the most *real*, can be. Cyril never thought of any *presence* of Christ's *natural* body in the Sacrament, excepting in *mystery* and *figure*, (which he expresses by the word type,) and in real benefits and privileges."†

In a note, also, upon the first sentence quoted, he says, "Chrysostom in like manner speaks of Christ's *intermingling* his body with ours in the Eucharist; but explains it at length by the *mystical union* therein contracted or perfected between Christ the Head, and us his members." He also refers to Cyril of Alexandria, from whom Dr. Pusey quotes in the same page. Again, Ignatius is quoted by Dr. Pusey, page 18, and this passage is also explained by Waterland: "Ignatius could not imagine that the symbols were *literally* flesh and blood; no one was then weak enough to entertain so wild a thought."‡ Such was the wisdom of the great Waterland. He reduced the meaning of the Fathers to our understandings. He did not preach to academic youth, already enough divided into opposing parties, such words as demanded explanation. He did not allow himself, in a practical discourse, to use language which would render an exertion of the intellect necessary to distinguish it from implicit Romanism.

The instances given from Waterland, are but a selection from a book which is a running commentary in refutation of the Sermon. What imperative "necessity" was there which could induce one so wary as Dr. Pusey to hazard all this confusion, to involve in controversy this holy mystery, to provoke blasphemies, as he seemed afterwards to fear? Still, that he was conscious of the danger which he incurred, by introducing Patristic hyperbole, we can hardly even for a moment doubt, and especially when we find, in his preface, that he actually put the notes together lest his judges should "unconsciously blame the Fathers." Is this, indeed, so dreadful a thing? Bishop Cosin did not hesitate to point out the danger from these very Fathers: "We deny not," says he, "but that some things emphatical and even *hyperbolical*, have been said of the Sacrament by Chrysostom and some others; and *that those things may easy lead unwary men into error*."§ And again he says, they "spake of the *signs* as if they had been the things signified, and, like ORATORS, said many things which will not bear a literal sense nor a strict examen." What shall we say, when we find Bishop Cosin quote, as an illustration of this *dangerous hyperbole*, the very passage of Chrysostom,

* The passage in this Cyril is also quoted in Dr. Pusey's Sermon, pp. 17, 18.

† Waterland, pp. 239, 40.

‡ Pp. 215, 216.

§ Reprinted, vol. 1, Tracts for the Times, xxviii., p. 15.

which Dr. Pusey quotes in his note on p. 23? In the Sermon, we read, p. 23, "Touching with our very lips that cleansing blood." The unwary may well be protected from such "hyperbolic expression" by the guardians of our universities, and directed to look up to our Reformation as a glorious period of the Church's history, when she aroused herself, and, like a theological giant, armed with Divine weapons, cast out the destructive rust of men's inventions, burnishing her armour until it shone bright by martyrs' deeds, and continually preserving its splendour by holy ardour in her martyrs' praise.

We need not reject antiquity, but perhaps it may be as well, considering that we have our Reformers' Articles, to regard their opinions also with at least a decent reverence. "A Bishop's† lightest word, *ex cathedra*, is heavy," says the leader of the party, and therefore we may recommend the careful perusal of a late Charge, that some may learn who are the judges of antiquity that should guide our Church. "There can be but one true and legitimate meaning to an article, and that must be the meaning intended by the framer. Nor should I myself feel justified in taking advantage of any ambiguity in the wording and affixing what, according to my own notion, might be the Catholic sense to it, until I had found it impossible to ascertain what was the special sense originally designed by the authors: for, knowing the respect in which the Reformers held Catholic antiquity, I should believe that *they* were more likely to have correctly embodied that sense in it, than I as an individual should be, to discover that sense for myself."‡

The exercise of private judgement might thus be checked, which has of late years saved itself from greater error, by traducing the memory of the long catalogue of saints and martyrs; and that marked inconsistency spared, by which a large body of men condemn a liberty in any but themselves, and virtually leave the holy Father at St. Peter's no longer singular in his vaunt of infallibility.

The *quod semper*, &c., of Vincent Lirens, however, is now superseded by the infallibility of each individual Father. Chrysostom establishes a new dogma, which serves for the defence of Dr. Pusey, in his assertions. It is now enough that Chrysostom opines that our blessed Lord's body could never be broken upon the cross, but is so broken in the supper. Hence, it is incorporated in the Sermon;§ and there may be more prudence in this course than at first sight is manifest; for it has been a common Protestant objection, that our blessed Lord could not literally mean "This is my body," as his sacrifice had not yet taken place. It may now be answered, upon Chrysostom's belief, that Christ's sacrificial offering had already begun; for, if not, there is no force in his interpretation. For instance, the passion of our Lord must either be *actual* in the first supper, or else the words must merely refer to the future; and as Dr. Pusey is Hebrew professor, he will allow that that

* Bishop Cosin is in his *Catena Patrum* at the conclusion of the Sermon.

† Newman to Bishop of Oxford, p. 4.

‡ Bishop of Ripon, p. 25.

§ P. 21.

nation were wont to speak of the future as present;* and that no singularity might be attached to the use of the present in this instance, our Lord could not, upon the Protestant hypothesis, say, This shall be my body; because we believe that that very bread, previous to his glorious sacrifice for our sins, would have become nutriment for the carnal body. It necessitates a belief in the change of the element, if we verily hold that it was actually our Lord's body; and still more it exaggerates the miracle in a tenfold degree. Sometimes whispered insinuations of Socinianism re-echo in the cloistered halls of Alma Mater against Protestant sentiments; but we may well fear lest this new theory should make that awful heresy easier in dividing, into time and seasons, those effects which we hold to result from that Calvary on which "he bore our sins in his own body on the tree." There would be no difficulty in that interpretation which places the bread and wine as symbols of an absent body now, of a body unoffered there; but the difficulty would be great indeed to those who allow no figure even to be used in such a solemn matter. To us it will not sound harsh to interpret breaking as typical of the agony which our sins laid upon the Saviour, and especially as the cup is spoken of as shed for us, which would lead us to believe that both equally refer to those sufferings which made up the one perfect atonement. We can say with Jeremy Taylor,† that "the body is represented as broken, though that attribute properly belongs to the bread; and the cup, by a double figure, is said to be shed for you, when in strictness of speech that attribute belongs only to the blood."‡ Chrysostom§ introduces that prophecy, "A bone of him shall not be broken;" and by this he asserts that he was only broken in the Eucharist. It would be an insult to common sense to show the inapplicability of this prophecy: nor is it necessary to enquire how it can be reconciled with transubstantiation. It is enough for us to know that God's good providence interposed and effectually hindered the violation of his truth upon the cross. This instance will, however, present us with an example of that fault in Chrysostom of which Bishop Morton|| speaks; and we may now ask, "Will your disputers never learn the *hyperbolical language* of ancient Fathers, especially when they speak of sacramental and mystical things (more especially Chrysostom, who, when he falleth upon this subject, doth *almost altogether rhetoricate*)."¶ The doctrine which is inferred must hereafter come under discussion;

* Archbishop Usher was always thought a very great man and accomplished Theologian and Scholar; and he says in his *Body of Divinity*, p. 425, on this very point, "That is also usual to the Scripture, for further certainty, to speak of things to come as of them that are present."

† Worthy Communicant.

‡ Waterland, p. 334.

§ It is a strange fact, that with all the show of Patristic learning and apparent affectation of quotation, in reality very few Fathers are quoted. Chrysostom is by far the most frequently referred, for which we may with profit refer to note on p. 36. The sermon might almost have been compiled from references to passages in Waterland's Treatise.

|| P. 204. Ed. 1625.

¶ *E.g.*: he speaks, says Bishop Morton, of wicked receivers being turned into wolves. This Bishop is quoted in the *Catena Patrum* at the end of Dr. Pusey's Sermon.

but for the present we leave the Fathers for their patrons, with this exception, that we entirely agree with Dr. Pusey, that it is "*wrong and cruel* to risk perplexing people's minds," by using their language. The Fathers have many an excuse, but Dr. Pusey has none. They spoke in accordance with the spirit of their times. Dr. Pusey, in his *preached* Sermon, frequently uses language and doctrines from the Fathers without acknowledging it as such. Had he used it as of this Father or that Father, those at least who understood the general character of their writings, might have made allowances, and have understood it as it was meant. On the contrary, however, the words are used without any qualifications, and those passages which the Fathers have explained at length, to use Waterland's words, in Dr. Pusey's Sermon, are in all their nakedness. We are continually hearing of honour due unto the Fathers, but we are sure that the true honour is not by placing their "rhetorical hyperboles" before men in the present day; but by exhibiting those passages which enunciate clearly the saving doctrines of a common Faith. The Sermon, even as it was preached, must have impressed upon the Patristic devotees a deeper notion of Patristic mystery, and have raised in their minds many a vague form of miraculous and *sensuous* union; while, upon persons educated in the school of our present teaching, and apt to regard our Communion Service as the *full* representative of Catholic Doctrine, upon persons formed "in the mould" of our Liturgical spirit, upon persons who know the Fathers through the Reformers; upon such as these it must create a re-action against Patristic lore, and therefore widen that deep and broad chasm which the Tractarians had already created, and for which they are heavily responsible. From that party originated the fault; with them be the punishment.

With a full consciousness of the true position of affairs, they have acted. They have ventured to stem a strong tide; and if they find themselves involved in the eddies, and therefore borne powerless, they are responsible. If by this means they have imagined to prove the safety of the stream, they need scarcely wonder if they become a warning to their followers, as well as opponents, rather than a guide. A man to be intelligible to his contemporaries, must use the language of his times. We need no foreign tongue now. We are open and honest as our own land; we can, as a mass, neither sympathise with, nor truly understand, the metaphors and figures of a warmer clime. If men issue orders in a language little known, they must not be surprised if their opponents misunderstand them, since even their own more immediate followers believe them to hold out a recommendation of desertion; or if Dr. Pusey's party act as the fallen Trojans, and, arming themselves with Grecian weapons, say,

"Mutemus clipeos, Danaumque insignia nobis
Aptemus. Dolus an virtus quis in hoste requirat."

they need scarcely be surprised if they also meet the Trojan fate, and are necessitated to complain—

"Hic primum ex alto delubri culmine telis
Nostrorum obruimur oriturque miserrima cædes."

Those men, who either consciously or from the secret power of a common object or natural sympathy, imitate* so closely declared foes of their own church, in the end become suspected by former friends, and contemned even by those very men who have enticed them from their sworn allegiance. It is the necessary result of all tergiversation, and all men equally should know that decision and earnest adherence to principles alone can ensure success, and merit the approval of all good men. But if, on the contrary, our opponents have fashioned an ideal beauty in their theories, and have been found in the creation of it to detract some limb from each class of ceremonial or doctrinal opinions, men will naturally repeat the question put to the Pisones of old—"Spectatum admixi risum teneatis amici." The borrowed plumage which decks the image to which they offer the incense of adulation, will soon be claimed by each opponent who objects to an unholy amalgamation. The image itself will be torn limb from limb, since there is no natural harmony; and every admirer of it in its pristine figure will be too happy to seize upon his favourite fragment; and, upon it founding a new heresy, he will become one of many heresiarchs, each worshipping his own creation rather than following the Church of his Fathers. That such is always the case when Eclecticism falls, is very manifest. If we needed any proof, we might easily discern it in the supplanting of Catholic truth engendered by the doctrine held by Tractarians in so many instances.† Rome alone‡ giving scope for the feelings of awe and reverence, they have in this point imitated her, and have sought to engender awe rather than devotion, fear than confidence. We do not assert that they have not overreached even Rome, for that idolatrous church ventures to define the mode of the presence, while they, far from denying a constant miracle, nay,§ studiously avoiding any argument which would involve the idea that it was not a miraculous presence, draw a curtain and say, We only refuse a mode,|| we do not wish to understand any method which will appear to make it more an object of judgement. We leave it undefined. We only differ from Rome, "*de modo presentiae*." When they do appear to use terms which imply necessarily certain modes of presence, the faithful son of our Church can hardly discern through

* How far Dr. Pusey can be accused of being an imitator of the Romanists in his Sermon, will perhaps appear in the following quotation:—

They (the Romanists) frequently quote those metaphors of St. Chrysostom which he preaches, in the *height of his rhetoric*, as testimonies of his opinion in the doctrinal part. Jeremy Taylor, "Real Presence," sec. iii, 5. Heber's Ed. vol. ix., p. 444.

† For instance, the case of Mr. Sibthorpe, who had fixed on the unity taught in the Old Testament, Mr. Gooch on Miracles, Mr. Seager on some *one point*, *cum multis aliis*.

‡ Newman to Dr. Jelf.

§ See note on Tractarian reprint of Nowell's Catechism. Newman's Defence of Froude on this Point in his Letter to Dr. Faussett, pp. 50, 1, 2.

|| Pusey's Sermon, p. 7.; preface, p. iv. Newman to Faussett. Newman to Dr. Jelf, p. 58, &c. Pusey to Bishop of Oxford, p. 130, &c., &c.; "though he (Mr. Froude) certainly did not sympathise with the Reformers at all in their mode of arguing on the subject." Newman's Letter to Dr. Faussett, p. 60.

the thick cloud of mystic obscurity which part once belonged to his own church. Sure he is of one thing—that the whole vision is unlike his own faithful mother's teaching, and then he is desirous of falling more closely into that holy mould which his own Liturgy offers. The Anglican finds most of the writers of his own Church raise the very argument of impossibility against Rome; and if we have the example of Ridley, and in after years of Jeremy Taylor, we shall not be in heretical error.* If we can say with the latter, "in the administration of which (i.e., in the Two Sacraments) we do not find any mention of anything visibly *miraculous* in the records of Holy Scripture"† we may be at least held excusable. But our very foundation is to be pared and pruned away by modern refinements, and the weapons of earlier times repudiated as too little adapted to skilful theologians, and these very theologians confessedly dating their discoveries within the past decade of years. It may be true that while men studiously conceal their idea of the nature of the presence, the argument of impossibility can only be *implicitly* used against them; and this may be the end of those who so act: but these same persons must remember that the very use of language upon the subject of a presence, necessarily implies some idea of it, and therefore it becomes a mere contention of words. Now, that our opponents will assert and re-assert this conclusion in their own defence, can hardly be doubted, and it is incumbent to clear away the apparent difficulty. It is, indeed, true that Transubstantiation, as a mere mode, can be of very little importance; but its consequences are the real bone of contention, and this the inventors of it knew full well. They were aware that if they could once establish a belief in this, it would be a standing miracle to test the truth of their church. They knew it was contrary to the truth of nature that bread and wine should be changed in substance, and they raised it for this very end, because it would magnify their power as miracle-workers. Again, Burnet shows the doctrines which depend upon this very dogma, and a higher authority than this, our Twenty-eighth Article, which denies the truth of the Tridentine doctrine, that the elements are to be reserved for worship. Surely, if our Lord's Body be in its natural substance *in* the element, or *as* the element, it would be very excusable to pay it honour; and again, the sacrifice would, in its highest sense, be daily repeated in contradiction to our Twenty-ninth Article. Burnet, †Jeremy Taylor, and many others, do speak of this doctrine in itself as of no importance; but in its consequences we arraign it—in its production of idolatry, in its destruction of the sacramental symbol, in its carnality, its want of that Spirit which quickeneth. Thus it is that Bishop Ridley condemns it in such terms as the following: "Of late, all they that were endued with the light and grace of understanding of God's holy mysteries did bless God, which had brought them out of that horrible blindness and

* Let us give one of numberless authors. Beveridge on Article xxviii., p. 264, 5.

† Ecclesiastical Penance, sec. iv., 49.; vol. ix., p. 255.

‡ On Article xxviii. Taylor, sec. i.

ignorance whereby, in times past, being seduced by Satan's subtleties, they believed that the sacrament was not the sacrament, but the thing whereof it is a sacrament; that the creature was the Creator; and that the thing which hath neither life nor soul (alas! such was the horrible blindness) was the Lord himself." He also, in the same passage, speaks of the change made by many as from light to darkness, and mentions "that *heinous idolatry** wherein that adoration is given unto a lifeless and dumb creature." He also calls Transubstantiation "wicked invention and Satan's own brood."†

He also says that the Romish doctrine of Oblation "standeth upon Transubstantiation, its cousin-german," and prays God to "weed out that bitter root."‡ In a word, how any one, after a perusal of the writings and controversies of our Reformers, and of our leading writers of every age since, can venture to assert that we only differ *de modo præsentia*, and depreciate the importance of this, we hardly can understand. We object to the mode; but our reason is, because it involves a doctrine, or set of doctrines, contrary to God's Word, reason, and the Fathers. This Bishop Beveridge shows; and we will venture to assert, that every writer in the *Catena Patrum*, at the end of the Sermon—nay, more, Dr. Pusey himself—will object to the doctrine itself. Why, then, does he studiously conceal this fact? Is he not conscious that by this he is lessening the wide distance between our Church and Rome? We conceive that we have a right to expect an answer to this question. Or, again, if Tractarians say that we only deny the mode, we may fairly ask on what ground we deny the mode? Is it by Scripture, or by reason, or by the Church? If we rest our denial upon Scripture, according to Tractarians, we involve private judgement; and so, also, if we rest it on reason. But if, on the other hand, Dr. Pusey shall vest the decision in the Church, does not the majority of that which *seems to him* the visible Church, maintain the mode of presence called Transubstantiation?

But here we are met by an insinuatory sentence in No. 90; and we hope that Dr. Pusey will excuse our referring to it, as he has so very lately declared his "cordial assent" to that publication. Mr. Newman says, that our Church does not deny every *mutatio panis*, but only the carnal pressing with the teeth. We pass over the fact that he has misquoted the Article, and made a curious compound in his amalgamation of two Articles to such a degree, that we can hardly recognise it in its new dress. We pass by all this, to ask him what change our Church does allow? The article is precise enough in denying a change of *substance*, and we know no party or person which asserts a change in the accidents or species. In what, then, consists the change? Clearly, in nothing internal, since there can be only upon that division *substance* and accidents. If, there-

* He also calls it crafty juggling and pernicious idolatry, p. 401.

† Piteous Lamentation, p. 51. Ed. Parker, Society.

‡ A brief Declaration of the Lord's Supper, p. 23. Ed. Parker, S.

fore, there is any change, it is only external—that is, in the use or purpose to which the elements, still substantially bread and substantially wine, are applied; and this, we maintain, is the only change, accordingly, allowed by our Church. Our Church, in her denial of Transubstantiation, condemns the doctrine of carnal eating;* because, if neither accidents nor substance be changed, there can be no carnal eating. But Mr. Newman's whole argument on this and other points, seems very much like the following:—A man tried for feloniously stealing, insinuates to the judge and jury that there are worse crimes than this; yet this will not satisfy the judge that the law does not forbid felony. And even so Mr. Newman may prove that there existed a horrible doctrine, which was taught—yes, by Bellarmine himself; but he will not, by this line of argument, persuade persons to believe that we allow one substantial change, because we deny the other. The writer of No. 90, when concluding his Tract, quotes an instance† in the political world to illustrate his meaning; and says, "It would not be decorous strictly to urge the parallelism;" and we may repeat his words for the instance which we have adduced. The poor effects of this line of argument (which was specially introduced for the purpose of preventing stragglers from entering the Romish Church, as Mr. Newman said,) have, alas! been too abundantly testified by the increase of those who have joined that Church since the Tract was published. It is one thing to *wish* that our services were vague and our articles obscure, and another thing to *prove* it. It is but a poor excuse against Rome to endeavour to rescue our statements from her anathemas. The broad fact, that for them our martyrs suffered stands staring them boldly in the face; and they know full well that we condemn the mode; but they also know that in it we condemn their doctrine. We have no subtle distinctions which can narrow the wide gulf between Trent and England—between man's devices and God's decrees. Tractarians may bring contempt upon themselves, and reproaches of dishonesty upon

* Compare the Service, "That we receive these thy creatures of bread and wine."

† The instance referred to was this: Thiers drew up an outline which was warlike but yet dubiously worded, and Guizot, as his political opponent, succeeded him and made the outline speak peace. Now, be it remembered that Guizot never was of the war party, had never signed or supported their plan, much less had he sworn to it. He had never sanctioned it in any way, so that in fact there is no parallel. There would have been a parallel had he received money from Thiers, under pretence of carrying out his policy. This last is the true position of the Tractarians. They receive our rewards, but *misinterpret* our formularies, yea, and boast of it. Catholics were once included, and you cannot exclude us now. (See No. 90, last page.) There can be but one meaning, says the Bishop of Ripon. We recommend the Tractarians to peruse their friend Dr. Hook's Appendix to his Visitation Sermon, in his attack on Scott, whom he first misrepresents and then abuses. This condemnation, even had he understood Scott, is now ten times more applicable to the Tractarians. Be it remembered that Mr. Newman tries to prove intentional obscurity in the Article from this Twenty-eighth Article. Burnet allows no uncertainty to have existed in the Clergy, but only among the *Laity*.

our services ; but Rome is ever as she has been, and ever will be. She may, apparently, rise to meet us ; but she will never quit her seven hills. If we have unity with her, no mere explanation, but absolute repudiation, is necessary. They may flatter Tractarians by proud names, as "most distinguished teachers in our Church," and say again and again that they have amply vindicated the real presence of Christ Jesus in the blessed Sacrament,* in their theology. This is natural ; for the enemy are not apt to terrify persons about to join them by threatening harshness or exaggerating difficulties ; but Tractarians will find it an easy path, until they have entered the bosom of that Church which we dare not characterise, and then the opiate will have lost its force, and the enchantment of the wily sorcerers have ceased. The dream of pleasant peace will evaporate, while you inhale the noxious vapours of "Mariolatry" and lying wonders. Now they will kindly enquire of you what change you really allow ;† and thus gently assuming the character of learners, they will show the Tractarians the dubious nature of their views, until, with the purpose of escaping the very difficulties which their own ingenuity has created, they will take that fatal bound from truth to Trent, and, in the attempt to free themselves from the yoke of Christ, entangle themselves in that yoke of bondage which neither our Fathers nor we were able to bear.

But we are desirous of coming more closely to the Sermon before us. Of the general Tractarian doctrine, which contains itself in, and cries out, *ευφημείτε*, there can be no doubt. Is the Hebrew Professor of the same sentiment ? His own words are—"He answers not the strivings of the Jews ; how can this man give us his flesh to eat ?" Such an "How can these things be ?" He never answereth ; and we, if we are wise, shall never ask how they can be elements of this world and yet his very body and blood. "But how they give life to us he does answer ; and amid this apparent uniformity of His teaching, each separate sentence gives us a portion of that answer."‡ That teaching which follows we must postpone for the present, while we consider with what our Lord really did answer the Jews.

Perhaps St. Augustine may be as correct an exponent as Dr. Pusey ; and he says on this chapter, "Doth this offend you, that I said I give my flesh to you to eat, and my blood to drink ? What and if ye shall see the Son of Man ascend up where he was before ? What meaneth this ? He here *resolveth* (solvit) that which troubled them ; He here layed open (aperit) that at which they were offended : for they thought He would give them his own body, whilst he said that He was about to ascend into heaven whole and entire. When ye shall see the Son of Man ascend up where he was before, ye shall then, at least, see that He giveth not his body in the way in which ye think : then, at least, shall ye *understand* that *his grace* is not consumed by the teeth. And he saith, It is the Spirit that quickeneth ; the flesh profiteth nothing." And in another place he says, "What meaneth 'they

* O'Connell's Letter.

† O'Connell, p. 58.

‡ P. 7.

are spirit and they are life? They are to be understood spiritually. Dost thou understand them spiritually? They are spirit and they are life. Dost thou understand them carnally? Even then they are spirit and life; but not to thee." Such is Augustine's answer. Doctor Pusey has confessed that his authors, at the end, are not always consistent, or we might rest an argument upon Brett's words,* who paraphrases them—"Therefore I will a little *explain* myself, and tell you." Or we may refer to Bishop Beveridge again, who says, "Where-upon he *explained* himself, and said, 'The flesh,' &c." We might still further use Bishop Morton's words against Rome, and call "the Capernaïtes old heretics (as all know), even because they are set down in Scripture to have *perverted* the sense of Christ, his words of eating his flesh."† We might even accuse Dr. Pusey of participating in this, which that bishop defines as "Capernaïtical" heresy. Perhaps, also, we should not grievously err, if we adduced Jeremy Taylor once more, who says, "The men of Capernaum understood Christ to speak these words of his natural flesh and blood, and were scandalised at it; and Christ *reproved their folly*, by telling them his words were to be understood in a spiritual sense; so that, if men would believe *Him* that knew *best* the sense of *his own* words, there need be no scruple of the sense. I do not understand these words in a fleshly sense, but in a spiritual, saith Christ." (Then follows the text.) "Now, besides that the natural sense of the words hath in it too much of the sense of the offended disciples, the reproof and consultation of it are equally against the Romanists as against the Capernaïtes: for if we contend it is spiritual, so Christ affirmed it. They that deny the spiritual sense, and affirm the natural, are to remember that *Christ reproved all senses of these words that were not spiritual*."‡ There is no further necessity to add such plain contradictions to such hardy assertions; but there is a question which at once arises in the mind of every one acquainted with the Eucharistical controversy—How is it that Dr. Pusey has introduced this sixth chapter of St. John's Gospel? There is, also, another question which we must ask—Why does Dr. Pusey omit certain passages in that glorious chapter, while he quotes the verses which precede and which follow immediately after them: for instance, Dr. Pusey quotes the 50th verse, and omits the beginning of the next, "I am the Living Bread which came down from heaven." There is no indication of this omission. That it should be omitted is very much to be regretted, since the verse points to the Holy Saviour as coming down *from heaven*, and therefore refutes the idea that it refers to Christ's flesh, since that was born of the Virgin, and did not come down from heaven, if we may so speak. Again, Doctor Pusey, in continuing his quotation, omits entirely the 55th verse: "For my flesh is meat indeed, and my blood is drink indeed." Again, a part of the 58th verse is omitted. These passages may have been omitted unintentionally; but when an author professes to give the

* Catena, p. 83. † P. 334. ‡ P. 441, vol. 2, ix.; Real Presence, sec. iii. 5.

sense of the whole passage, he should surely allow hearers to judge by the context; for "none of God's words can be unimportant;" each occupies the place appointed it in the fabric of Christian doctrine.

And now for the previous question—the introduction of the sixth chapter of St. John's Gospel. Dr. Pusey, after concluding the quotation above referred to, says, "No one can observe how this whole discourse circlet round this gift of life, and how our Lord, with unwearied patience, bringeth this one truth before us in so many different forms, without feeling that He means to inculcate that life in him is his chief gift in the Sacrament, and to make a reverent longing for it an incentive to our faith."*

These words are sufficiently surprising for any one who has ever read the controversy between Romanists and Protestants upon the chapter. The assertion of Dr. Pusey would make his followers believe that the point had never been disputed, whether this referred to the sacramental eating or not. "No one can observe," &c. This is truly a creation of a *quod semper*, &c., with this addition, that Dr. Pusey vouches for the future as well as past. Now, we are prepared to show, by the testimony of Jeremy Taylor and Waterland, that this chapter does not refer to that Sacramental eating; and be it observed, their testimony is historical, and therefore comes with the force which their character for honesty can add to their high theological attainments.† Jeremy Taylor, in the 3d section of his Treatise on the "Real Presence," declares a difference of opinion to exist among Romanists upon the point.‡ Bellarmine declares, "*Solum igitur questio est de illis verbis*, the bread which I will give is my flesh which I will give for the life of the world, *et de sequentibus pene ad finem*." The reader will observe that Dr. Pusey's quotation commences one verse before this, so that he has the power of falling back upon Bellarmine's Defence; and that this is not improbable may be easily seen by a reference to p. 21, in which Dr. Pusey makes this verse, from its being in the future, to explain his own sentiments. The answer to Bellarmine will also be suitable for both Divines. Jeremy Taylor's words are, "The reason which is pretended for it, is because Christ speaks in the future, and therefore probably relates to the institution which was to be next year, but *this is a trifle*; for the same thing, in effect, is before spoken in the future tense, and by way of promise." He then instances St. John, vi. 27; Revelations ii. 7, 17; and says, the places are exactly parallel; and yet as this is not meant of Baptism, *so neither is the other of the Eucharist; but both of them of the spiritual sumption of Christ*." He then calls it *frivolous* to refer this text to corporal manducation in the Sacrament. "But the secret," says he, "of the thing was this: the arguments against the Sacramental sense of these words, drawn

* P. 7.

† We must again remark that Waterland and Jeremy Taylor have been recommended by Tractarians as illustrative of the principles inculcated in the "Tracts for the Times." We might, perhaps, consider them such, but in a different sense.

‡ Lib. de Euchar. cap. 5.

from the following verses between this and the 51st verse, could not be so well answered, and therefore Bellarmine found out the trick, &c." Again, he says, "Very many of the *most learned Romanists* affirm that in this chapter Christ does not speak of sacramental or oral manducation, or of the sacrament at all; Johannes de Ragusio, Biel, Cusanus, Ruard, Tapper, Cajetan, Hessels, Jansenius, Waldensis, Armachanus—save only that Bellarmine, going to excuse it, says in effect that they did not do it very honestly, for he affirms that they did it that they might confute the Hussites and the Lutherans, about the communion under both kinds: and if it be *so* and not be *so*, as it may serve a turn—it is *so* for transubstantiation, and it is not *so* for the half communion—we have but little reason to rely upon their judgement or candour in any exposition of Scripture."* He concludes his iii. 20, by saying, "But the truth is this: it is *neither properly spoken of the Sacrament*: neither, if it were, would it prove anything of transubstantiation." To add more from Jeremy Taylor is unnecessary, but we will refer to Waterland.† "Albertinus will furnish the reader with a competent list of Schoolmen, and others of the Roman Communion, who have rejected the Sacramental interpretation of John vi. A more summary account of the same may be seen in Archbishop Wakeman." Again, after speaking of some Romanists' defence of this Sacramental view, he goes on, "But the Reformers in general, for very weighty reasons, have rejected the same." He says he shall content himself with pointing out two or three of the most eminent; and, commencing with Cranmer, after inserting the quotation, says, "Thus far this excellent person has shown by convincing reasons, drawn from the chapter itself, that John vi. ought not to be *interpreted* of the Eucharist." Waterland also shows that Cranmer did not deny that it might be "applied" or "accommodated" to the Eucharist, and with very great weight. We would refer our readers to Waterland's summary of Cranmer's doctrine for the beautiful clearing up of this matter: he also quotes Peter Martyr. We, with Waterland, are ready to allow that the Fathers *applied* this chapter to the Eucharist; for if there is spiritual food in the Eucharist, and that chapter refers to Christ as the only spiritual food of the Christian, then the one must include the other; but Dr. Pusey has assumed the only question, and denied that any one can understand that our Lord is not referring to his gift of life in the Sacrament. By this means he confines to Sacramental feeding those glorious and mighty benefits which fill heaven and earth; and in narrowing these he forgets controversy on the subject, and assumes that "no one" can avoid seeing the doctrine of life in the Sacramental act. We differ, and in our difference follow holy men who were quite as capable of understanding it as the Tractarians; but in this difference we enter a protest against principles, to say the very least, careless and dogmatical. No hearer could hear that discourse with any

* Taylor on the Real Presence, p. 437. See also the passage quoted for a different purpose, in a previous page.

† Pp. 187, 188, on the passage. Waterland.

degree of confidence in the preacher, without being satisfied in mind, that the Eucharist might not merely be rested upon the sixth chapter of St. John, but that even its very doctrines were conveyed therein as self-evident truths. These are dangerous even as paradoxes, which rest upon the character of a leader, since we hear from late authority* that the very gait of their leaders is imitated, and action copied. Upon the subject of quotations, we have now no more to remark, except that there is a surprising deficiency of our Liturgical authority. Two or three quotations in a garb which we can hardly recognise, show themselves stealthily, as though half ashamed of the company in which they are involuntarily placed. But the broad outline which our beloved mother fills up so beautifully is entirely neglected; and yet we remember the time when the writer of this Sermon could say, upon this very subject,† “For myself, I have preferred keeping to the words of our formularies: they are so full of doctrine, that one seems to need no more, and they come with authority.” There has been, since this time, an approach to Littlemore rather than Lambeth. The writer of the Sermon seems to have felt with Mr. Newman, that our Reformers “mutilated the tradition of fifteen hundred years;”‡ or, perhaps, with Mr. Ward, “that we have a longer train of sympathy with the ancient Church than with our own;” § or, again, he may have felt our Church uncatholic after perusing Mr. Oakeley’s pamphlet.|| This may in some measure account for the careful introduction of the *so-called* Liturgies of St. Mark and others; but we must defer this point, with many others, for a further consideration; for it would be a task of no trivial value, to place in juxtaposition the vague and shadowy theories of modern Tractarianism, and the deep and solid doctrines of our Anglican Church. The one presents no tangible substance, but rather an evading phantom; while our Church has a rock-like form, on which the brokenhearted can lean, and by which the penitent can receive a full assurance of God’s mercy; and yet it builds up no grand spectacle which can allure the sinful and profligate to rest upon the mere outward form. Our Church founds no doctrine upon the theory of abstractions, as Rome has done, which no poor man can understand, and which few rich can grasp. We do not stand at the heavenly banquet and discuss the possibility of a change in the *materia prima*, while accidents are the same. The very mention of it causes a thrill of wonder and pain. Our Church acts out her heavenly Father’s will, and desires to give understanding to the simple! The load of useless ceremonial she has scattered to the four winds, and leaves it to be gathered in its fragments by Tractarians. Her aim is unity, her glory piety; and these she has well attained. Let not men dare to obscure her teaching, or diminish her fidelity. The simple Christian in her

* Palmer’s Letter.

† Letter to Dr. Jelf, p. 57, on Art. xxviii.

‡ Newman’s Answer to Faussett.

§ Few Words, p. 44.

|| On No. 90, p. 32 (note).

communion knows no want, for all her teaching is reality. With the judicious Hooker, he can say, "Oh, my God, thou art true; oh, my soul, thou art happy." There he finds no angel, with a flaming sword, terrifying the truly penitent and fainting sinner; but he acknowledges that all at her board can and must say, "The remembrance of our sins is grievous unto us, the burden is intolerable." There he joins in the cry for mercy, there he repeats his repentance, and there is the holy joy of eating spiritually his Saviour's body, and drinking his holy blood, *by faith*. He knows not how to find any deficiency in that service. This he does know; that, since his youthful years, there he hath been satisfied with grace from heaven. In that holy ground hath he offered the sacrifice of prayer and praise; and, giving up his soul and body to Christ, which is his reasonable service, he hath not vainly discussed trifles, or encouraged unspiritual thoughts, and defined scholastic subtleties; but he hath grasped the substance rather than felt after the shadow. If, indeed, of later years he hath sometimes been harassed by disputes and doubts, engendered by modern revivals of ancient difficulties, he raises his heart in silent praise, that the Author of all good has made him a child by birth of that Church which sets forth practice rather than theory, spiritual rather than nominal blessings. In her communion was he born; for this he praises God. In her communion he hopes to die, for her food is heavenly, her object is God's glory in man's salvation.

LAY-CLERICAL AGENCY.*

A YEAR has rolled by since Dr. Arnold passed away from us, and the cloud still hangs over us which his death produced. Even now we can scarcely speak with calmness of the great loss we have sustained, not only as a nation, but as individuals. And yet, if there be any consolation, any supporting thoughts, to buoy up the afflicted spirit when a great and good man departs from a world of which he has been the salt, surely such consolation, such thoughts, abounded on the occasion to which we allude. Dr. Arnold lived a life of much self-denial: he sacrificed the praise of men, which he might so easily have secured, to something higher and better, yet open only to the eye of faith—the approval of his God; he lived a life of comparative obloquy, misunderstood and misrepresented; but he died, as it were, in a blaze of glory. Friends and enemies, political as well as religious, vied with each other in weaving his funeral wreath, and for weeks after his death the press, in all its myriad shapes, was pouring forth its praises and gladly proclaiming his surpassing worth. All felt that one had passed from the earth who was not of the earth—one who loved truth and righteousness.

* "Christian Life; its Course, its Hindrances, and its Helps." Sermons, preached mostly in the Chapel of Rugby School, by Thomas Arnold, D.D. London: Fel-lows. 1841.

ness with a holy love, who sacrificed to no popular idol, who cared not for the fickle breath of praise. Even those who could not appreciate his lofty character bowed before it with the rest, for they felt an inexplicable, to themselves unintelligible, conviction that they were in the presence of one higher than themselves; they were fain to exclaim, "We fools thought his life madness, and his end without honour: how is he counted among the children of God, and his portion is among the saints!"

We do not mean to affirm that Dr. Arnold was faultless; far from it. We know too well that all have fallen short of the glory of God, thus to speak of any man. We know how he would have rejected such a false praise—how deeply he felt his own shortcomings, when, at the near approach of death (and death, suddenly as it came on him, found him prepared), he desired that the 51st Psalm—that most deeply penitential of all David's songs—should be read to him, that by contemplation of his own sins he might be more inclined fully to appreciate the mercies of redemption. We will not trust ourselves to sum up Dr. Arnold's character, but will present our readers with the estimate of it by one who knew him well, and was fully competent to appreciate his manifold powers—one whom we have yet with us, to maintain those high principles in the support of which Dr. Arnold spent his useful life. Archdeacon Julius Hare thus speaks of his deceased friend:—"There was a mission to which Dr. Arnold seemed especially called, and for which he was peculiarly fitted—a mission of the highest importance, which he executed faithfully and dutifully, and in which he had few fellow-workers. In an idolatrous age one of the men we most need is an idoloclast—to use the word which Coleridge, in his tombless Epitaph, applies to his ideal self. Such, indeed, there ever will be—some frivolous, some reckless; but the idoloclasts whom we need, and who alone will do their work effectually and beneficially, are such as are at once zealous and fearless in demolishing the reigning idols, and at the same time animated with a reverent love for the ideas which those idols carnalize and stifle. Such an idoloclast we had in Dr. Arnold—a dauntless lover of truth, in the midst of an age when few seek or care for any truth, except such as seems to pamper their already bloated predilections and prepossessions. From this unshakable trust in the God of Truth—under the assurance that God is Truth, and that truth can never be against God—he pursued it boldly at all risks, in the spirit of the sublime prayer, *εν δε φαιε και ολεσσω*. For he knew that though he might perish, God would live—though he might fall, God would triumph; and he felt confident that every time Truth is purged with a careful and loving hand from the defilements wherewith the exhalations of the world are continually crusting her over, her form and features will come out in greater beauty and glory. This should be the spirit of all men who write, above all, on religion and philosophy; but in England it is very rare among those who treat on such subjects, whatever it may be among men of science. We are so bound and shackled by all manner of prejudices—national, party, ecclesiastical,

individual—that we can hardly move a limb freely; and we are so fenced and penned in, that few can look out over their neighbour's land, or up to any piece of sky, except that which is just over their heads. Many, too, of our ablest men in these last years, instead of seeking after truth with loving patience and candour, have rather employed their best faculties in decking out their favourite idol with all the finery and tinsel they could scrape together, and in burning incense before it, until they are wrapt in a mist, and count the glare of their tapers more glorious than the noonday sun. At such a time it is especially wholesome and refreshing to find a man like Dr. Arnold, who loves the truth, and seeks it and speaks it out. I do not mean to profess an entire agreement with all his opinions; on many points we differed, more or less: but whether differing or agreeing, when I turn from the ordinary theological or religious writers of the day to one of his volumes, there is a feeling, as it were, of breathing the fresh mountain air, after having been shut up in the morbid atmosphere of a sick room, or in the fumigated vapours of an Italian church. He did, indeed, yearn after truth and righteousness with yearnings that could hardly be uttered; and to hear of falsehood, to hear of injustice, pained him like a blow. Therefore was his death felt almost like a personal, as well as a national loss, from one end of England to the other. His yearnings now, we may trust, through the Saviour, whom he delighted to glorify, are stilled with the contemplation of perfect truth and perfect righteousness. O, that his example and his teaching may arouse others to a like zeal in the same most holy cause.”*

We need no apology for quoting the whole of this noble passage, with which we are sure almost all our readers will cordially agree. It will form, we trust, an answer to the aspersions which were thrown upon Dr. Arnold when living, sometimes indeed by those who admired yet misunderstood him, but generally by those who, detesting the principles which he advocated and the boldness with which he ever maintained them, misrepresented the arguments which they could not confute, and exposed their upholder to unmerited obloquy.

But it is not for the purpose of adding our mite to the praises which have been profusely poured on the memory of this “hero of school-masters” that we have selected for notice the volume of Sermons at the head of our article, nor is it to bring into review the rich mines of treasure presented to us in these discourses; it is rather that we may bring forward and expatiate on one of those great principles which Dr. Arnold steadily maintained, but which he has, unfortunately for us, left less elaborated than its high importance deserves. The principle to which we allude is found in the preface to this volume—a preface in itself well worthy of diligent study and careful meditation, as being, brief as it is, one of the most complete and trustworthy refutations of the grand Tractarian dogmas which has ever been written; and this we say, bearing in mind the many masterpieces of Christian argu-

* Hare's Preface to Arnold's Hist. of Rome, vol. iii.

ment to which, through the agency of that God who moulds the wrath of men to his own will, this unhappy controversy has given birth. In direct opposition to the scheme which proposes the exaltation of the Christian clergy into a domineering priesthood, as the "something better and deeper than satisfied the last century," Dr. Arnold boldly proposes the restitution of the rights of the laity, and not the extension of the usurpations of the *priesthood*,* as the best means for the revival of the Church of Christ in its full perfection, "the one great end to which all our efforts should be directed." (Preface to Sermons, p. 2.)

We propose, therefore, to consider what we imagine Dr. Arnold to have meant by the restitution of the rights of the laity, a discussion pregnant, indeed, with difficulties, yet equally pregnant with vast and undoubted benefits. Surely, it is a worthy theme to discourse of the Church, the pillar and ground of the truth, the body of which Christ is the head, the bride of which Christ is the bridegroom, the glorious one without wrinkle or spot or any such thing, purchased by Christ with his own blood, built upon the rock of Christ's death and atonement. And if this theme be worthy to employ our highest energies, and inspire some of our noblest efforts, it can be of no slight importance to ascertain and clearly to set before the minds of ourselves and our brethren in this Church, what its privileges, rights, and duties are; who are partakers of them, and in what proportion. In this investigation it will be our object mainly to examine into the privileges, rights, and duties of that vast majority of Christ's Church called the laity, whose existence as living members of Christ's body has been so far denied or neglected, that "to enter the church" has been the common phrase for becoming a minister in and to the congregation of the faithful. And first, inasmuch as the practical is always superior to the theoretical, we will consider the privileges and duties rather than the rights of the Christian laity; and in so doing we shall, in fact, be entering upon the whole subject; for rights are merely privileges and duties asserted against questioners and disputers—the polemical aspect of the Christian life when its most important parts are denied to a great majority of Christian men. It is not therefore, in this polemical aspect that we would regard the great question before us. The subject is too important, too nearly connected with the highest and noblest relations which man can bear to his fellow, to be made the subject of loud and angry debate. Not that we would shun or deprecate discussion; for *that*, rightly carried on, is one means of attaining at truth: and he who would instruct others effectually, must so form his mind and direct his temper as willingly to receive instruction from others; for a teachable mind is the best of teachers. In a word, we enter on the subject modestly yet earnestly, as feeling its vast importance and the inadequacy of any single intelligence to grasp it in all its fulness. Above all, we would wish to avoid all dogmatism and harshness, and to

* In using the word *priesthood* here, we must be understood to speak of a body professing (according to the Tractarian definition) to sacrifice and mediate for the laity; and this specific meaning must be carefully kept in mind through the whole course of the argument.

impress on our readers that we desire only to point out, in a Christian temper, what the increasing wants of the time appear to demand of our church system, and to suggest means and instruments, with little anxiety as to whether our suggestions are attended to, so long as we succeed in drawing attention to our great subject.

And first, as the field of research and enquiry, on which we propose to enter, is so vast, and the interests involved are so many and so complicated, we shall be saving our readers and ourselves much needless and unprofitable labour, if we portion off one part of the subject as a type of the rest, and examine it separately with a view to the illustration of the whole. And in so doing we shall endeavour to bear in mind the rule we have previously laid down; viz., in all cases to prefer the practical to the theoretical. We shall therefore choose one subject intimately connected with lay privileges and lay duties, now to a great extent neglected, and still more closely bound up with the wants and exigencies of the age; we mean the question of lay agency. It is indeed a hard task, an enquiry fraught with difficulty, "*periculose plenum opus aleæ*;" but we enter upon it, we trust, free from all desire and love for controversy, keeping a single eye on the prosperity of our church and country, and the good of souls.

The position of the Church of England at this present time offers an exact parallel to that of the State. Both of them seem exalted to a height which scarce any other church or state ever attained to before; and both have prospects opened to them as boundless as they are glorious. And yet, as in every exaltation there are fears and dangers; and the higher the pinnacle on which we are raised, the greater is the awe with which we should be inspired, so it appears as though we of this land and church were for a moment paralysed by the honour with which the Most High hath delighted to honour us. There is an indistinct fear, an undefined emotion in every heart, as though we were on the very threshold of some new era, waiting till our change come: whether that change shall be for good or evil, we yet know not; whether we are doomed to rise higher in the scale of nations and churches, or to be hurled from our proud elevation—a warning to the world. And good cause have we to fear, little reason to be highminded, when we reflect how rotten is the core of the goodly fruit which England appears to be to the nations of the earth. While our arms and our civilisation are penetrating to the ends of the world, while our missionaries are following in their track and bearing far and wide the good tidings of great joy, what is the condition of our own country, favoured as it has been beyond all other people? Tumult and disorder are ruling through the length and breadth of the land; the old foundations of society are heaving to and fro, and are retained but insecurely in their position; the old landmarks are being removed; the old institutions are falling to decay; respect for rank, and reverence for authority, are becoming rarer and rarer; our rulers vacillate and are at their wits end; and though he that *letteth still lets*, we know not how soon the Almighty Hand that preserves us may be removed, and our mighty power fall to pieces, perhaps

in the convulsive throes of a moral earthquake. Hitherto we have escaped from the horrors of revolution and civil war; but who shall say when our turn may come? Let any man look forward into the world around him, and contemplate the shaking frame of society, and he will be a bold man if he venture to ensure its duration and permanence. Nor can we derive much comfort from the state of our Church. It is true that there is a spirit of zeal and activity among our clergy, such as has not been known for a century: it is true that there is a liberality and charity among all her members such as but a few years back we sought for in vain: it is true, too, that she is "enlarging the place of her tent and stretching forth the curtains of her habitations." Nor would we check her course: we would rather exclaim with the prophet, "Spare, not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." But there is a reverse of the picture we have drawn, and that reverse is fearful to contemplate. Much of the zeal and earnestness of which we have spoken is being manifested in a most unhappy direction: we are torn by inward dissension and vexed by false brethren: men are crying loudly against schism, and themselves are rending Christ's robe: the learning, the earnestness, nay, the piety and labours of our more active clergy are almost all employed in violent contention and angry strife: our Church is girt with foes, and our foes are they of our own household. And while we are thus injuring our fair Church and marring her usefulness, by our own unholy tempers and devices, the enemy is raging round her gates, and battering her walls. The dissenter, his natural bitterness against the Church of his fathers increased by political causes, is plotting her overthrow by fraud or violence; the indifferent are daily induced to join the ranks of her enemies by her increased activity, disturbing as it does their sleep of death, while the revolutionist and the infidel are lashed to madness by her growing zeal and her aggressive warfare. Nor are these our only dangers. We have suffered a vast power of physical force to grow up among us, untrained and unchecked. Our population has for years so far exceeded all our means of instruction, that we have till lately given it up as hopeless. And though we are now rousing ourselves, and are girding up our loins to the task, we may reasonably ask whether it is not too late? There is among our neglected lower classes a brutal violence, an angry rebelliousness against constituted authority, an ignorance, neglect, or disbelief of all religion, and all moral and social obligation; together with an abject poverty at once a cause and a result of all the evils we have mentioned; which we shall find it difficult, if not altogether impossible, to cope with. And added to all this, our rulers are, perhaps necessarily, powerless to stem the torrent of change, unable to guide the spirit of the nation, and, what is perhaps of more importance to us as churchmen, avowedly unable any longer to aid the Church. We have leant too long and too implicitly on the arm of flesh, and our punishment has come upon us: the arm of flesh is entirely withdrawn. God grant that our humiliation may

lead us to repentance ; and our repentance induce us to trust ourselves unreservedly to the everlasting arms, which we humbly hope are still under us.

In such a state of society, and with such prospects, (and we are chargeable with anything rather than exaggeration in our statements,) it becomes not merely a duty, but a matter of dire necessity, to walk carefully "about our Zion, to go round about her, and tell the towers thereof." It behoves us to "mark well her bulwarks," and to forget none of them, for we have need of every defence. Our refuge, after all, is the power of God alone ; but God would have us help ourselves, and, with full reliance on him, work out our own salvation. It was this necessity which avowedly, at first, led the Tractarian writers to seek some other ground for the stability of the Church, than the failing hand of state authority and protection. But they erred in that, though they no longer put their trust in princes, they did not cease from man, but leant on one broken reed instead of another : they put their trust in church authority instead of state authority, and both must fail alike. Far be it from us to follow their example : we would commence our suggestion of a remedy, by emphatically expressing our trust in God alone. The bride should look up to none for support save the bridegroom ; the body, to none for guidance save the head ; the Church, to none for help save Christ : it is only by the power of His might that we have any hope for the success of the means which we would suggest. These means we will now proceed to state ; but we felt it needful, in the first place, to draw together the many and urgent reasons for the adoption of fresh and vigorous measures, before we advocated any change in, or, rather, any addition to, our present ecclesiastical administration.

In order, however, that we may fully clear the ground as we proceed, we will give a few reasons, which we trust will be satisfactory, for believing that we may lawfully *subjoin* to the apostolic institution of bishops, priests and deacons, as the occasions of the Church, or the necessities of the times, may require. We do not know in what language we can better state this necessary changeableness of subordinate Church institutions, than in that of Dr. Arnold, in the preface already alluded to :—

"The truths of the Christian religion are to be sought in the Scripture alone ; they are the same at all times and in all countries. With the Christian church it is otherwise : the church is not a revelation concerning the eternal and unchangeable God, but an institution to enable changeable man to appreciate the unchangeable. Because man is changeable, the church is also changeable ; changeable, not in its object, which is for ever one and the same, but in its means for effecting that object ; changeable in its details, because the same treatment cannot suit various diseases, various climates, various constitutional peculiarities, various external influences."

And such is not only the theory of the Christian Church, as maintained by the articles and the best writers of the Church of England, but it has been, in fact, the practice of the Church in all ages. We read, first of all, of the appointment of deacons, whose office, in the primitive ages,

was evidently somewhat different from the office of those bearing the same name in our times. Then we hear of the appointment of an archdeacon, to check, as it has been supposed, the growing power of the presbyters. And why need we multiply instances? It will suffice, for our present purpose, to quote a passage from the learned Bingham, as showing the numerous offices into which the clergy (*clerici*) were subdivided, no doubt for wise purposes, and which have in a great measure ceased to exist. Bingham thus defines the office of *clericus*: "On the other hand, all persons who had any public employment in the church were called by the common name of *clerici*; which name, at first, was given only to the three superior orders of bishops, priests, and deacons; because there were then no other orders in the church. But in the third century many inferior orders were appointed, as subservient to the deacon's office; such as subdeacons, acolythists, readers, &c. And then these also had the common name of *clerici* too, having no farther concern with secular affairs, but wholly attending the service of the church. St. Cyprian always gives these the name of *clerici*; as, where he speaks of Optatus, a subdeacon, and Saturus, a reader, he styles them both *clerici*: the ordination of such, he calls *ordinationes clericæ*." (Bingham's Antiquities of the Christian Church, 1. iv., 7.)

It seems, then, clear that the church not only has, but has exercised, a right of appointing ecclesiastical officers according to her exigencies, and that she has not scrupled to class them with the superior orders of bishops, priests, and deacons, under the one name of *clerici*. Assuming this point, therefore, as satisfactorily demonstrated, we shall proceed to show that an exigency *has* arisen in the Church, which demands the creation of new church officers, or a considerable alteration in the character and office of those subordinate authorities which are to be found in the Church of England.

It would be as painful as it is needless to enter into statistical accounts to show how utterly incompetent the Church of England now is, to carry out, with anything like efficiency, her parochial system. We need only appeal to the experience of every minister of the church, employed in towns or large agricultural parishes, for proof of this statement. "What are we among so many?" must be the desponding enquiry of many an active minister of the Gospel throughout the land. In such parishes as Whitechapel, Stepney, and the like, the inadequacy of the means to the end is of course glaringly apparent: but it is no less true of much smaller districts, where two clergymen have to divide the ministry among a population of seven or eight thousand souls. It is not too much to say, that the Church of England needs an additional body of, at the least, ten thousand clergy if she is to do her work thoroughly and efficiently, according to her excellent parochial system. It is clear, moreover, that, to obtain funds to support a tenth part of this number, is completely out of her power: nor, if she were able to procure them, are we sure that it would be wise to create so large a body of clergy, with considerable funds at their command. Such a body would become an *imperium in imperio* dangerous, in the extreme, to state

authority, and difficult to control. Were the case, however, otherwise; were it certain that they would always follow the apostolical injunction, to obey the powers that be, as ordained of God; it is so manifestly impossible that means for supporting such a body could be found, that we must needs give up as hopeless any such idea, if we have been weak or sanguine enough to entertain it for a moment. If, then, we are to make any effort whatever to stem the torrent of vice and ignorance which threatens both Church and State with imminent destruction, it is evident that we must seek our remedy in some more feasible mode than the appointment of regularly ordained clergy as they now exist. The remedy, it seems to us, is near at hand, and is to be found in an expedient not wholly unknown both to the theory and practice of our Church, especially in the present day: we mean, in a well-ordered and clearly defined lay agency.

And first we have a body of lay people connected in different ways with our church; some exercising authority, and others serving in matters ecclesiastical. We have our churchwardens, sidesmen, clerks, schoolmasters and mistresses, pew-openers, and the like; each and all exercising some office of higher or lower degree, and of more or less utility, in the Church. And surely we should not hesitate to avail ourselves of the aid, if procurable, even of the "doorkeepers in the house of our God". The persons who exercise these offices, ministering as they do, to a certain point at least, in holy things, ought themselves to be holy; and, in the inferior departments especially, it is the clergyman's fault if they are not selected on account of the decency and religious character of their lives. These, then, would form, if properly regulated, a sort of staff to the parish minister, to aid him in his endeavours to improve the condition of the poorer members of his flock, both in temporal and spiritual matters. With these we might begin, giving to their offices a more religious tone, and investing them personally with something of a ministerial character. Again, we find that the principle of district visiting societies, carried on mainly by means of lay agency, is gaining ground all over the country. It is, indeed, objected to by many; but the fact of such societies having arisen, and being rapidly on the increase, notwithstanding much violent and unmeasured opposition, is a proof that there is a need in these times which the old ways and means are inadequate to meet. Some of our large societies, also, numbering bishops among their members and defenders, are in the habit of employing lay agency and have found it extremely useful. It is useless, therefore, to conceal from ourselves the fact, and wrong, we think, to lament it, that there is a growing feeling among our clergy, that they may lawfully call in the aid of well-inclined lay members of the church, in order to render more effectual their own labours; and that there is also a corresponding sense among the laity of their privileges and duties, as being, in a lower, but still in a true sense, "kings and priests." Many of these persons are content to use their influence and employ their energies according to the directions of the minister under whom their lot is cast; but there are many others who, from

receiving no encouragement at the hands of the clergyman, but yet feeling strongly the duty of doing their part in the salvation of souls, penetrate, as dissenters, into regions, and among classes of persons, where the authorised minister has little means of access, and where he would meet with little sympathy; and they work in their sphere a great work to which we cannot blind our eyes and which we dare not regret. Not that we would praise or encourage this irregular zeal: we lament over its irregularity, but we cannot regret its existence till we are in a position to enter, with a reasonable prospect of success, upon the field which these unauthorised teachers and preachers occupy.

And now we have arrived at the point at which we have been all along aiming, but which we have wished to reach by safe and sure gradations. To meet the exigencies of which we have spoken, and to occupy the field in which unauthorised yet active and zealous labourers have been, in default of others more qualified, bearing the burden and heat of the day, we would set apart year by year certain persons, both men and women, from among the lay members of our congregations, to assist the appointed minister in performing the task to which, by himself, he is necessarily unequal. We would, of course, confine the sphere of such persons to visiting the sick, the poor, and the needy; and aiding in the instruction of the children educated in the parochial schools. We would permit them to read the Scriptures and explain them familiarly by word of mouth, or by means of summaries and comments approved of by the minister. We would constitute them, also, into committees, under the superintendence of the parish clergy, for the purpose of relieving effectually and with discrimination the wants of those with whom they would daily be brought in contact. We would not of course permit them to preach either in our churches or out of them, but would leave to the minister all his usual functions, making him at the same time more fit for his higher duties of ministering in the congregation, by relieving him from the fatiguing, and frequently impossible task, of "serving tables." Nor should we be without a security as to the manner in which these lay-clerical officers would discharge their duties: for, in the first place, we would have them year by year set apart from the congregation by the minister of their parish, with solemn prayer and supplication. They would thus be fully impressed with the awful nature and responsibility of the duties which they were undertaking; and by their consecration for the time to the peculiar service of the Church, there would be nearly the same check upon their deportment and conversation as there is upon that of the ordained clergy. We would have this solemn service renewed year by year, that thus the minister might have a constant check upon these his subordinates; and we would, moreover, allow him the power of suspending any one of them of whose conduct he disapproved. We do not fear that we should find many prepared to enter on such an office as this, combining their ordinary occupations with a Church character which would consecrate and encourage their otherwise desultory efforts. There would be many of the wealthier members of the com-

munity who would willingly sacrifice a portion of their time, and whose time would be well occupied in a task like this ; and we should find many of the poor who would be glad, in their lowly sphere, to do the work of Christ, and who could reach hearts and touch sympathies with which the refined and well-educated have little or no acquaintance. Many of those zealous yet restless minds, who are actuated by a strong love of souls, as knowing what Christ has done for their own, would be snatched from the ranks of dissent, in which, for want of a better field, they had enlisted, to exercise their subordinate ministry in a more regular and certain channel. The toils of the ordained minister would be lightened, his authority increased, and his work more efficiently done.

We have sketched our plan but hastily, and as it were in outline, as feeling that we cannot do more than suggest, and that it is for others to carry out. We trust that we have said enough ; at the commencement of our observations, to remove in some degree the not unnatural prejudices which would arise in the mind of many against a new scheme, involving such important interests. We are too fondly attached to our own beloved Church to suggest anything, knowingly, which might tend to weaken her authority or destroy her influence. But we feel firmly convinced that such a plan as we have sketched would have the effect of increasing her efficiency, and removing her foes, by doing their work for them ; for dissent could not exist were there no room for it to flourish in, and its power and extent are the index of the Church's faithfulness and efficiency.

The subject is far from exhausted, and we trust to return to it at some future time. All that remains for us now, is to point out, by way of conclusion, the manifold advantages which, as it appears to us, would accrue to the church from the adoption of this system, of what, for want of a better appellation, we have called lay-clerical agency.

And first, with regard to the minister himself, his toil would be lightened and his efficiency increased, at the same time that he would be left more at leisure to devote his time and his energies to the study and the elucidation of the Word of God. And that this is not needful none can affirm ; for what complaint so common among the clergy, especially in large parishes, as that their time for reading is reduced to almost nothing, and that their congregations consequently suffer by reason of the necessary meagreness of their sermons. Without constant feeding, the stream must soon be dry ; and as, from the youth of our clergy, at the time of their ordination, their reading must necessarily have been but scanty ; so, unless, which is rarely the case, their opportunities for study are afterwards great, they will be reduced either to the necessity of copying their sermons from others, whereby they will become lifeless machines, instead of living and burning pleaders for Christ ; or else they will be reduced to deal in words instead of thoughts, an alternative at least as pernicious. To secure, therefore, a greater portion of leisure, wherein our clergy, and especially its younger members, may "give themselves continually to prayer and to the ministry of the word," is surely no mean advantage. The occupations

of our clergy are becoming far too secular, and their secularity is daily and hourly increasing. Even now the newspapers, and through them the mass of the nation, are calling upon them to be more diligent in seeking out the poor, importuning the rich, and relieving the wants of their needy brethren. Alas! they little know how every moment of the time of the metropolitan clergyman is occupied with such depressing and harassing occupations—how earnest he is in relieving misery, how indefatigable in seeking it out and aiding it. They know not, either, how little he can do with all his zeal and all his energy. They forget, too, how incompatible such incessant employment of one kind—and that the lowest of all the ministerial functions, however necessary—is with anything like study and prayer, and the higher duties of the ministry. They are calling on a clergy already worn out with a toil apparently endless, to “serve tables” still farther, and thus still more painfully to “leave the Word of God.” Surely, such demands are unreasonable; surely, it would be better both for priest and people to follow out the analogy suggested to us, under similar circumstances, by the Apostolic Church, nay, by the Apostles themselves, and “to look out from among us men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.” And, as was the result in those times of labour and difficulty, so will it be, we doubt not, in these similar times on which we are fallen, that when we have, in humble dependence on God, thus augmented our efficiency, “the Word of God would increase, and the number of disciples multiply greatly:” and not only this, but we should find the great body both of the presbyters and their subordinates more “obedient to the faith.” The clergy, therefore, would be undoubted gainers by the adoption of some such plan as we have advocated; nor is the practice of antiquity against our relieving them in some such manner. The difficulty has occurred, and has been met on inspired authority; and from the mode in which it was met, we are justified in drawing, by analogy, our own best course of procedure.

To the lay agents thus employed the best consequences must, so far as we can calculate, arise. They would be taught, in the first place, that they were intimately bound up with the Church, its ministry, its rights, its privileges, its duties; and would regulate their feelings and sympathies accordingly. When every inhabitant of a parish had some ministerial office of charity, of exhortation, of visiting the sick and needy, and of reading to others God’s Holy Word, put within his reach, permitted yet superintended by Church authority, he would feel more clearly, and the feeling would come more directly home to him, that it was no slight sin to break the bond of unity, to rend the robe of Christ, and to bring dissension and schism into the Church of his fathers. He would feel, what now unhappily is too little the case, that he had a vital interest in the welfare of his parish, and, through that narrow circle, in the welfare of the Church of England, and therefore of the Church Catholic. He would no longer assume that the cure of souls belonged to the clergy alone, and that the laity were to sit still, idle spectators and receivers of the Word of Life, but he would throw him-

self into the ranks of Christ's Church militant here on earth, content, though not honoured with the first place, with being put in any situation wherein he could fulfil his baptismal obligation of "continuing Christ's faithful soldier unto the end of the world." And wherein can a man fight Christ's battles more efficiently and more usefully both to his own soul and the souls of his brethren, than by combating sin and Satan in their very strongholds where they sit enthroned among the ignorant, poor, and depraved masses of our fellow-countrymen? Wherein can they follow Christ's example more nearly (and who is not bound to follow Christ's example?) than by seeking out and relieving the poor, feeding the hungry, clothing the naked, and instructing the ignorant? We cannot hope to restore the times when the "possessors of lands and houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet," nor can we expect that the poor will ever cease out of the land; but we can do much, far more than we have as yet done, for the relief of them that lack, by encouraging the rich among the laity to contribute their riches, the poor to contribute their prayers, and, when practicable, their assistance, and all "to let their light so shine before men, that they may see their good works and glorify their Father which is in heaven."

And the poor shall bless us. They will see that we are no longer selfishly seeking our own, but every man his fellow's good; and they will better appreciate the efforts and intentions both of clergy and of laity. They will find that sympathy with their wants and feelings is no longer confined to the dissenter, and will gladly return to that Church which has forgotten them for a little while, but now has returned to them with redoubled affection and interest. Let us not be of little faith in the power of our Church to win over souls and draw them within our pale. There is a feeling of love and reverence among our poorer brethren towards the Church of England which years of misconduct and neglect have failed entirely to remove; and when once the Church throws off the character of stepmother, which, unhappily, she has so long maintained, and cries with the tender accents of a loving mother, "Return, return," all those feelings of love and reverence will again arise in the hearts of her straying children, and they *will* return to the one fold, and be one with her under one Shepherd. But we must remember our errors, and bear with the people whom we have estranged; we must treat them kindly, and bear with the perverseness which we have in great part caused; we must visit them in their homes, and comfort them in the time of need: perchance we may have to bear with ingratitude, perchance with contumely; but let us persevere in well-doing, and we shall reap in due time. Who knows how soon the stray sheep may be found? Only let us partake, in our search, of the character of the Saviour, of whom it was predicted, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young."

But when the laity of our communion arouse themselves to a sense

of their duty, and come forth to aid their ministry in the performance of their arduous task, what blessings may we not anticipate for our Church? The feelings of unity and union will once more become strong among us, and our parish clergy will each become centres of a well-regulated system. We shall lose none of the blessings of apostolical order and government which we enjoy, but we shall gain that sympathy one for another which the early Church, when its members were few, possessed, and which we have lost, because our sympathies have become too generalised and too widely extended. Our parochial system will be restored in all its power and efficiency. As the laity are admitted more into the privileges of Church membership they will become more patient of discipline and control. The injunction of our Saviour, "Tell it unto the Church," will then be not only a practicable, but most desirable measure; for all will feel a deep-seated interest in the well-being of their parish and the well-doing of its members, which they could not feel in the more general and extended sphere of the Church of England or the Church Catholic. Their sympathies, however, formed and exercised within a narrow circle, will not thereby be contracted. The interest they feel in their parish will in fact be an interest in the universal Church. As we become acquainted with the wants of our brethren sunk in poverty and ignorance, we shall learn better to appreciate and feel for the wants of those lands where the name of Christ has never been heard. We may find, too, among the unknown or despised believers among our poorer brethren, many who would rejoice to be permitted to carry, under the sanction of authority, the message of salvation to heathen lands; and who, through their practical skill, and ability to endure privations, would be peculiarly fitted for the task. Thus our sympathies would be far from narrowed by this renewal of our parochial system. In fact it is the system of nature. Self-preservation is her first law; then the preservation and benefit of our families; after this, our good-will extends to our street, our neighbourhood, our parish, our county, our country, our Church, and through our particular Church to the wider sphere of the Church Catholic. It is a general law of our nature to ascend from particulars to universals, and we shall do wisely if we follow it in this case.

Thus will our Church return to her primitive efficiency. The great work of a Church of Christ will be restored, and a brand will be removed from us with which we were too justly branded. The poor will have the Gospel preached to them. For surely if this was a sign to John the Baptist that he to whom he sent was indeed the Christ; surely it is no doubtful supposition that this same feature will be a token of the true Church, the faithful spouse of her Divine Master. Dissent will vanish from among us at all events to a great extent. Many a man, now irregularly preaching the Word, will gladly exercise a subordinate ministry in the Church. We shall attain unto unity through love, and we shall find this a much more effectual as it is a much more pleasing way to that most desirable end, than any ill-defined claims of authority not backed by active exertion and untiring charity. Not that we would

sacrifice one jot or tittle of the authority of our Church. God forbid that we should seek even unity at the expence of truth. But we would bring before our minds more clearly, and translate into action more practically, the precept of our Saviour, that he who would be the highest should be the servant of all. It is a law of Christ's kingdom, to which we dare not blind ourselves, that, through humiliation, suffering and obedience we must attain unto glory. It was thus that Christ made himself poor and became more rich : he was made perfect by suffering. Though he were a Son, yet learned he obedience by the things which he suffered. Thus it is that we must attain to heaven. We must take up our cross, and follow him through the same perfecting path of humiliation and obedience. And as it was with the Saviour, and is and has been with every individual Christian, so must it be with the Church of Christ. It is a thing well pleasing to the carnal mind to see the Church lording it over God's heritage, putting her feet upon the necks of princes, and standing as a queen among the nations. But angels weep at the sight. The steps by which the Church on earth must join the Church in heaven, are steps of humiliation, not exaltation. It is by becoming, in truth, the servant of servants that the Church Catholic shall establish her supremacy, and best prove her divine origin and her apostolic constitution. She must stoop, like her Divine Master, to wash the feet of her disciples, and count it all joy for Christ's sake. And in all these trials our faith shall buoy us up, and faith is the victory that overcometh the world.

We have now performed, however imperfectly, our self-appointed task, and we trust we have succeeded in drawing some attention to a question, in our opinion the most important which the Church of England now has to solve; viz., how she is to deal with the masses of her population, who have so completely outgrown the means of grace which she has to offer. We think the remedy which we have proposed is the one which, in some form or other, must be adopted. We care little whether it be the form which we have suggested or not, provided it be done efficiently and speedily. We say speedily, for if we can discern the signs of the times, the wheels of the chariot are beginning to be heard at a distance, and the Son of Man is about to reveal himself. When he cometh, shall he find faith upon the earth? Let us, at least, of this Apostolic Church of England, be found with our loins girded, watching and praying. While we write, we have been informed that a plan of extended district visiting, by means of lay agency, under the direction and authority of the minister, is contemplated in one of our metropolitan parishes. It is also rumoured that the Bishop of London has called together his clergy to consider some means of meeting the dangers and necessities of the times. We trust God's blessing may rest upon his councils : for if London set the example of any such step as we have suggested, all England will quickly follow. Meantime let us, as individuals, be up and doing ; for we know not how short our time may be, nor how soon the vials of God's wrath may be poured forth on this generation. Let us lay aside our unholy strifes and vain debates,

and all lend a helping hand towards the establishment of God's Church and kingdom. The Church of England has a great work to do, which if she perform duly, her position among the Churches will be eminently distinguished. She shall be "all glorious within—her clothing shall be of wrought gold—she shall be brought unto the King in raiment of needle-work—the virgins that be her fellows shall bear her company. Let her, then, hearken and consider, let her incline her ear, that the King may have pleasure in her beauty: for He is the Lord her God, and Him only should she worship. Then, instead of her fathers, she shall have children whom she may make princes in all lands."

THE PRESENT STATE OF THE CHURCH.*

HONOUR to the able and upright Bishop of Ohio for his noble stand in defence of God's truth. He sees clearly what the signs of the times demand from him as a Christian bishop, a leader of the hosts of God. With the enemy in front, and detected treachery in the camp, he knows well that this is no time for slumbering in a fancied security, or shutting his eyes to what is going on around him, and saying "Peace, peace," when on the side of evil there is no peace. There is here no coquetting with error by elaborate commendations of the learning, and piety, and holiness, and meekness, and what not, of those who are poisoning the fountains of life. On the contrary, he guards his readers, as it might be supposed any opponent of their errors would naturally do, against the common mistake of attaching to these ordinary attendants on erroneous teaching any undue importance. Neither is there any display of virtuous indignation at the hard blows they have received; still less, a tribute of praise to the (so-called) uniform meekness with which they have received them. The bishop is too well acquainted with their writings to offer any such censure of the one party, or praise of the other. No; here is a Charge warm from the heart of one who feels himself to be set for the defence of the Truth, and who realises the importance of the question at issue, and the true nature of the present struggle.

The more honest among the Tractarians have *latterly* (to do them justice) clearly spoken their mind, and fairly warned us what their system is, and what their determination with respect to its maintenance; that the matters in dispute are vital, and that there can be and shall be no peace till their system takes the place of its antagonist. It is a declaration which would have come from them with a better grace had it come earlier, though it can surprise none who have watched their

* "The Chief Danger of the Church in these Times." A Charge delivered to the Clergy of the Diocese of Ohio, Sept. 8, 1843, by C. P. McIlvaine, D.D., Bishop of the Diocese. New York: 1843. London: 1843.

course. We thank them, however, for the open expression of their sentiments and intentions, because it leaves those without excuse who would still persuade themselves that the matters in dispute are of secondary importance, and that the efforts of the Tractarians are merely the result of temporary excitement, which may be left to cure itself.

"Be assured," says the faithful Bishop of Ohio to his clergy, "if you do not regard the difference between the two sides of the controversy as of such momentous importance, our adversaries do. Their last publication declares that 'it cannot be too often repeated; that if Protestantism be Christianity, Catholicism (meaning, of course, their system) is Anti-Christianism, and *vice versa*.' We shall never meet this controversy aright till we see the question in that aspect of life and death. The words of our adversaries are quite just in reference to those who try to believe, and to make others believe, that the matters in dispute are not vital to the Gospel. 'There never was,' they say, 'and never will be, charity in softening down real distinctions; open hostilities are ever a shorter road to eventual peace than hollow and suspicious alliances.' *I repeat and adopt their plain declaration of war, 'that if Protestantism (such as they condemn in the writings of the Bishop of Chester) be Christianity, Catholicism (such as we condemn in their writings) is Anti-Christianism.' This is the true issue, and the sooner it is universally acted upon, the better. We cannot be at peace with this system. We must detest it, because we must love the Gospel of Christ.*" (Pp. 24, 26.)

And therefore he exhorts his hearers, "Take care that you do not suffer yourselves to be lulled into a false security, by imagining the danger little, because it seems to be distant; not worthy of your watching, because its infection is not visibly spreading in your parishes; exaggerated, because you may not see nor hear of any in our Church so far deluded as to be actually carried captive into outward and visible Romanism." (P. 27.)

Of the praises which have been bestowed upon the Tractarian writers, he justly observes—"I am alarmed for our Church; not that I fear for her ultimate purity and continued steadfastness, but that I apprehend a great trial is awaiting her. . . . I see the praises lavished upon the writings which contain all this system of Anti-Christian error. In almost every instance where they have been eulogised in this country, the only drawback is some feeble expression, indicating that the eulogist is not to be considered as agreeing with all they contain, while scarcely an instance of eulogy has occurred wherein the points of disagreement have been stated. What can this mean? Is it that the productions praised have not been really read and pondered enough, to know what they contain? Is it that they have not been read with eyes sufficiently accurate in the great points of Gospel doctrine, to be able to detect their manifold errors? Is it that while their errors—such as that of a righteousness of works for justification, instead of the righteousness of Christ alone—have been really seen and acknowledged, there has not been enough appreciation of the importance of such

errors, a sufficient sense of what is vital and precious in the Gospel, to make them seem worthy of being distinctly named and condemned? Or is it that, while these errors have been seen and privately confessed, and really lamented as serious, there has been such a preponderance of zeal for the outward structure of the Church over that for the inward life of the Gospel, that, because these writings seemed most potent auxiliaries for the former, though really most injurious to the latter, they must be lauded to the skies for their usefulness, and circulated as lights in the Church? One or other of these modes of accounting for the fact, must be true. Take either, or take all, as applicable somewhere (and this is my view of the case), and then you have assuredly a state of things calling for alarm. In proportion as we may have ministers in our Church *whose doctrinal discernment is too confused to perceive the errors of this system, or whose spiritual discernment is too feeble to perceive their vital importance*, or who so hold the proportion of faith that *vital errors as to the way of salvation can be overlooked, because there is connected with them what seems important and seasonable truth as to the outworks of the Church*; I say, so far as we have such a ministry or laity, we have cause of alarm. For myself, I know of no good these writings have done, or can do, except as God makes all things work together for good to his Church. *If a man go into your house, and set to rights its furniture, and establish its rightful order, and then for bread leave your children a stone; or if he drop the seeds of a plague, and distribute death through your household; will you speak of his benefits?* But I deny that, even in outward things, we have received any good. What they have taught in points of order or discipline, even when true in itself, has been *rested upon such a basis, or urged by such motives, or placed in such a relative position*, as to leave us nothing to be thankful for. Take, for example, the Apostolic Succession. There is a part of their doctrine, on that head, which has always been held in our Church—viz., that the ordaining power has descended from the apostles through the line of bishops. But when they speak of a succession of saving grace, as well as of ordaining power—of saving grace inherent in the line, and sent down from hand to hand, precisely as the right of ordaining is inherent and descending; when all that is precious in Christ to sinners is made to come to us exclusively through that descent, so that not only does the validity of the sacraments depend thereon, but the very being of a Church, and the whole regeneration and justification which the Gospel offers; when we are instructed that a sinner comes not to Christ but by coming to his vicars in that line of descent, and Christ comes not to the soul of a sinner, with grace to pardon and sanctify, but through that succession, and that the gate of life is unlocked only by its keys, and the bonds of sin are not unloosed but by its hands; when such awful pretensions are joined to the simple basis acknowledged of old, the doctrine is no longer the same; its whole form and visage are changed. It is the doctrine we have been used to, no more than their doctrine of sanctification or justification is that to which we have been used. In

both we recognise some truth; but truth so changed by additions and new relations, that, like the Rule of faith, when to Scripture is added traditions of men for joint authority, we know it no more, but utterly renounce it." (Pp. 27—29.)

And in reply to those who seem to think that, if only men do not actually go over to Rome, all is safe, he remarks, "I have spoken, brethren, of my fears for the Church. It is not that I much apprehend the going over of our clergy or laity to the Roman obedience. It is not that I suppose there will be any general setting up of this whole system, with all its parts, in the minds of our people. We may have Romanism in substance, without going to Rome. We may take enough of her cup of abomination to paralyze us, if it does not kill us. We may live as a Church of apostolic order, and die as a Church of Christian spirit, and zeal, and energy, and usefulness. I fear there will be a spreading of these doctrines, whether in part or in whole, to such an extent as greatly to weaken and obscure the preaching of the Gospel, where it does not quite prevent it; to introduce a *counterfeit spirituality—one of imagination and mysticism*—for the spirituality which hath life and peace, &c." (P. 29.)

Were we to give the reader all we could desire to bring under his careful consideration, we should present him with the whole Charge. But our limits forbid us. We will therefore only notice his treatment of two other points, in which some appear to themselves to find an apology for Tractarianism.

The first is, the character of its first and chief propagators. But, as the Bishop observes, "What its disciples are in point of holiness, is not the question. Men may be pious in spite of a defective creed, from influences prior to its adoption, or extraneous to its provisions. We are speaking of *the system*, not of those who now profess it. Its direct working must be to produce in fruit what it is in substance; a form of godliness, and the denial of the power thereof." (P. 23.)

The second is, the pretensions of the system to spirituality. "As a system of religion, it is but another form (an old form new-dressed) of formality, animated, indeed, to a very great degree, but with the life of fanaticism, the peculiar fanaticism of formality; the worst fanaticism, because the most intrenched in attractive forms; the worst formality, because the most insidious counterfeit of spiritual life. The old Pharisees were full of precisely this most dangerous of all types of spurious religion; compassing sea and land for proselytes, full of zeal for traditions, for ceremonies, for fastings, for the temple, for garnishing the sepulchres of the righteous, for holy days and holy places, for 'taking away the key of knowledge' and hiding it under the interpretations of the Fathers, for 'shutting up the kingdom of heaven against men.' This was their religion. It was all dead formality, and yet all alive with fanaticism; and, like a whited sepulchre, looked very beautiful and pious to those who looked only on the outward appearance. But the Saviour abhorred it, as full of uncleanness; and the men who taught that system of self-righteousness, he likened unto '*graves which appear not, and the*

men that walk over them are not aware of them.' Such, precisely, is the deceitfulness of the active vigorous formality of this system; and such, by-and-by, more and more, will be the men who shall teach it, whatever its teachers now. Because fanatical, it looks spiritual; because zealous, it seems pious; because all in motion with the spirit that possesses it, it would make us believe it is all alive with the Spirit of God. Beware! Try the spirits! Dead bodies seem wonderfully alive when galvanised. There is a spirit, mighty, crafty, full of wiles, insatiably bent on the destruction of the kingdom of Christ, entering into forms of religion and bodies of doctrine as he used to into bodies of flesh and blood, and who thus appears sometimes as an angel of light, only to be more effectually an angel of darkness and death." (Pp. 23, 24.)

"As to the spirituality of this system, what is it? A man substitutes his own righteousness for that of Christ, and then speaks of his foundation of hope in the highest spiritual language, and with the utmost complacency, and confidence, and thankfulness. Can there be any real spirituality while the basis of the Gospel plan of salvation is denied? A man speaks of eating the body of Christ in the Eucharist. He denies, it is true, the transubstantiation of the bread, but maintains the actual 'corporeal' reality of the presence of the body of Christ therein or therewith. He calls it a spiritual presence, but means thereby nothing less than a corporal presence still, a presence as real and substantial as that of the body of Christ in heaven. He tells you that it is by this receiving of the body of Christ—of that same body which rose from the dead, and is now at the right hand of God, and which is given to be eaten in the Eucharist, in a manner he pretends not to be able to explain, that he receives justification, and all the blessings of the Gospel. He receives them by *contact* with the actual body of Christ. All that he means by faith, in that act, is, that it brings him to the Eucharist, and so to the body of Christ. The priest in the Sacrament gives him the real flesh of Christ, and thus he is justified. Now, let him invest that doctrine with all the spiritual drapery that imagination and enthusiasm can invent. The counterfeit may be very plausible, but the reality is one of the grossest, most carnal corruptions of Christianity. Anything can be made to seem spiritual to those who are not spiritually discerning. The worship of the Virgin Mary, that most odious of all forms of idolatry, when seen under all the passionate expressions of love, and trust, and praise, and prayer, with which Romish superstition arrays it, appears just as spiritual as any of the main peculiarities of the system. The truth is, nothing can be really spiritual, but as it is made up of 'the things of the Spirit of God.' We may mount up on wings as eagles; but the wings may be only of imagination, or passion, or presumption; and yet may carry us so far into the clouds, that our flight may seem very heavenly, and our path bright with the light of God. But only take another way of reconciliation to God, and another way of holiness, than that which God hath made known; and all the mists you can cloud it in, and all the poetic beauty you can cast around it, and all the exalted language of Scripture you can describe it by, cannot

raise it one least step above the dead level of earth and of man's unsanctified nature. The material which will ever be found the readiest to receive the mould of this form of doctrine, is that of the mind which has a serious sense of the need of religion, and little knowledge of what religion is; which understands enough to know that religion must be spiritual and elevated in its contemplations and desires, but has too little discrimination to perceive the difference between the poetry of religion and its spirituality; between the mysticism of man's imaginings, and the mysteries of God's revelation; between a zeal for the Church as a thing of external organization, and zeal for the Church's Great Head and Life, as the Alpha and Omega of all saving religion." (Pp. 31, 32, 34.)

We here close our extracts, earnestly trusting that our readers will obtain the Charge for themselves, and add it to the invaluable testimonies of a similar kind we have had from some of the prelates of our own Church. We have given it here a greater prominence than the latter, both because of its very recent appearance, and also from the circumstance of its being not so likely to be extensively known in this country as a Charge of one of our own bishops.

Appended to the Charge is a note, containing the Bishop's remarks to his CONVENTION on the painful occurrence that has recently taken place in the Diocese of New York, in the ordination by the Bishop of that Diocese of a young man of directly Tractarian sentiments. The subject is of too much importance to be taken up incidentally as it were in this place, and therefore we will only observe that the Bishop's remarks upon it strike us as peculiarly just, wise, and temperate. He is evidently quite alive to the gravity of the occurrence, and the important consequences which it involves to the well-being of his Church. He sees clearly that the ordination of a person holding the sentiments avowed by Mr. Carey, goes to destroy its vitality as a herald of Gospel truth; and therefore he feels himself bound to enter his "most solemn protest" against it. It is pleasing to observe that the Convention to which his remarks were addressed, recorded upon their minutes a "hearty response to the sentiments of their diocesan."

The occurrence has created, the Bishop tells us, "a great deal of excitement, anxiety, and alarm throughout their Church." This is a hopeful sign that its true character is appreciated, and that something will be *done* tending with God's blessing to stay the progress of the plague. The future purity of that Church depends altogether upon the course of its proceedings with regard to this case.

Thus is the daughter equally troubled with the mother through the pestiferous teaching of the Tractarian divines.

Earnestly do we pray that God will give to both, wisdom and grace, fearlessly and faithfully to contend for the faith once delivered to the saints, and to realize more and more the vital importance of our distinctive tenets as *Protestant* Churches.

The conflict commenced by the Tractarians is one *pro aris et focis*; and, as they themselves tell us, "on the issue hangs the destiny of our Church." (Pusey's Letter to Archbishop of Canterbury.) The very

notion of the cessation of controversy in our Church on this subject, as long as Tractarianism is struggling for the mastery, and infusing its poison into the minds of our people, in every shape and form, is mischievous and absurd. As well might we abstain from combating the errors of scepticism and false philosophy, or rebuking the vices of mankind, on the ground that we are disturbing the peace of society, and producing discord among men.

It is not as if those errors had taken no hold on the public mind. On the contrary, they have spread like wildfire among all classes of the community; and every branch of literature is made subservient to their propagation. Even the fine arts have been pressed by the Tractarians into their service: architecture, sculpture, painting—all are made to contribute their aid towards eradicating Protestantism from among us.

The Romanists stand by, delighted to see their cause battled for in the very heart of the English Church. "A new era," they say, "dawns upon us"—"The Protestant feeling of the country becomes weaker every day." "We take this opportunity of expressing the great edification we have derived from the perusal of Dr. Pusey's Sermon on the holy Eucharist, which is at once a monument of the author's piety and profound learning; and, though it does not give any countenance expressly to the doctrine of transubstantiation, as defined by the Council of Trent, yet it lays down principles, which, if once admitted, no one can deny that transubstantiation is their only legitimate and logical developement. We ought also to take the same occasion of expressing our gratitude to Mr. Newman, for a work to which we have already alluded in this article—his volume of *University Sermons*, lately published, which are, indeed, a most valuable and almost a Catholic production. We would especially recommend to the notice of our readers the last sermon in the volume—that 'on the theory of religious developements.' *We cannot conceive an abler vindication of the whole Catholic system, than that contained in the discourse alluded to; nor one more replete with able arguments to overthrow every possible cavil of its opponents.* . . . Mr. Newman has, indeed, in this volume rendered a high service to the Catholic Church; and in saying this, we would include in the same catalogue, his admirable essay 'in defence of ecclesiastical miracles.' *No man can read these volumes, and not see that the triumph of Catholicism in England is only a question of time.* It is not that the respected writers alluded to may not have used some uncatholic expressions in the course of these treatises; but that, viewing them as a whole, and considering the general tone that pervades them, we have no doubt of the orthodox intentions (if we may use such an expression) of their authors; and regarding them as expressing, not so much the views of individual writers, as those of *an immense school amongst the young divines of the Anglican Church (a school, too, which is daily attracting within its sphere all the best and purest minds of England)*, we say, regarding these publications in this point of view, we can feel no doubt that they

indicate *the certain and not very distant triumph of Catholicism in this country.*" *

Nor can we omit to point out how differently the acute eye of the *well-read* Romiah theologian regarded the early numbers of the Tracts for the Times, to the way in which some among ourselves contemplated them. The Tractarian movement commenced in the year 1833. "It was in that very year," says the writer we have just been quoting, "that the first tracts of this series (Tracts for the Times) were pointed out to our notice by an Anglican relation, and we no sooner read them than we declared our belief that a movement had commenced in the Anglican Church, which would not cease until it had restored her to the communion of Catholic Christendom." †

And before we lay down the volume, it may not be out of place to apprise the Protestant reader what are the hopes and expectations of the Romanists of the present day, in what light they regard "the chair of St. Peter," and what privileges they consider as by right belonging to it. "It is our humble but firm conviction," says their leading organ, before quoted, "that the papacy is destined not only to outlast all present governments, however strong and secure, but to fulfil a destiny far higher than we have yet seen or read of. We, too, believe in the progress of the species, and have no doubt that THE WHOLE HUMAN RACE WILL HEREAFTER BOW DOWN IN WORSHIP BEFORE THE THRONE OF CHRIST'S VICAR UPON EARTH. Unless the governments of the day begin ere long to see more clearly the mysterious character of St. Peter's chair, they must even perish as others have done. 'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.' Better far will it be for those rulers who have MINISTERED TO GOD'S APPOINTED AUTHORITY, even though they have *humbled their heads and licked the dust from its feet*, than for those who have fought against Jerusalem, whom the Lord shall smite in the day of his anger." ‡

One word, in conclusion, as to the mode of meeting the dangers by which we are beset. For our own part, it is our earnest desire to see the constituted authorities of the Church the leaders in the cause of truth. God's Church, while here on earth, is and must ever be a Church militant. They who are set over it, therefore, must be content to consider themselves as on the field of battle, and remember that the chief *responsibility* for the way in which the battle is conducted rests upon them. And all who are propagating vital errors, be they in the nominal Church or out of it, are, in so far as they are doing this, to be dealt with as enemies. It is the duty and solemn promise of our prelates "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." And whatever difference

* Dublin Review for September, 1843, pp. 108—114.

† *Ib.* p. 110.

‡ *Ib.* pp. 199, 200.

of opinion there may be as to the best way of fulfilling this promise, (for our part, we should prefer the most calm, temperate, and discreet that could be adopted,) there can be no difference as to the promise having some *practical* meaning.

To those, therefore, who would say, "Peace, peace—what we want is peace"—we reply, Such a cry, if proceeding from professed Non-Tractarians, convicts them either of a totally inadequate sense of the importance of the interests at stake in the controversy, or of downright treachery. On the contrary, what we want, is, that all throughout the land should be warned of the dangers to which they are exposed; and prepared, by orthodox instruction, and an exposure of the arts, and misrepresentations, and subtleties, and unsound arguments of Tractarian teachers, to resist them. For our own parts, knowing something of the under-currents that are in motion, and of the views of some who, *under the present aspect of things*, take good care to repudiate Tractarianism, we have no hesitation in saying that there is cause of alarm for our Church; and we deprecate the way in which some, from whom better things might have been expected, are playing the game of Tractarianism, by urgently calling out for peace, and praising the opponents of Tractarianism to lay down their arms.

To exhortations that the controversy should be carried on, with all possible allowances for human infirmity, with charity, with temper, with judgement, with discretion, we respond our hearty Amen! But beyond this we cannot go.

And in the performance of this duty, we say again, it is our earnest desire to see our constituted authorities take the lead, because we are convinced that nothing would so effectually tend to calm the excitement and repress the alarm that have been produced by the Tractarian movement, and prevent, by rendering unnecessary, ill-advised and intemperate efforts to counteract it, as an *open*, firm, consistent, and unflinching, though calm and temperate, opposition to it by those authorities.

So far, however, as a contrary course is manifested, so far must the opponents of Tractarianism be prepared to take up the cross and follow the path of our Reformers, in contending for the same truths. The theology of our Reformers, even in some important points, is as little the theology of many among us who have not joined the Tractarians, as of the Tractarians themselves. What we want, then, is, men who know well the foundations upon which our Church rests—men really acquainted with its writers and history—men penetrated with a supreme love of Truth, and who, having but one great object in view, the promotion of the interests of the Truth, will go straight forward, and can bear to be neglected, or even frowned upon—men who, having given themselves up to God's service, are *contented* to take the consequences, and *therefore* can afford to be independent of man. These are the men who, in whatever position in the Church they may be found, will do the work. The blessing of God will be with them.

May God raise up many such among us for the defence of his Truth!

It would be far, indeed, from our wish to see the justly praised moderation of the Church of England infringed upon, or that the terms of communion with her, or of ministering in her communion, should be narrowed to one exclusive view of doctrine, on points on which the language of her authorised formularies admits a latitude.

We are bound, also, to say, that there exists much misapprehension in the public mind on many points. There is a vague and indefinite feeling of alarm, which leads ill-informed persons to set everything down as Popery or Tractarianism which is novel to them. We deprecate exceedingly such ill-advised conduct. It is doing great injury to the cause of truth; and in a time of public excitement it is very necessary to draw a distinction between the clamour of self-conceited and ignorant persons on matters they altogether misapprehend and misrepresent, and the warnings and advice of well-informed persons on real and important errors. Equally necessary is it that a respectful deference and ready obedience should be rendered to the voice of authority, whenever it speaks agreeably to the law with the administration of which it is entrusted. A well-constituted mind will at once see how intimately connected such obedience is with the cause of order.

But, as Bishop Mant has observed in a late Charge, the doctrines which Mr. Newman has laboured to reconcile with the Thirty-nine Articles in No. 90, are "*THE very errors which the Articles themselves were framed to counteract*. . . . The points on which this latitude of interpretation is sought, and a reference is pleaded to the testimony of Catholic antiquity, are *THE POINTS* on which our national Church is at variance with the Romish Church." Can there, then, be a doubt as to the way in which such errors *must* be met?

To our minds, the effect of the interposition of authority in repressing these errors was remarkably shown in the case of Dr. Pusey's suspension. If something of the kind had not been done, and done promptly, in that case, it is difficult to say what measures might not have been adopted by popular indignation to stem the unrepressed tide of error. But the voice of authority was heard vindicating the interests of Truth; and, unlike what had happened on every similar occasion previously, all was comparatively silent. It was felt that the matter had been taken up and dealt faithfully with by the proper authorities, and, therefore, that the interference of other parties was unnecessary.

If, however, the system resolved upon were to be one of non-resistance, of letting things take their course, lest interference should increase the evil,*

* Thus, in the late Charge of the Bishop of Oxford, the advice of Gamaliel was expressly alluded to as a good rule of action with respect to Tractarianism. "Refrain from these men, and let them alone," &c. With respect to this extraordinary Charge, which pronounced the opinions of the Tractators to be those of our soundest divines, and yet condemned Tract 90 for interpreting the Articles in the way in which alone they could be made to tolerate those opinions, the still more extraordinary fact has

of echoing the deceitful cry for peace, preferred by an enemy who will spare no pains to secure "a successful fight"* for their errors, of discountenancing direct opposition, and actually considering a "committal in opposition to Tractarian views" a disqualification; in a word, if liberal *non-Tractarianism*, that hesitates not to smile upon Tractarians equally with all others, and not calm and judicious, but firm and decided *anti-Tractarianism*, were to be the order of the day; then there would remain no alternative but to organise some antagonistic power, that should be able, with God's blessing, to resist the growing evil; to rouse the energies of our Protestant population, through the length and breadth of the land, in defence of our Protestant institutions and Protestant Faith.

We shall earnestly watch the course of events; and most emphatically would we say, that our eyes will be directed far more to *actions* than to *words*.

TRACTARIAN JOURNALISM.†

It is seldom, in these later days, that we fall upon a volume of genuine Anglican theology, such as that which now lies before us. Amidst the indifference to all religion which prevails on the one hand, and the latitudinarian doctrines which are broached on the other, it is consoling to find that there are still some uncompromising defenders of our pure and holy faith, who are ready to stand in the breach against the avowed attacks of the Romanist, and the less direct, though perhaps not less dangerous, hostility of those who are more than half disposed to throw down the bulwarks of Protestantism, and admit the enemy within our walls. Staunch in his advocacy of truth, without personal

recently come to light, through the correspondence of Dr. Pusey with the Editor of "The Irish Ecclesiastical Journal," that, while the Bishop in his Charge *publicly* condemned this Tract, he *in private* told Mr. Newman, "that he did not wish it to be withdrawn!" Dr. Pusey had charged the Editor with want of charity, for supposing that Mr. Newman would allow the continued issue and republication of the Tract, if the Bishop had not sanctioned it. The Editor justly replies, that, with the Bishop's public condemnation of it before him, it would have argued a far greater want of charity, if he had supposed that the case was as it is; for, as he well says, "Could any one have been justified in anticipating such an explanation as this?" "Surely it does seem scarcely just to tax with want of charity those who did not suspect that such a solution of the mystery could have been given. Some may be disposed to think that the hazarding of such an hypothesis, any time for the last two years and a half, would have been in a very high degree unwarrantable and improper."

* Mr Newman's Lett. pref. to vol. iv. of the "Tracts," p. xiv.

† I. The Doctrine of Purgatory, and the Practice of praying for the Dead, as maintained by the Romish Church, examined by the Rev. William John Hall, M.A., Rector of the United Parishes of St. Benet and St. Peter. London: Wix. 1843.

II. The Christian Remembrancer for February, 1843. New Series, Vol. V., No. 26.

asperity towards the abettors of falsehood, and earnest in his exposure of the corruptions of a church and the impostures of her priesthood, without stooping to the censure of her individual members, Mr. Hall has inflicted a blow upon one of the prominent errors of the papal creed, from which it will not easily recover. He has laid open a system of fraud and iniquity which no sophistry can palliate, and which it will surpass the most unblushing impudence to deny. Argument upon argument, and proof upon proof, force conviction upon the reader; and a refutation of each and all of the Romish tenets, conducted in the same spirit and with equal learning and research, would be a most effective means of opening the eyes of their deluded professors, and a boon of no ordinary value to the Christian world.

From Mr. Hall, of all others, a work of this nature is peculiarly acceptable. He was, it is generally known, during many years, the editor and proprietor of *THE CHRISTIAN REMEMBRANCER*; a periodical which, under his direction, was the steady and unflinching advocate of sound Church-of-England principles, and sober Christian piety; and he must witness, with feelings of no common regret, the lamentable change which has recently taken place in its management. Regarding the tenets of the Tractarians as *demonstrably* unscriptural, involving a fearful and fatal heresy, and affording to Romish errors a degree of countenance which no true Protestant can notice without alarm, we are prepared to take our stand against their further progress. It is therefore with deep and unfeigned sorrow, not unmingled with pity and contempt, that we deplore the perversion of a valuable Church Review to their support; at the same time that we find therein a strong additional motive for the exertions which we propose to make, temperately and charitably, yet firmly and consistently, to maintain the cause of that true and reformed branch of Christ's Church, established in these realms. *THE CHRISTIAN REMEMBRANCER*, indeed, has not only seceded from the principles by which it stood during a period of more than twenty years, but has gone far beyond the mere promotion of the views of the Oxford writers in the advocacy of the extreme opinions of the sect. Many of its papers could not be more fatally pernicious, had they emanated from a papist pen; nor should we be surprised ere long to receive from the same quarter a bold defence of the educational system of Maynooth, or an undisguised avowal of the supremacy of the Pope. Of course, we were fully prepared to find Mr. Hall's labours altogether unnoticed, as they could not, with any decency, be openly denounced in the pages so recently under his control; but we confess we were not prepared for the feeble attempt to "damn with faint praise," so palpably manifested in the following meagre remark. We almost blush to state, that it is the only notice which *The Remembrancer* has taken of a work surpassed, in importance, by none which have lately issued from the press.

"The Doctrine of Purgatory, &c., seems a learned and orthodox book. We can perceive, in one or two places, that Mr. Hall defends a good cause by arguments which we should not ourselves feel at

liberty to employ; and that on some subordinate matters his conclusions are not quite the same as our own. Still, the work seems a very admirable one; and we can assure those of our readers who may be inclined to fear an approach to Christian antiquity on the subject of purgatory, that they will find Mr. Hall establishing a very clear case against the church of Rome." (Chr. Rem. vol. v. p. 335.)

Inclined to fear an approach to Christian antiquity! What can the writer mean? As to "establishing a clear case against the Church of Rome"—a striking admission to be extorted from perhaps the most unscrupulous Tractarian periodical—we cannot but look upon the two great questions discussed in Mr. Hall's Treatise as set at rest for ever; for no Romanist has yet attempted a reply, and whosoever does attempt it will assuredly burn his fingers. The statements advanced are so fairly and fully substantiated by the most unquestionable authorities; and the arguments built upon them are so conclusive and irrefragable; that, however sophistry may seek to elude, an honest controversialist can never hope to refute them. The book may still be denounced in "The Dublin Review," and the author's reasoning mutilated, and his facts garbled, according to the established custom of Romish writers; but it will scarcely fail to work conviction in those who give it a fair perusal, and pay due attention to the mass of evidence adduced. To this evidence we attach the greatest importance; and we are accordingly pleased to observe that every quotation from a foreign source, whether in a dead or living language, is accompanied with an exact literal translation, and that the editions employed are in every instance accurately indicated. But it is time to open the work itself, and furnish our readers with an analysis of the argument:—

It will be remembered that in the month of December, 1838, a judgement was obtained in the Arches' Court in favour of a Mrs. Woolfrey, who had erected a tombstone in the churchyard of Carisbrook, in the Isle of Wight, to the memory of her husband, and inscribed it with a prayer for the soul of the departed. The incumbent pleaded for the removal of the tablet: he was defeated solely upon the ground that the practice of praying for the dead had never been authoritatively condemned by the Church of England. Mr. Hall's work is dedicated to Sir H. Jenner Fust, who pronounced this decision; and his mind was probably directed to the subject by the result of the trial. The Church of Rome, for its own peculiar purposes, unites the practice in question with the doctrine of purgatory; and this last, the articles of our church *do* authoritatively condemn. It is also clear that she *discountenances* the former; for, though the *first* Liturgy of Edward VI. contained certain prayers for the dead,*

* We observe that the Bishop of London, in his letter recently addressed to the Vicar of Ilford, urges obedience to the Rubric respecting the use of the *offertory* and the *Prayer for the Church militant*, as a tacit reproof of the ancient custom of praying for the dead.

in the *second* they were expunged. Still, many sincere and pious Protestants have not been unfavourable to the custom; and the authors of the "Tracts for the Times" speak of it as a "dictate of human nature," suggesting that "it may be implanted by the God of Nature, and the voice of God within us." Certainly, it was not a primitive though an early practice: it has no support in holy writ: and those who attempt to support it by tradition, must be prepared to adopt that authority in preference to the Word of God. At all events, it has no connexion with purgatory, as Mr. Hall has most satisfactorily proved.

With respect to *purgatory* itself, the decisions of the Council of Trent are altogether vague and ambiguous: they leave its locality, its inhabitants, and its punishments, with their nature, duration, and consequences, unsettled and undefined, so that an insight into these matters can only be obtained from the *acknowledged authorities* of the Romish church. It will be found that these authorities are conflicting and contradictory; nor could anything else be expected from an attempt to base upon Scripture a doctrine repugnant to its spirit and essence; but by dint of a patient investigation and a judicious collation of evidence, we are presented at the very outset with an analytical summary of the doctrine under sixteen heads, and thereby enabled to grasp it at once in all its bearings. If our author had done this only, he would have shaken the unsubstantial edifice to its fall, for even a cursory reader will perceive therein the absurdity, as well as wickedness, of the whole invention. We should not, therefore, but for want of room, hesitate to transfer it to our pages, as a sort of *document*, of which copies should be multiplied and dispersed in every direction.

Having proved the heathen origin of the doctrine, and traced its progress from Gregory the Great to its reception as an article of faith by the Council of Trent, Mr. Hall proceeds to examine the authorities alleged in its support from *Scripture*, *patristical antiquity*, and *reason*. With the exception of the well-known speech of Judas Maccabæus,* which, being recorded in the uninspired pages of the Apocrypha, would, even if rightly interpreted, have little weight, the Scriptural proofs adduced by Romanists of the present day are derived exclusively from the New Testament. Each and all of them are carefully analysed or paraphrased and illustrated from the comments of the early Fathers: and to make the whole complete, those texts which are now given up by the advocates of the doctrine, are briefly noticed in the appendix. We would direct especial attention to the elaborate and masterly discussions on the celebrated passage in St. Paul's First Epistle to the Corinthians,† for the preaching of Christ to the spirits in prison,‡ as also his opinions on Rev. xxi. 27.

* 2 Macc. xii. 32—46.
 § 1 Pet. iii. 12.

† 1 Cor. iii. 10—15.

"The scriptural evidence *against* the doctrine of purgatory is forcibly developed in the third chapter, and here, as far as the Protestant is concerned, its demolition is complete. But the Romanist has been taught to elevate tradition above his Bible, and the word of the Fathers above the Word of God. Chapter iv. is therefore occupied with a minute investigation of all those passages in the *patristical* writings, which have been affirmed to favour the existence of the papal Tartarus. They are proved to have an almost exclusive reference to an opinion, very generally prevalent in early times, but long since exploded, that all mankind will be passed through a *probatory* fire at the end of the world: and even the undecided and wavering notions of Augustine himself, are clearly shown to give no support whatever to the Romish doctrine. At all events, whatever his private opinion might be, purgatory was not in his time a doctrine of the Church. "The Fathers of the first five centuries, tacitly, but clearly, oppose it; the Greeks positively regret it; and many even of their own (the Romish) communion pronounce it to be utterly devoid of any scriptural foundation." (P. 152.)

In enquiring into the validity of the argument from *Reason*, Mr. Hall begins by observing, that "by the believer in the inspiration of God's Word, all reasoning, contradictory to the truths therein contained, will be at once rejected;" and then proceeds to show that the notion of *venial sins*, upon which the *rationale* of purgatory depends, is altogether at variance with the spirit and teaching of the Bible. He then enters at large upon the Romish doctrine of *Satisfactions*, pointing out their futility and worthlessness; maintains that purgatory is an encouragement to sin, rather than a preventive from it; demolishes the Romish system of *merits*; and leaves the fable of purgatorial durance to rely, for its entire support, on the fanaticism and cunning of Gregory the Great. His next two chapters are occupied with the subject of PRAYER FOR THE DEAD, of which we have already spoken; and in the eighth chapter he unveils the sordid and *avaricious* motives which have induced the union of that practice with the doctrine of Purgatory in the Romish Church. The proofs alleged from early *statutes* and *constitutions*, abundantly established this grave and heavy charge; and the *sale of Indulgences*, continued to the present time, are damning evidence that *omnia venalia Romæ* is still as applicable to Papal, as it was formerly to Pagan Rome. Without purgatory, Cardinal Fisher candidly admits that indulgences would be of *no value*;* and it will be worth the reader's while to consult Mr. Hall as to the *great value* which they have acquired by means of it.

It is clear, then, that Christ, having made a "full, perfect, and sufficient sacrifice" for the sins of mankind, the parting soul is released from the groundless fear of satisfaction for imperfect services, to be made after death in the torments, more or less protracted, of purga-

* Assert. Luther. Confut. p. 111.

torial fire. What, then, will be the condition of the soul's existence between death and the resurrection? This is a question which has been frequently discussed, and sometimes with more of philosophical speculation than attention to the Scriptures. Hence it is that the work of Archbishop Whately, for instance, is so entirely unsatisfactory, if it have not even a dangerous tendency. Mr. Hall has treated the subject, briefly indeed, but with great judgement, and in strict adherence to what God has been pleased to reveal in his written Word. It will be impossible for us to follow him at length; and we must therefore content ourselves with referring the reader to the book itself.

In a concluding chapter, Mr. Hall briefly recapitulates his entire argument, and terminates the enquiry with that beautiful definition of the only true purgatory—the cleansing of sin by the blood of Christ—contained in the nineteenth Homily. The work closes with an energetic appeal, which we regret much not being able to quote.

By the publication of this excellent, learned, and elaborate work, the author has conferred a lasting obligation not only on the Protestants of our communion, but on Protestantism in general. We could wish that it should be widely circulated abroad by means of the translations, especially in Belgium, where the bugbear of purgatory is not only a fearful weapon in the hands of a bigoted and avaricious priesthood, but the fruitful source of most atrocious crime. Many sickening proofs of this have come within the personal knowledge of the writer of these remarks; and some even of aggravated flagrancy. Unfortunately, however, if Mr. Hall has laboured manfully to extinguish the *ignis purgatorius*, there exists, on the other hand, an *index expurgatorius*; and in order to rekindle the dying embers of the former, his holiness will unquestionably devote his book to the latter. And what were his unhappy fate, under the effect of all the combined anathemas launched against heretics of such unmitigated contumacy? "Heresy," says Dens, "is as bad as Judaism, and worse than Paganism;" and a heretic is he who "obstinately disbelieves a single article of the (Romish) faith."* In like manner, according to the *Institutiones of Devoti*, a work of standard authority at home, "a heretic is not only one who doubts respecting the universal doctrine of the Church, but who perversely calls in question any article of faith."† In conformity, therefore, with the constitutions and canons of the Romish Church, our adventurous author has rendered himself worthy to be "excluded from the world by death;" ‡ but to let him

* *Pessima est hæresis, et Judaismus communiter gravior Paganismo. P. Dens, Theologia Moralis et Dogmatica, t. ii. p. 76.*—Hæreticus est, qui pertinaciter discredidit unum fidei articulum. *Ibid.* p. 72.

† Hæreticus est habendus, non tantum qui de universa dubitat Ecclesie doctrina, venum etiam qui aliquem fidei articulum obfirmatè in dascrimen revocat.—*Joh. Devoti Institut. Canon. Lib. iv. 4—7. T. iv. p. 58.*

‡ Hæretici meruerunt per mortem a mundo excludi.—*T. Aquin. Summa. Theol. Quest. xi. art. 3. T. xxii. p. 55.*

off easy, as it may not be convenient to light a faggot for the *nonce*, he may be mercifully doomed to some such anathema as the following:—“We separate him from the society of all Christians—we exclude him from the precincts of Holy Mother Church in heaven and on earth—we decree him to be excommunicated and anathematized—and we sentence him to be condemned to everlasting fire with the devil and his angels, and all reprobates.”* Such is the mild and tolerant temper of the Church of Rome.

We cannot dismiss this paper without giving expression to some feelings which we could not avoid experiencing on reading the last number of “*The British Critic*,”† particularly in reference to the controversy on Dr. Pusey’s Sermon on the Eucharist. So flippant a mode of treating a solemn subject is scarcely within our recollection. The alarm and the excitement it produced, are matter of exultation with the reviewer. He thinks it a great thing that the prohibited sermon was classed with the objects that were likely to attract the attention of the crowds that left, late at Saturday night, Drury Lane, Covent Garden, and the Opera House; in a word, that it was “portentously set forth in the gigantic black type of the news-carts, that the *Sunday Times* of the next day would contain a full and correct impression of the whole of Dr. Pusey’s celebrated Sermon.” This is the acmé of Dr. Pusey’s celebrity. His composition has been puffed on the broadsheet and printed in the columns of a Sunday newspaper: that is, Dr. Pusey, having failed in achieving honourable fame, is fain to cherish pride at finding himself notorious. The apotheosis of Tractarian celebrity has culminated in notoriety. What a triumph!

We have next the subject of the Eucharist blasphemously treated in connexion with that of zoological caricature, and sentences lie side by side in which “terrier-dogs,” and “baboons,” and “feline whiskers,” come into awkward juxta-position with the “Sacraments of the Church” and “the most awful branches of theology.” The horrible profanation of this, the total want of reverence which it indicates, presents a state of mind so little to be envied that we would avoid it as verging on insanity. That such a writer should not be able to discover why Dr. Pusey’s sermon was censurable, need excite no wonder. No, though to use his own execrable language, he “sharpened his wits, sharpened his eyes, and sharpened his nose,” to aid in the detection. If, as the sapient critic acknowledges, Dr. Pusey’s sermon contains points “oddly or confusedly expressed,” his own review contains none which is not so.

* *The British Critic and Quarterly Theological Review*, No. 68.

† *A societate omnium Christianorum separamus; a limitibus sanctæ matris Ecclesiæ in cælo et in terrâ excludimus; excommunicatum et anathematizatum esse decernimus; et damnatum cum Diabolo et angelis ejus, et omnibus reprobis in ignem æternum judicamus.*—*Pontificale Romanum*, part. iii. p. 74.

Of the insults cast on the Anglican Church, as the "modern preaching church;" on her preaching, as "the impetuous rhetoric of the Evangelical;" and on "the Protestant instinct," as classing all supernatural qualities in the Sacraments with "the astrological climax, the abracadabra, and the virtues of the philosopher's stone;" no notice need be taken except that of silent contempt. The manner in which "charms," and "cabalistical rites," and "visible signs," and "aboriginal monkey tribes of the geologist's chaotic ante-Mosaic world," jostle one another, might be amusing, if it were not mischievous. But the way in which the term "Zwinglian" is endeavoured to be made a term of reproach, is a piece of impudence that would astonish, were it not for the air of vulgar swagger with which it is accompanied.

As to the boast that the sermon is composed in patristic language, and is a cento from the Fathers, we shall show in a series of papers how vain and lying an one it is. "The whole more a translation from the Fathers than an original document!" Yes, we know how the Tractarians quote their authorities: we have learned the worthlessness of their Catenas. The Vice-Chancellor and the six doctors stood no chance of condemning the Fathers Chrysostom, Augustine, Ambrose, or Hilary, in Dr. Pusey—there was no necessity for his *impudent* fear that they should; none for his scraping his notes together amid hurry and severe indisposition, lest his judges might "unconsciously blame" his patristic authorities instead of him. We guess that they knew quite as much, or rather a little more of the Fathers, than he did. The pretensions of the Tractarians to learning, are at least equal to their dishonesty in their mode of quotation. There is about an equal amount of audacity and ignorance. Nor does the Protestant Reformed Catholic Church in England stand or fall, as they falsely assert, with any patristic system, but with that of the Holy Scriptures alone. The style in which this review is written indicates a depravity of heart and mind not to be believed without actual perusal.

On the Romanist Tendency of the British Critic there is now no doubt. Mr. Palmer has confessed that; and for the sake of the Tractarian cause, it is to be thrown overboard. Evidence thereof there is enough and to spare in the number before us: *e. g.*, on Mr. Paget's "Tract upon Tombstones" (Burns), they write, "If he succeeds in bringing in the use of the Cross, which he particularly aims at, he will do an unspeakable service; but in our humble opinion he will not do this, nor deserve to do this, by gratuitously abusing that communion which is distinguished all over the world for its devotion to the sacred emblem." Such is "The British Critic"—such the bad odour in which it lies. We doubt not that the appearance of our new periodical, supported as it is by the most distinguished ecclesiastical patronage, will decide the course to be pursued by that most disgusting journal, and that we shall hear of "The British Critic and Quarterly Theological Review" no more.



II. ART AND ANTIQUITY.

CATHEDRALS : WEST FRONTS.

WITH AN ILLUSTRATION OF LINCOLN CATHEDRAL.

As the human face may be said to be "an outward and visible sign" of man, and is, unquestionably, the most important and interesting feature of the whole exterior body; so the western front, or grand façade of a Cathedral, or Monastic Church, is usually the most elaborate and imposing exterior feature of the building. On this part of the edifice the Christian architects of old exerted and displayed both their fancy and their skill. It was intended to make a strong and effective impression on the casual spectator, and more particularly on the Catholic worshipper. It clearly and expressly indicated the purpose—the sacred intention of the architectural design. It was meant to designate a Christian Church; not a heathen temple, nor a private house, nor anything of a secular character. Grand and important as the cathedrals of England are admitted to be, as works of art and of science, they are also intimately associated with ecclesiastical history and biography: but, however attractive and comprehensive the theme, we must forbear to dilate upon it, as our space will not allow us even to sketch such an essay. We cannot resist the temptation, however, of transcribing to our pages the opinion of Mr. Britton, whose intimate acquaintance with the subject enabled him thus to speak in evidence before a Committee of the House of Commons, in 1841:—"The Cathedral," he says, "is a monument of art and science—an imposing record of the customs, manners, and taste of our ancestors: it fastens on the eye and fancy by the most powerful appeal; it shows what our forefathers were, what they did, and how they operated; it serves at once to make us wise and humble, as it induces us to emulate their merits, and question our own. As an object of beauty, of curiosity, and of a remote age—as venerable in its economy and sacred rites, and as dedicated to the most sublime purposes—it may be safely said that no work of man is to be compared with the grand, ancient, Christian Church: its aggregate effect excites astonishment, its details afford pleasure. Unlike the gigantic, and, in some respects, appalling excavations of India; and equally unlike the heathenish Temples of Greece and of Italy, the Churches, miscalled Gothic, are light, comparatively cheerful, replete with beauty, and abound in picturesque variety: contemplated in a pristine and perfect state, they awaken admiration, and afford permanent delight. In their varied stages of ruin, they excite the mingled sentiments of pleasure and melancholy. The casual observer, however, notices them merely as masses of masonry and sculpture: but the philosophical and scientific antiquary analyses their design and execution, and thence endeavours to appreciate the characteristics of the age, and of the artists when and by whom they were

raised. In their chronological history they clearly show that Genius and Imagination were unrestrained on these subjects at the respective ages of their erection, and that the result was a progressive improvement, and a regular advancement in the principles of beauty and taste, from the middle of the eleventh to the middle of the fifteenth centuries."

A careful examination of Lincoln Cathedral, and of its historical annals, will fully and substantially exemplify the foregoing remarks. At present we must limit ourselves to the Western Front; with a brief allusion to dates. The site, the size, the exterior features, and interior beauties of this Church, jointly and severally conspire to make it, if not the first, amongst the most attractive and imposing of the once splendid and gorgeous of English Cathedrals. The veteran author, whose opinions are already quoted, has made some remarks on the comparative merits and beauties of the Cathedrals of York and Lincoln, which, from proximity, size, and rich adornment, are often contrasted and compared by travellers and critics; but, as Mr. Britton says, "each has its own particular and exclusive beauty; each is entitled to the careful study of the architect, the antiquary, and the historian. The Cathedral of Lincoln has many local and individual parts, to command admiration; and which, on comparative examination, may appear to excel corresponding members of that of York."

Its foundation is dated in the year 1086, when Remigius, a prelate from Fescamp, in Normandy, favoured by the new Norman monarch, fixed on this site for his See, which had been translated from Dorchester, in Oxfordshire, to Lincoln, as a more populous place. Possessing great influence, that prelate hastened the works, and was enabled to appoint the time for consecrating the Church in 1092; in which year, however, he died. His successor, Robert Bloet, Chancellor to King William Rufus, proceeded rapidly with the building, and consecrated the Church very soon after his own enthronement. A fire, however, occurred in 1124, which materially injured the fabric; but Alexander, the next bishop, is said to have reinstated, and even greatly improved, the Church. He presided till 1147; and we may conclude that a large and very noble edifice was completed between the accession of Remigius and the death of Alexander. To those ostentations and active bishops we may ascribe nearly the whole of the *western façade*, which is delineated in the annexed print. Hence we are enabled to refer to the times when this part of the Church was built, and also to appreciate the varieties and distinctive peculiarities which are seen to pervade and constitute its whole design. Even by the small scale of the accompanying print we recognise varieties of architectural form and character; but which, of course, are more manifest and palpable in the building itself. The oldest, or Remigius's work, shows the forms of arches, the ornamental details, the peculiarity of sculpture, which belonged to, and was prevalent, not only in England, but in Normandy, at the end of the eleventh century; whilst, in the upper part of the front, the angular turrets, the central pediment, and the highest parts

of the two towers, are exhibited architectural details peculiar to and marking the thirteenth century.

This façade presents two distinct and separate architectural designs : one, the central division, containing a lofty recessed archway in the middle, with a large window of much later date than the masonry in which it is inserted ; a spacious doorway beneath, with several ornamental mouldings, and a screen with niches and statues, above. To the north and south of this entrance are two other and smaller doorways, deeply recessed, and adorned with sculptured mouldings. Above them are windows of a corresponding date and style to that in the centre ; and on each side of the two lateral doors are tall niches in the walls, surmounting which are panels of bassi-relievi, in very rude sculpture. Flanking this central portion, and rising much above it, is a broad mass of masonry, covered by a succession of arcades, niches, columns, &c., forming an elevation of singular, elaborate, and beautiful design. Each of the two towers shows two distinct varieties of architectural design : the lower half, next the Church, having semicircular arcades, with mouldings and members of the true Norman character ; whilst the higher parts are of the elaborate and highly enriched style. These towers were formerly surmounted by spires, formed of timber and lead.

J. B.

SONNET

ON LINCOLN CATHEDRAL.

I've seen the LYNOLNE MYNSTER, and the hill
Which for long centuries it hath ycrowned ;
And in beholding, such delight have found
As our forefathers' pious minds did fill
At the evolving from the inspirèd will
A work yet onward endlessly renownèd.
Æthereal Fancy ! thou art here unbound,
Roving from human deeds of subtle skill
(Pillar, and lancet-arch, and tracery rare,
Proportion whose perfection bears a spell !
The native chapels, proofs of holy care,
With roof by worthy Willson* carvèd well)
Unto the destination of my prayer,
Where our Great God, beneficent, doth dwell.

JOSEPH ELLIS.

Doncaster, Oct. 21, 1843.

* This gentleman, now a distinguished architectural antiquary and architect, of Lincoln, was employed in his youth in making and repairing the carved ornaments of the Cathedral. His collections for the History of that edifice are extensive and valuable.

ARCHITECTURAL ILLUSTRATIONS.

Monastic Ruins of Yorkshire, illustrated by a Series of General Views, Plans, Sections, and Details, from Drawings made expressly for this Work by William Richardson, Architect. With an Introduction, by the Rev. EDWARD CHURTON, M.A.; and Historical and Descriptive Notices of each Ruin. Lithographed by George Hawkins. Part I. Large folio. R. Sunter, York. 1843.

Under the above comprehensive title is commenced a new Topographical, Archaeological, and Architectural work; which is most prepossessingly magnificent in all the attributes of paper, type, lithography, and mechanical execution: and from the learned author of the *Introduction*, we have a right to expect that the literary portion will be commensurate, if not superior, to the other portions. The Essays given with the present part are not sufficient, in quantity or matter, to afford a criterion whereby to judge of the reverend author's qualifications for the arduous task he has undertaken: for this task enjoins him to elucidate the history, the local annals, the architectural peculiarities, and particularly the monastic spirit of the many interesting ruins with which Yorkshire abounds, and which the work professes to illustrate and describe. It has recently been a fashion, and a very rational and useful one, for the students of our two old Universities, to cultivate an acquaintance with the Architectural Antiquities of their own nation, and with other collateral objects connected with the Ecclesiastical History of the country. To young men intended for the Church, and who may become Archdeacons, Deans, and Bishops, such a course of study cannot fail of being very interesting, and may prove of distinguished advantage, not merely to the individual, but to a large community, over whom it may be his lot to preside. This advantage and pursuit were unknown to our forefathers; and hence we rarely hear of any of the older prelates, and officers of cathedrals, or even of the parochial clergy, manifesting any zeal for or even knowledge of the cathedrals or churches to which they were respectively attached. Whether the author of the letter-press now before us, be of the old or of the modern school, we are not enabled to judge by the brief literary matter in the present number: but it is hoped that the second portion will give us ample proof of Archaeological and Architectural knowledge.

The Monastic Antiquities of Yorkshire are not only numerous, but replete with architectural beauties and interest. The Abbeys of Fountains; Riveaux; Whitby; Roche; Whalley; Byland, St. Mary's, at York; Bolton, &c., are alike attractive to the Architectural Antiquary, the Artist, and the Practical Architect; and each will afford abundant materials for the study and elucidation of all. It is, however, to be feared that the size and expensiveness of the publication now before us, will preclude them from being all brought forward and completely displayed within the compass of its literary and graphic pages. The portion now under notice contains only four picturesque views of Whitby Abbey Church, with ground-plan and two details, on one stone, whilst the letter-press is limited to four and a half pages of Introduction, and two of History. It is also ornamented with a splendid page of picture-writing, a dedication to the venerable and respected Archbishop. There are also a picturesque view of the ruins of Kirkstall Abbey, and a drawing of architectural details. Though thus of small amount in illustration and letter-press, the size and quality of paper, and the execution of the drawings and typography, are all of the finest and most beautiful class. The Drawings by Mr. Richardson, and Lithography by Mr. Hawkins, are entitled to our highest commendation, and make us wish to see more of the same kind to illustrate the magnificent ruins and fine architectural specimens of other Yorkshire Monasteries.

III. MISCELLANEOUS LITERATURE.

I. PHILOLOGY.

A Greek and English Lexicon, based on the German Work of Francis Passow. By HENRY GEORGE LIDDELL, M.A., Student of Christ Church; and ROBERT SCOTT, M.A., some time Student of Christ Church, and late Fellow of Balliol College, Oxford: At the University Press. 1843.

THE well-earned and justly-deserved celebrity of the university, at whose press the Greek and English Lexicon, which we have placed at the head of this article, was published, raised our expectations to the very highest pitch; and, as we seized our paper-knife to cut open its leaves, preparatory to a critical examination of it, we said within ourselves, "Well, after the many abortive attempts that we have witnessed to produce a somewhat complete Greek and English Lexicon, we, doubtless, at last have one before us, which will make good its title to be esteemed and called such." We came to the conclusion that the gentlemen who had undertaken to conduct it, were so well qualified for and so competent to the task, that failure was out of the question, and not for a moment to be thought of. But the higher our hopes were raised, the deeper were the disappointment and mortification which we were doomed to experience. Before the publication which has elicited the present remarks, a perfect Greek and English Lexicon was a desideratum, and a desideratum it still remains. Indeed, the heart of the conductors themselves seems, even before its appearance, to have been seized with something like misgiving, as to whether their work was calculated to supply what the Greek classical world has so long stood in need of and called for, though it has hitherto called in vain. Toward the end of their preface we find them, who ought to be best acquainted with its plan and the mode of its execution, thus speaking of their performance:—"We now dismiss our book," say they, "with feelings of thankfulness that we have had health and strength to bring it to a close. We know well how far it is from what it might be, from what we ourselves could imagine it to be. But we hope that by pains and accuracy" (the inconsiderable amount of which may perhaps be made to appear before the conclusion of this article) "we have at least laid a good foundation, and we shall be ready to profit by any criticisms that may be made upon it, whether public or private."* If these gentlemen, whether from want of time, or, which we are less inclined to believe, from lack of scholarship and ability, could not make their work much more perfect and much more complete than in the shape in which, without any compulsion, they have chosen to publish it, why then, we ask, did they ever undertake it? Or, if they could make it more perfect and more complete, why then did they not do so? And why were they in such a hurry to go to press? And can they fairly expect the public to go to the expense of purchasing so imperfect a work, which must soon be followed and superseded by one more perfect? Surely there are, if they only meet with sufficient encouragement and patronage (*for we believe it to be solely owing to the want of sufficient encouragement and patronage that no such work has hitherto been produced*), scholars of ability more than enough, and learning and erudition more than enough, in this country, to compile a perfect Greek and English Lexicon; but, even if there were not, an attempt, as we learn from the preface of Messrs. Liddell and Scott's work, and as we ourselves happened previously to know, is being made in Germany, to complete Passow's work

* Had Messrs. Liddell and Scott given the least proof that they were ready to profit by their own criticisms upon their work, we would have given them credit for the disposition and ability to profit by the criticisms of others upon it, whether public or private. Their own criticisms, however, appear to have been lost upon them, and what reason is there to believe that they either will or can profit by the criticisms of others? If they knew well that their work was not what it ought to be, why did they not make it what they knew it ought to be, and then invite learned men to pass their criticisms on it?

on his own plan, by following which only, in fact, success is to be attained; and such is the opinion which we entertain of the accuracy and perseverance of German scholars, that we do not doubt the attempt will be crowned by success: though, so great is the interest which we take in the honour of Greek-English scholarship, that we confess we would rather see German forestalled in their undertaking by English scholars, than English by German ones. But what will be the value of this work, should our expectations be realised? It will be worth just what it will bring as waste paper.

"Deferar in vicum vendentem thus et odores,
Et piper et quidquid chartis amicitur ineptis."

The first part of a work is, generally speaking, the preface. And here, were we disposed, and had we time, we might descend a little upon some strange opinions put forward in the preface of the work under review: that obliquity or obtuseness of mental vision, which cannot see that the same arguments which make in favour of a Greek lexicon in English, equally tell in favour of annotations to Greek authors in English, and that Frenchmen as much need a Greek lexicon in French, as Englishmen in English: and the quaintness of style in which parts, if not the whole, of it are written. To us it looks much more like the language in masquerade, than drawn from the pure well of English undefiled. But, as it is our intention to extend these remarks to no greater length than we can avoid, and we propose to bring them into as narrow a compass as possible, we shall proceed, however strong may be the temptation to the contrary, to state what fault we have to find with the manner in which the work on our table is executed; for, as to the plan on which a Greek-English lexicon ought to be constructed, all, or almost all, are now agreed, from whose views the authors of the particular work before us (whatever they may do in practice) do not, in theory, at least, seem to dissent. In fact, had they only as well filled up, as they have sketched, the outline of their work, we should have had a far more agreeable and satisfactory task to perform.

The faults or defects which we have observed in our examination of Messrs. Liddell and Scott's Greek and English Lexicon will, we conceive, all conveniently fall under two heads: first, under the head of omissions; and secondly, under that of mis-translations of Passow, or wrong meanings assigned to words, or both.

The omissions with which it is chargeable are manifold. We will chiefly instance four: First, the omission of references in the case of words which are found in it; secondly, the omission of a reference to the earliest author in whom a word is found, though one may be given to a later writer; thirdly, the omission of a specific reference in the case of words contained in it, though references may be made to authors in general; and lastly, the omission of many words which it ought to have contained, but in fact does not contain.

First, Messrs. Liddell and Scott omit to give references in the case of words which are to be found in their lexicon. Instances of this kind are innumerable. It is, we had almost said, the greatest blemish in their book. Our readers will be convinced of the truth of our assertion, if they will only open their lexicon at random here and there, and examine the pages turned to themselves. We dare not venture to give an opinion as to the proportion which the words without references bear to the words with references, not having taken the pains to make any such calculation; but, though we cannot be so particular and exact, it is very considerable. Till this fault or defect be remedied, either by the conductors themselves, or some one else, we shall never possess a complete Greek and English Lexicon. With regard to the lexicon, entitled to put forward a claim, if not to absolute, yet to such perfection and completeness as the public have a right to require, and such an one as it is our wish to see produced, we hold that every word and every different meaning assigned to any word contained in it, should be verified by a quotation from, or a reference to, some author, as Passow has done for Homer, Hesiod, and Herodotus; and as he intended to do, had his invaluable life been spared, for every other Greek writer whose productions, or any portions of whose productions, have come down to us. In proof of this, we refer such of our readers as understand German to the prefaces prefixed to the several

editions of his lexicon, compared with what he did for Homer, Hesiod, and Herodotus; and we further beg to quote an extract from a letter which he wrote to his old preceptor, F. Jacobs, on the publication of the first part of it, for which we beg to acknowledge ourselves indebted to the preface of Messrs. Liddell and Scott's work:—"It would be worth a great deal to me," says he, "to hear your judgement on the plan of my lexicon, especially on the manner in which I have given the first place to the Homeric senses, and then to those of Hesiod; my purpose being to go on in regular historical order, and thus to arrive at something like completeness. These Homeric and Hesiodic articles I have worked up with real diligence, trusting wholly to myself; and here I hope nothing will be found wanting that can properly be required in a lexicon. All the rest has been put together from Schneider's materials (often raw enough), with my own notes, marginal and interlinear; and this part will be found more or less perfect, according to the measure of Schneider's exactness and my own carefulness. In the conjunctions, however, particles, and prepositions, I have found it necessary to go below Homer, and beyond Schneider. If I live for a second edition, the old lyric and elegiac poets, with the prose of Herodotus and Hippocrates, shall be worked into the text on the same principles; in a third, the Attic poets; and then the Attic prose. In this way I hope gradually to come nearer to my ideal of a good lexicon, and to bring organic connection into the thing of shreds and patches which we now have."

Secondly, Messrs. Liddell and Scott frequently omit to give a reference to the earliest author in whom a word occurs, though they may give one to a later writer. This fault also detracts very largely from the value of their performance, and they must carefully correct it, if they would achieve the honour of producing a lexicon at all approaching completeness. In the 101st number of *The Quarterly*, in which is contained a review of the Greek and English Lexicon of Dr. Donnegan, the writer of that able article, when speaking incidentally of Schneider's lexicon, and animadverting on the same fault in his work, thus admirably expresses himself:—"And again, we might have expected that Schneider would make a point of quoting, as his authority for the meaning of a word, the most ancient or one of the purest writers in which it occurs; that where, for instance, a word or a meaning was found in the old epic language of Homer, we should find Homer cited as the example; but, strange to say, Schneider has so much neglected, except in a few articles, those primeval monuments of the Greek language, that he frequently refers us to Apollonius Rhodius, Nicander, Oppian, Quintus Smyrnaeus, or Nonnus, where he ought to have quoted the *Iliad* or the *Odyssey*; and, in general, we should think it more likely to meet with the solution of a difficulty occurring in one of those later and comparatively unknown writers, than in those of an earlier and more classical period—of Homer, of Herodotus, of Pindar, or of Plato." And toward the end of the same article, when giving an outline of such a Greek and English Lexicon as he wished, and we ourselves wish to see, the same able writer observes:—"It should be an inviolable rule, in the commencement of a new line of lexicography, never to admit a meaning for which there is not some good and undoubted authority, and to affix to each meaning the authority on which it rests, or the passage from which it is drawn: of course, the earliest or best author should be preferred." In fact, Messrs. Liddell and Scott themselves do, in theory, recognise the principle for which we are contending; for, in the preface of their work, they say, "Our plan has been that marked out and begun by Passow; viz., to make each article a history of the usage of the word referred to: that is, we have always sought to give the earliest authority for its use first." Such was, they say, the rule which they laid down for themselves in the construction of their lexicon; but have they adhered to it? We will, by way of example, point out a few instances in which they have not, and from which it will appear what reliance is to be placed on the accuracy of their lexicon in this respect.

The following is a pretty extensive family of Greek words: *κεφαλαλγία, κεφαλαλγίης, κεφαλαλγία, κεφαλαλγικός*.

We subjoin the words with their meanings, and the references by which they are supported in the dictionary of Messrs. Liddell and Scott:—

κεφαλαλγία, f. ἴσσω, to suffer from head-ache, Diosc. from

κεφαλαλγής, ἰς, (ἀλγος) *suffering from headache*, Plut. II. act. *causing headache*, Xen. An. 2, 3, 15. Hence,

κεφαλαλγία, η, *headache*, Arctæ., Plut.

κεφαλαλγικός, ὁ, ὄν, = κεφαλαλγής, both act. & pass., Gal.

Of this family of words, as our readers perceive, they do not quote Hippocrates as their authority for so much as a single one; though he very frequently, as might have been expected, uses them all, except κεφαλαλγής and κεφαλαλγικός, in the second signification assigned to them. In this sense we do not recollect that he uses the words at all.

Another still more extensive family of words, is καρηβάρεια, καρηβαρίω, καρηβαρίς, καρηβάρσις, καρηβαρία, καρηβαρίω, καρηβαρικός, καρηβαρίτης, which, as in the former case, we subjoin from Messrs. Liddell and Scott, with their meanings, and the references appended to them.*

καρηβάρεια, η, *heaviness in the head, headache*, also καρηβαρία and καρηβάρσις: from καρηβαρίω f. ἥσω, (κάρη, βαρύς) *to be heavy in the head, have a bad headache*: hence, *to hang the head*, also τὴν κεφαλὴν κ. Arist. Part. An. Att.—ράω, Theophr. Odor.

46. Cf. καρηβαρίω: from

καρηβαρίς, ἰς, *heavy in the head*, Synes. Hence,

καρηβάρσις, εως, η, and καρηβαρία, ἡ, = καρηβάρεια.

καρηβαρίω, = καρηβαρίω, Ar. Fr. 625. where Lob. Phryn. 80, reads καρηβαρίω.

καρηβαρικός, ὁ, ὄν, *heavy in the head*, II. *causing headache, oīros*, Hipp.

καρηβαρίτης, ον, ὁ, *making the head heavy, oīros*.

Of the words belonging to this family they do cite Hippocrates as the authority for καρηβάρεια and καρηβαρικός, II.; but he also uses καρηβαρίς, καρηβαρία, and καρηβαρίς, I.

In the same page of Passow we also have the following family of words, καρδιαλγίω, καρδιαλγής, καρδιαλγία, καρδιαλγικός. As their authority for καρδιαλγίω, καρδιαλγής they quote Hippocrates; for καρδιαλγής they quote Galen, and for καρδιαλγία they cite no authority at all. Hippocrates has both.

Similar instances of whole families of words, or of single words, might be easily multiplied; but we, and our readers, too, perhaps, may think that we have already alleged sufficient, and therefore we forbear to adduce any more. After a pretty extensive and careful examination of their book, we will venture to assert, without fear of contradiction, or, at least, of our assertion being disproved, that there are very few, if any, pages in it in which they will not be found to occur; so that, if they do quote a writer as an authority for a word, we cannot be sure that he is the earliest author who employs and makes use of it. The rule itself, to quote, wherever a word will admit of it, the earliest writer in whom it is found as the authority for it, is a most important and valuable one; but Messrs. Liddell and Scott, if they ever did lay it down for themselves in theory, did so—only to depart from it in practice.*

* After this article was finished, a friend of ours, to whom we were showing this lexicon, drew our attention to the word νευρόν, with its reference, Alciphron. This led us to observe, that Hippocrates is the earliest author in whom we recollect having met the word. It also occurs frequently in Philo Judeus, and once even in Aristophanes. Now, between Hippocrates and Alciphron, according to their own showing, there intervened 630 years. But what are 630 years to Messrs. Liddell and Scott?

For λυμαντικός, too, the authority which they cite is the Geoponica. The earliest writer in whom it occurs is, to the best of our recollection, Philo. It is also used by Epictetus. Between Philo Judeus and the Geoponica there was, according to their own table, an interval of rather less than 900 years. This is, indeed, giving the earliest authority for the use of a word first with a vengeance!

Again, in their preface, Messrs. Liddell and Scott say, "We subjoin an alphabetical catalogue of authors quoted, together with a note of the edition used, to which (as above stated) we have been careful to make uniform reference." The date of each author's 'floruit' is added in the margin; and, by comparing this with the short summary of the chief epochs of Greek literature prefixed to the catalogue, it will be easy to determine the time of a word's first usage, and of its subsequent changes of signification." Of course, they cannot object to our testing the accuracy of their book,

* The best proof of this would have been invariably to have appended a specific reference to the earliest author in their list in whom any given word occurs, as their authority for it. But this they have not done.

Thirdly; our lexicographers omit to give a specific reference in the case of words contained in their work, though references may be made to authors in general. That in making this assertion we bring no false charge against them, our readers, if they will only take the trouble to examine a few pages of their work themselves, which may again be selected at random, will soon find ample and convincing proof; since the fault or defect on which we are animadverting is one of constant recurrence.* To such early authorities as Homer, Hesiod, and Herodotus, the three tragedians, Aristophanes, Xenophon, Plato, &c., the references are in general specific enough; but not to such writers as Aristotle, Theophrastus, Polybius, Strabo, Plutarch, Dioscorides, Arrian, Diodorus Siculus, Appian, Josephus, Lucian, Philo Judeus, the later poets, &c. In regard to the former, the line, the book and line, the book and chapter, or the book, chapter, and section, are specified; but not so in the case of the latter. We by no means intend to assert that no late writer is ever specifically referred to, though we do not recollect having observed any such instance; but if such ever is the case, this forms not the rule, but the exception. Now, we really cannot ourselves see any sufficient ground for making such a distinction. To us it appears that a specific reference is as much called for in the one case as in the other. According to the old adage, what is sauce for the goose is sauce for the gander. In a work like their abridgement, designed, we presume, merely for schoolboys, a bare general reference may, perhaps, be sufficient; but not so, we hold, in their larger work, intended, we suppose, for more advanced scholars. There every reference ought to have been specific; and where such is not the case, we are of opinion that there might as well have been no reference at all. We think our readers will coincide with us in this opinion, if they only consider what is the use of a reference. References in a lexicon are valuable, as answering a threefold purpose; first, as showing when any given word first came into common use (though we admit the proof is, in some degree, incomplete, since, of many writers, the works have altogether perished, and we have only fragments of others, and it is not impossible that a word might be used in the language of common life long before it found its way into any author); secondly, in so far as they enable us, if we at all question the correctness of a meaning assigned to a word, to satisfy our doubts by referring to the passage in which it occurs ourselves; and thirdly, as putting it in our power to discover and correct the mistakes made by lexicographers, which would otherwise in all probability remain undetected, and only be perpetuated. If to such voluminous writers as Hippocrates, Diodorus Siculus, Plutarch, Lucian, Dionysius of Halicarnassus, Galen, and others, references are to be merely general, we must, it is evident, either wade through their writings, in order to discover in what part of them any given word is to be found, or we must be content to take the fidelity and skill of the lexicographer on trust. But who will take the trouble to search through a voluminous writer for a single word? This were almost worse than to look for a needle in a bottle of hay.

by applying to it this rule of their own. Here, then, is the result in the case of *ῥωθρός* and *ῥωθρότης*. The authority they cite for *ῥωθρός* is Plato, and for *ῥωθρότης* Aristotle. Now, Plato flourished, according to them, 395 (though we doubt whether their dates are always to be implicitly depended upon)† and Aristotle 354 B.C. We should err, however, if we concluded these to be the times of these words' first usage. They both occur in Hippocrates, who flourished (again we follow their authority) 35 years before Plato, and 74 before Aristotle.* So much for this lexicon, as a means whereby we may determine the time of a word's first usage.

* Not that any proof of this is required. They plead guilty to this indictment too. In their preface they say, "In these, and writers of a like stamp, we have seldom been careful" (we only wish they had, and do not think it would have been altogether superfluous and a work of supererogation) "to add the special reference, being usually content with giving the name of the author;" thus indirectly acknowledging their ignorance of Passow's plan, and of the plan on which a lexicon, to be complete, ought to be constructed; or that they have not followed this plan; and consequently that their work is as valueless as one so constructed can be.

* For instance, Epictetus, they say, flourished 90, and Arrian 134, A.C. In the epistolary preface to his dissertations of Epictetus, however, Arrian says he heard him deliver them. So that we cannot but think that one date is too early, or the other too late; or even that one is too early, and the other too late. But this is, perhaps, in some measure matter of opinion.

† He also uses *ῥωθρός* in an active sense, making *sluggish*, &c.

Fourthly; in their work they omit many words which it ought to have contained, just as much as others which they have admitted into it. It is principally, though not exclusively, in regard to such late writers as Plutarch, Appian, Pausanias, Josephus, Maximus Tyrius, Epictetus, Philo Judæus, &c., that their work is chargeable with this fault or defect. We ourselves, a short time ago, happened to be reading a treatise of Philo Judæus, and, in the short space of only *ten* lines, we met with two *verba* which we in vain sought for in their lexicon. The same may be said of words which occur even in so early a writer as Hippocrates. It would be idle for them to attempt to defend themselves by saying they did not consider it necessary to insert in their lexicon any words which they did not find in Passow, or more than they have inserted. From Philo they have inserted in their lexicon words which are not to be found in Passow, and we hold that it is the business of a lexicographer not to pick and choose the words which he will admit into his lexicon; but to explain and interpret every word contained in the language to which his lexicon refers: and more especially in the authors whom he professes to cite as authorities, and of whom Messrs. Liddell and Scott have prefixed to their work a pretty copious and lengthy list. Of the authors contained in this list, however, that by far the greater part were inserted for the mere purposes of ostentation and parade, and of leading the generality, so disposed to take everything on trust, so unapt to suspect any of being mere sciolists and pretenders, and so little inclined to sift things to the bottom, to form a high opinion of their own profound and extensive learning, of the diligence and research bestowed on their work, and of its completeness, every page of this lexicon furnishes ample materials for showing, and but little proof to the contrary. When we first looked through *their list of authors, with the editions referred to* (how wonderfully minute and particular these gentlemen are! though we could have wished they had given a little more practical proof of it), we confess that we did give them credit for having them all at their fingers' ends; and we imagined that their contents must be as familiar to them as household words: but, when we came to investigate the work itself, we were wretchedly disappointed; nor can we see any reason why they should profess to refer to the greater part of them as authorities, except that—*ut lucus a non lucendo*—they never refer to them at all, or, at most, they have picked up a stray reference or two to them from Passow or elsewhere. Really, we should doubt not only whether they have read the greater part of the authors in their list, but whether they have ever so much as even seen some of them.* And therefore to prefix to their book such a list, was a piece of assurance and effrontery to which we recollect no parallel, and of disingenuousness of which we should not have suspected them of being capable.

These omissions in Messrs. Liddell and Scott's work we have thus commented upon, because they are the most palpable. They are, in fact, continually meeting us. Not that they are the only ones with which their work is chargeable. We might also have noticed their omission of words which may be found in Passow, and which rest on

* This judgement of ours may, perhaps, to some of our readers appear to be a harsh one, but it is strictly founded upon an examination of their work. Of words occurring in the same author, and almost in the same page or sentence, they again and again, in their dictionary, insert one and omit another, and cite him as their authority for one, and not for another. For instance, Hippocrates has such a word as *πρωτος*, which he uses both as a substantive and an adjective. Our readers, however, will in vain search for it in their lexicon. Theophrastus has a subet. *ζυγία*, and derived from it an adj. *ζυγιος*, but they have neither; whereas Theophrastus uses words not to be found in Schneider's Theophrastian index, and, as Bishop Horaley reproached Dr. Priestley, they appear to be more familiar and conversant with the indexes to authors than the authors themselves. For *ἀρεταίης* the authority whom they cite is Celsus, a Latin medical writer! It occurs in Aretæus. Citing, as they do, Celsus, and not Aretæus, as their authority for it, who would not suppose that Celsus was in their list of authors, and that Aretæus was not? According to Passow, *πρωτος* is exclusively a poetical word; and they say that it is "a poetical form, though the adv. *πρωτος* is used by Aristotle." In the later prose writers, however, the adjective itself is far from being of unusual occurrence. We have noticed it, at least, in Æsop, Diodorus Siculus, and Aristides, the two latter of whom are in their list of authors, and to the former of whom they refer in their work; and, unless our memory fail us, it also occurs elsewhere. And here we would take the opportunity of observing, that we attach very little value to the division of words into poetical and non-poetical; for many words, which in the earlier writers are

indubitable authorities,* and of additional significations of words contained in their own work, of which they take not the slightest notice whatever. But enough of omissions.

Before we proceed further, however, we will pause for a few moments, in order to enquire to what cause these omissions are to be ascribed. If the writers with respect to whom their work is chargeable with the omissions which have been enumerated and dwelt upon, had not been found in their list of authors, or if they had never referred to them at all, this would perhaps have satisfactorily accounted for them; though, had those writers not been found there, and had they never been referred to, we conceive our readers will agree with us in thinking that they ought to have been. But those writers are to be found in their list of authors, and they are moreover sometimes referred to by them. Either, then, they have gone through those writers in a most careless and superficial manner; or, which we are the rather inclined to believe, they have never so much as even read them at all: and all they know of them, and all the information which their lexicon gives us concerning them (and it is meagre enough), they have picked up, at second hand, by means of indexes, &c., which, though they are certainly all very well as supplementary to, are a very poor, indifferent, and bad succedaneum for, the perusal of the authors themselves.

Perhaps Messrs. Liddell and Scott may say, that they never intended or undertook to give us a perfect lexicon. Our reply is, that we do not profess to be in their secrets, or to know what they intended or undertook to do; that, had they intended or undertaken to give us a perfect lexicon, though we should not have been surprised at their failure, we might have felt a little astonishment at their arrogance and presumption; that, had the faults or defects, which we have pointed out in their work, been fewer in number and less in magnitude, we would, in consideration of the merit of the remainder, have compassionately thrown a mantle over them, and not exposed them to the gaze of the world; and that they have not done so much or anything like so much as they ought, and we defy them to prove it. Resident members—at least one of them—of the University of Oxford, and possessing the advantages which they consequently must, having access to so many libraries; enjoying the opportunity, when they entertained any doubts, of consulting many scholars, who could resolve those doubts; with their abilities and scholarship, had they only taken sufficient time and pains; they could have done much more than they have done, and they ought to have done it. It was due alike to a regard to their own reputation as scholars—to the

exclusively poetical, are not unfrequently to be found in the later prose writers. Passow, and they, misled by his authority, assert that *ἀρσιος* is only used in the compounds, *ἐγκάρσιος* and *ἐνιάρσιος*. We have not observed it elsewhere, but it occurs once in Hippocrates. From Maximus Tyrius they (Passow has neither) have given admission into their lexicon to *ἀμητήριον*,* and excluded from it *δήσις*, which occurs in him, in Philo, and more than once in Polygnus. They have cited Maximus Tyrius, too, as their authority for *ἀμητήριον*, but not for *θεριστήριος*, though both of them occur in the same dissertation, and within a few lines of each other. And in Polygnus, 3, 9, 33, which consists of only one sentence, there occur, *ψευδοβοθήθεια*, *ψευδοενίδρα*, *ψευδοπροδοσία*, *ψευδανομολία*, *ψευδόφοδος*, *ψευδοπανιὰ*. Of these the first occurs in Xenophon, and they do cite him as their authority for it. Of the rest they merely cite Polygnus as their authority for *ψευδοπροδοσία* and *ψευδοπανιὰ*, though they all follow each other without an intervening word, just as we have placed them. Had they read these authors, the case would, we believe, have been otherwise. But if they have not given themselves the trouble to read the more common ones, we should doubt whether they have seen the rarer ones.

* Of course, it was hardly to be expected that there would be many omissions of this description. Though we have not observed many, a few such omissions, however, do occur. For instance, they omit *ἐγκατείργω*, Aretæus 1, 5, and *ἀναπετής*, Aretæus 1, 7; and though we cannot now recall them to memory, they omit others, which occur in Philo. Whether these omissions are to be ascribed to negligence, to oversight, or to doubts of the genuineness of the words so omitted, we know not; but we feel more disposed to attribute them to unavoidable *incuria*.

* It would have been productive of an appearance of greater uniformity, had they placed *ἀμητήριον* under an adj. *ἀμητήριος*, thus:—

ἀμητήριος, *ία*, *ιον*, adj. *belonging to mowing or reaping*: τὸ ἄ., sup. *δράγανον*, a reaping-hook, sickle, Max. Tyr. diss. 14.

reasonable expectations of the public—and even to common honesty itself. Much of this, however, may be attributed to the evident Tractarian sympathies of the editors, with whom nothing is more common than a lazy and ostentatious exhibition of learning at second-hand, and misquotation of their own original and indubitable manufacture.

We now proceed to advert to the second fault or defect, which, in the outset of this article, we remarked we had observed in this lexicon; viz., mistranslations of Passow, or wrong meanings assigned to words, or both; under which head the length which our remarks have already reached, admonishes us to be brief.

The first instance of this kind, which we select, is the word *νομψόδος*. Lest any of our readers should not happen to have their book at hand, we give the word, with their interpretation of it, and the reference which accompanies it.

νομψόδος, δ, (*νόμος*, *ψῆς*) *one who gives the law in singing or playing, the conductor*. Strab.

What led them to assign this meaning to the word we know not. Neither analogy, however, nor the derivation of the word, nor the passage in which it occurs, warrants their interpretation of it. In the first place, to affix such a meaning to it is contrary to analogy. Similar compounds are, *θρηνηψόδος*, *μελωδός*, *ὑμνωδός*, *χρησμοψόδος*, *ψαλμωδός*. Now, *θρηνηψόδος* is *one who sings a dirge*, *μελωδός* *one who sings a song or strain*, *ὑμνωδός* *one who sings a hymn*, *χρησμοψόδος* *one who sings or delivers an oracle in verse*, and *ψαλμωδός* *one who sings a psalm*, and therefore *νομψόδος* ought to be explained and interpreted in a similar manner. Again, if they consider *νομψόδος* to be derived from *νόμος*, a *musical strain* (though we are not certain on this head), and *ψῆς*, and that it will consequently bear the signification which they have affixed to it, as, according to some *θρηνηψόδος*, not only means *nenia cantor*, but also *qui lugubria carmina alius præcinit*; in this supposition they are entirely mistaken. It comes from *νόμος*, a *law*, and *ψῆς*. Accordingly, in Hederic (Scapula has not the word at all, nor, we presume, H. Stephens) the meaning assigned to it is *legum cantor*, *legum interpres*; and in Passow, *Gesetzsänger, der die Gesetze abingt und deutet*. And is it possible that they could ever have explained and interpreted it otherwise, had they ever seen or read the passage in which it occurs, and which we subjoin before them? *Χρώνται δὲ οἱ Μαζαρηνοὶ τοῖς Χαρώνδα νόμοις, αἰρούμενοι καὶ νομψόδῳ, ὃς ἐστὶν αὐτοῖς ἐξηγητὴς τῶν νόμων, καθάπερ οἱ παρὰ Ῥωμαίοις νομοκοί.* Strabo, 12, 2.

Another similar instance is *ἐπιτέλεια*. Again, upon what authority we know not, forsaking the, in general, safe guidance of Passow, who renders the words by *Obrigkeits, Oberbefehl, Aufsicht*, they render it by *perfection, completion*. We subjoin the passage in which it occurs, conceiving that nothing more is necessary to convince our readers whose interpretation is the correct one: *Τοῖς δὲ οἰκείοις τῶν ἐνόπτων ἀρχαῶν καὶ ἐπιτελείας ἐνχειρίζε κωμῶν.* Polyænus, 6, 9, 3.

Nor can we, without difficulty, bring ourselves to believe that they could ever have assigned the meanings which they have to *νευστικός*, ἡ, ὅν, (*νεύω*), and *οὐρανόφορος*, had they met and been acquainted with the following passage of Philo Judeus, in which they occur. *Τὸ μὲν δὴ πῦρ, συνανίλκον γῆν ὑπὸ τοῦ περὶ αὐτὴν νευστικοῦ βριθεν ἀναγκάζεται· ἡ δὲ γῆ, κατωτάτω γαλαντεύουσα, τῷ τοῦ πυρὸς οὐρανοφόρῳ συνελαφρυσθεῖσα μετῴρωτος ἐξάιρεται.* With the passage before him in which a word occurs, we do think a lexicographer may, from precipitancy or oversight, or some such cause, occasionally assign a wrong meaning to it; but we cannot well see how, not having it before him, he can assign to it a correct meaning; or if he were to do so, we should regard it rather as a piece of good luck, than the result of fidelity and skill. What value, then, is to be attached to a lexicon, the compilers of which have not, it is evident, read one half of the authors whom they profess to refer to as authorities? The meaning, *deorsum tendens*, from whatever source derived and upon whatever authority grounded, assigned in Hederic to *νευστικός*, to which *οὐρανόφορος* is opposed, would suit the above passage of Philo much better than the signification, *nodding readily*, affixed to it at hap-hazard by Messrs. Liddell and Scott, or, than that which even Passow affixes to it himself.

We have also observed in their lexicon other erroneous interpretations of words occurring in Philo Judeus. We may instance *ἀραχνοψής*, *παρησυχάζω*, *τοπο-*

καρτίω, and προσπειροῦν; the latter of which, at least, certainly has not the same meaning in Philo, as it has, supposing a correct one to be assigned to it, in Aristides.

But though we have thus impartially and without reserve, yet we hope in the spirit of fair criticism, pointed out the faults or defects which we have observed in the lexicon of Messrs. Liddell and Scott—because we look upon this as the first step toward the removal of them—yet much of their work is deserving of unqualified praise, which we feel a pleasure in awarding to them.

We will conclude this article with a few words of parting advice. Though we have never been engaged in the task of compiling a lexicon—and we sincerely hope never to be condemned to undertake such an one, since nothing occurs to our recollection to which we can so well compare it as to his labour who, for his misdeeds in the flesh, was, according to mythological lore, in the subterranean world sentenced to roll an enormous stone up a steep hill—yet, if our advice be followed, we may perhaps live long enough to see, what we have so long and so ardently desired to see, a tolerably perfect and complete Greek and English Lexicon. We would, then, recommend Messrs. Liddell and Scott, if they ever contemplate publishing a second edition of their work, immediately to set about reading those authors whom they have not hitherto read, or to get some scholars, properly qualified, to go through them, and to compile for their use a perfect index of the words occurring in each of them. Possessed of such materials, they can, we think, hardly fail to produce a lexicon, which, while it is sure to repay the publishers of it, because it will never be superseded, will reflect lasting credit upon themselves.

II. PATRISTIC DIVINITY.

Eusebius, Bishop of Cæsarea, on the Theophania or Divine Manifestation of our Lord and Saviour Jesus Christ; translated into English, with Notes, from an ancient Syriac Version of the Greek Original, now lost: to which is prefixed, a Vindication of the Orthodoxy and Prophetical Views of that distinguished Writer. Inscribed, by permission, to his Grace the Duke of Northumberland, Chancellor of the University of Cambridge. By SAMUEL LEE, D.D., Regius Professor of Hebrew in the University of Cambridge, &c., &c. Cambridge: Printed at the University Press. London: Duncan & Malcolm.

EUSEBIUS, the father of Church History, has been equally eulogised and censured. The above work, long lost, was alluded to by Jerome in his "Vite Illustrium Virorum," and, doubtless, existed in the Syrian Church. Dr. Lee declares his perfect confidence in the genuineness of the text from which he has translated, and gives, indeed, satisfactory reasons for his belief. The style of Eusebius is poetical—a point to be borne in mind not only when interpreting him, but also the other fathers; for, to such a style, hyperbole and rhetoric are permissible, and, therefore, it is not to be literally interpreted. It is also very obscure. There is, likewise, a Platonic tone in its philosophy, which is again blended with the mysticism of St. John. These marks not only distinguish the work as Eusebius's, but remove it from profane appreciation. There is an *esoteric* air about it which commends it to the contemplatist; we should not advise its perusal by others. For such books, much preparation is wanted before the reader is disciplined for their appreciation. Where angels fear to tread, let not the unregenerate rush in. Of the manuscript from which our version has been made, the following is the account:—

Some time in the year 1839 the Rev. Henry Tattam, of Bedford, an excellent Coptic scholar, was, by the generosity of Government and a few individuals, enabled to visit Egypt, for the purpose of procuring Coptic manuscripts, in order to complete, if possible, an edition of the Coptic Scriptures. On his return he brought with

him not only many good Coptic, but also about fifty volumes of Syriac manuscripts, some very old. These he had purchased at the Monastery of the Blessed Virgin, in the Desert of Nitria (or Askit, the Coenobium Scetense of Asseman), situated on the west of the Nile, and somewhat more than 80 miles from Cairo. It is pleasing to know that Mr. Tattam has just returned from a second visit to this same monastery, bringing with him another collection of Syriac manuscripts.

The manuscripts obtained on his first visit Mr. Tattam sent to Professor Lee, and among them was found the rare work of Eusebius, now translated. The original Syriac manuscript is deposited in the British Museum.

Dr. Lee thinks that the work was written by Eusebius some time after the restoration of the general peace to the Church by Constantine, and before the composition either of his "*Præparatio*" or the "*Demonstratio Evangelica*." It is, therefore, one of the first productions of Eusebius.

Dr. Lee has successfully defended, in his preliminary dissertation, the orthodoxy of Eusebius, particularly in vindicating his doctrines from their alleged Arianism. Not only does Eusebius declare that Christ is the only begotten Word of God, but affirms that he had no beginning, and still remained with his Father, notwithstanding his incarnation, just as he was before—immaterial, incorporeal, and unchanged, as to his eternal essence; and that, even when he conversed among men, he filled all things, was with the Father, and was in him. Eusebius opined that God is the ONLY BEING truly existing, and the real source and origin of all things, spiritual and corporeal. Being, he says, can only be of two kinds, spiritual or material—the first perceivable by the intellect only, the second by the senses; the first immortal and impervious to decay, the second mortal and perishable. Those spiritual beings who are brought nearest to the Godhead, are those which partake most largely of its character (not essence). Only through the mediation of the Son, can any such approximation be made; and light, life, and every heavenly virtue, be known by the creatures. Eusebius makes our Lord a Mediator between God and the angels, before man was. To the Son and the Holy Ghost he assigns peculiar *offices* and *persons*. That all rational creatures may be made such, as their rational nature, received from the Son, declares they ought to be, and thence made partakers of a higher; this is the object of the Divine Economy. God he considers, first, in his *abstract* character—as being the Creator, Governor, and God of all; and, secondly, in his *economical*—as subsisting in the Holy Trinity, and particularly with respect to the creation, the redemption, and final salvation of man. While, however, he directly and positively asserts that all Three are of one and the same essence, he describes the Son and the Holy Ghost as having proceeded out of the Father, and to be considered as inferior to the Father, so far as it regards their offices in the *economy*; inasmuch as the FATHER is superior to everything like *ministration* either of office or of rule, affirming that he can be *revealed* to his creatures *only* by the *mediation* and *ministration* of the Son, and *known* to any *saving* extent solely by the *ministration* of the HOLY GHOST.

"In conformity," continues Dr. Lee, "with this latter mode of viewing the Deity, he terms the Father the first cause, the Son the second, and the Holy Ghost the third; not for the purpose, as far as I can see, of lowering in any degree the *divine nature* of either, but solely for that of speaking more intelligibly and definitely respecting the *office* and *person* of each, as sustained in the DIVINE ECONOMY. Whether Eusebius did right or wrong in making this technical distinction, is not the question here; with this now I have nothing to do; I have only to enquire what he meant when he set it up and reasoned accordingly."

With the misrepresentations of Viger, Dr. Lee makes short but decisive work; contending, likewise, that "if the fathers Cyril and Theodoret cannot be justly charged with arianism, because they have made use of the Greek philosophers, and have set to their seal that the view which treats the Father as the first cause, the Son as the second, and the Holy Ghost as the third, in the holy and thrice-blessed Trinity, does not tend to lower the nature of either, neither can our author, who has only done the same thing, and this, I think, in every case with regard to the *Divine Economy*, It ought to be borne in mind, too, these fathers believed that the philosophers universally took their notions from the Holy Scriptures—whether right or

wrong signifies nothing to our argument. They held, accordingly, that the statement so made conspired with revealed truth, and thence they cited them. For my own part, I believe they were right in so doing, as I can discover no other source from which they could possibly have been taken. Dr. Lee thinks it extremely likely that the text of the New Testament afforded the later philosophers much new matter on the abstruse subject of the three hypostases; although that of the old might have supplied quite as much as Plato and Philo were able to say upon it—nothing being more common in the East, even at this day, than the adoption of Christian opinions by the idolaters. "It is true," says Dr. Lee, "that Cyril has occasionally expressed his dissatisfaction with certain modes of comparison instituted by the heathen philosophers, whose opinions and expressions our author occasionally adopted; and of this Viger and others have availed themselves to his injury. But it is not with modes of expression merely that we have now to deal; it is with these also to ascertain, as far as we can, the things discussed and positively intended; all must see that every sort of comparison, instituted with respect to the Deity, must be inadequate, and, consequently, that if we endeavour to ascertain a writer's opinions through a medium so faulty and insufficient, the result must be, we shall either deceive ourselves or injure him."

Socrates, in his Ecclesiastical History, explains the accusation of Eusebius, having arisen in his writings, by reference to the fact, that Eusebius had spoken more frequently in relation to the economy of the manhood of our Saviour than any other of the fathers. At the Council of Nice, it should be added, that he agreed with the Homoousian doctrine.

Dr. Lee likewise vindicates Eusebius in the matter of his controversy with Marcellus, and from the objections of Montfaucon and others; concluding his dissertation with remarks on prophecy, the personal reign of Christ, and the restoration of the Jews—all which subjects we hope to have ample occasion of treating at large hereafter.

Eusebius's "Theopania" commences with the usual arguments of the natural theologians, inferring Divine power, wisdom, and goodness, from the construction of the universe, which he urges against atheists. He then exposes the errors of polytheism, and refers us to the one only begotten Word of God as the efficient cause of all things; to that Word, not as apprehensible by sense at all, "but only by the mind which is pure and enlightened"—not as contained in any place, nor existing in any body, "neither in the heavens, nor in the æther, nor in any portion of this whole; but, as at once, within and independent of all, reserved in the unseen depth of his own knowledge." Next, he tells us how this Word is begotten of the Father, and liveth with him; how he is the Light and the Life; and how his life becomes not only the light of men, but of all creation.

"Man," says Eusebius, "is the progeny of the Divine Word; not for the sake of any other thing, but for that only of his *Father*, THE WORD; in order that he might see, and by his knowledge distinguish, all the wisdom of his Father, which consists in the workmanship visible throughout all creation; and that he should assimilate himself to this same while hitherto youthful, and should in everything emulate his Father as to law, reason, knowledge, and wisdom; should live, as taught that he is, the image of excellence; and should learn that, together with the companies that are in heaven, he should, as a prophet and priest, send up from the earth those praises which are due to the King of all, and to God, who is the Cause of all."

Many, too, are the eloquent things which, in detail, Eusebius writes of man; and, in particular, his spiritual superiority to bodily pains, whereby the crown of martyrdom may be won. The soul, he says, is essentially incorporeal and immortal, as well as intelligent and rational. Man's fall consists in having laboured after those things which impel men to the bodily desires, and are advantageous to the worldly life; whereupon "the Increment of wickedness, in conjunction with the wicked demons, became the waylayer" of the human race. Hence the need of redemption.

The gods, however, of the heathen avail not; for they are but deifications of creatures, or of creature attributes, appetites, and organs; and are, withal, associated with abominable legends, that revolt morality; which, being mistaken as historical

and exemplary, conduced to vicious imitation. Poets and sophists (except Plato) aided in the delusion : but even Plato lived as the vulgar, though he thought with the wise. All this error was dispelled by the glorious and divine manifestation of the Christ, as the Word and the Wisdom of the Eternal. Thenceforth no more demon-worship, no plurality of gods, no human sacrifices. There was one only God, and one Man, who had died for all. This was the Gospel, that was preached to every creature. Then also sprang up "two singular advantages among mankind—the instruction that was in righteousness, and the empire of the Romans."

The third book of Eusebius's "Theophania" we have read with great delight. It is one of the finest poetical didascalics in the world. Take the following passage. It is wonderful :—

"Death had been, from ancient times, fearful to all men, as the destroyer of our mortal race; its power being considered the undoing of the whole nature of man, both soul and body. Nor was there ever a man who could relieve human nature from this fearful being. All were pierced (as it were), small and great, princes and subjects, kings at once and people, as well as the inhabitants and societies of all nations and families, by the fear of death. Nor had mankind any solace for this evil, either in word, or form, or manner of life, opinion of the wise, writing of the ancients, prophecy of the prophets, or revelation of angels. He was superior to all, supreme over all, and victorious over all! Death, like an inflated boaster—who had subjected to himself the whole mortal race—was conversant with every species of iniquity, both the impurities of blood-shedding, and the deeds which were unrighteous; with the error, also, of every sort of vile (and) ungodly impiety. For, of all these things he was the Cause; and, as if there were again no existence after death, the many did in their conduct the things which deserved death, and as if unsubdued by (the fear of) any impending punishment. On account of the dissoluteness (resulting) from death, they lived a life which (in reality) was no life: they entertained not God in their thoughts, nor the righteous judgement of God: nor did they cherish the remembrance of the rational essence of their own souls. They were conversant only with the one hard ruler, Death; and were reconciled to the corruption resulting from this, which was the undoing of their whole soul. On this account it was that they gave the name of Pluto—the god of riches—to Death; and Death became their god! And not he alone, but also those precious things which were in his presence, and contributed to a life of lust, became their gods! The very lust of the body, therefore, became to them a God! the common aliments, a God! the seed which fell into the earth, a God! the pleasant blossoms of this, a God! the flowers of the apples, a God! the pleasure that was in drunkenness, a God! the love of the body, a God! and the very lust of these things! Hence, the mysteries of Demeter and of Proserpine: as, also, the rape of the Maid to Hell; and, again, her return. Hence, the feasts of Dionysius (Bacchus)—and of Hercules—who was overcome, as by some great god, by drunkenness! Hence, the mysteries of the adultery of Mars and Venus! Hence, the madness of Jupiter after women, and his love of Ganymede! the rambling stories about Gods lovers of lust, and attached to the vilest affections! And of all these was Death the (originating) Cause: for they believed Death to be the end and conclusion of all, the dissolution and corruption both of bodies and souls; and that there was no other life, except this of the body, and which is corporeal; living a life worse than that of the whole irrational nature of beasts! On these accounts, it became the desire of the universal King, THE WORD OF GOD, at the intimation of His merciful Father, and for the purpose of affording help to these, to hasten—as a king great in mercy—and to undertake the reprehension of Death, by means of human nature; being, as He was, THE LIFE, THE WORD, and THE POWER OF GOD. Nor was it but that help should be obtained, that He caused that fearful being among men to be reprov'd: on this account He, who was incorporeal—availing Himself of human armoury, and of a mortal body—by means of mortality overcame mortality: Hence His primary mystery, that of His Body, was instituted; and hence the signal mark of the victory of the Cross; hence, too, the commemoration of the life which is eternal and immortal. He named *His remembrance*. Of the armoury which is mortal He availed Himself, and exhibited that greatest of miracles to all men, the mark of

victory of eternal life, which he established in opposition to Death: for He gave up mortality to be food for the beasts, and He himself was forthwith affixed to the cross of crucifixion, in order that to all might become known the nature of mortality. Nor was that which was done concealed by any means; neither from men nor from demons, nor from the powers which are superior: for it was necessary that all should take an accurate view of mortality, as in a great theatre, when He (thus) testified of the nature of His (human) person; and afterwards (see) Death coming in like a fierce beast; and (also see) why it was that it slew Him; and (that then) the power of life came in after Death, and again established for all the victory which is over Death, when he had thus made that which was mortal immortal. The Power, therefore, which had taken hold of Him, (viz.) THE WORD OF GOD, left the Body for a short time; and it was suspended for a short space on the Cross, and became a corpse. But the WORD, which gives life to all, became not a corpse. He, therefore, (thus) attested the mortal nature of His Person. This corpse, too, of which Death had (so) taken possession, was now borne by men; and—being worthy of the usual care—was afterwards consigned, according to the laws of men, to burial. The grave itself was a cave which had recently been hewn out; a cave that had now been cut out in a rock, and which had experienced (the reception of) no other body: for it was necessary that it, which was itself a wonder, should have the care of that Corpse only: for it is astonishing to see even this rock, standing out erect and alone in a level land, and having only one cavern within it; lest, had there been many, the miracle of Him who overcame Death should have been obscured. The Corpse was, therefore, laid there, the Vessel of the living WORD; and a great stone held (the entrance of) the cave. And much did Death exult in this, as if, behold! he had (now) taken even this (Personage) under his power, together with those whom he had ever (so taken); but, when the period of three days had not yet passed, the same life showed itself, after the rebuke which was sufficient against Death: for, if He had risen earlier (and) immediately, He would not then have been believed to have been dead; but, since He was (thus) in reality raised, He had also in reality died, and had, for a time, been in reality subject to Death: then, also, did the all-lifegiving WORD OF GOD evince the hope that is laid up for all men, by means of the second birth of this selfsame mortal (body)!"

Such is the style of the better parts of Eusebius. This is the language of a man of genius; and so would we have every theologian write. Let our pulpit orators imitate this style, and they will penetrate the souls of the people of God. We thank much Dr. Lee for his valuable translation.

III. MODERN POETRY.

1. *The Blind Wife; or, the Student of Bonn.* A Tragic Romance. By THOMAS POWELL. London: Mitchell. 1843.
2. *The Shepherd's Well.* A Play. By THOMAS POWELL. London: Mitchell. 1843.
3. *Marguerite.* A Tragedy, in Three Acts. By the Author of "The Shepherd's Well." London: Mitchell. 1843.
4. *The Wife's Revenge.* A Tragedy, in One Act. By THOMAS POWELL. London: Mitchell. 1842.
5. *The Count de Foix.* A Tale of the Olden Time. By THOMAS POWELL. London: Mitchell. 1842.
6. *Poems.* By THOMAS POWELL. London: Mitchell. 1842.

A LAMENTATION, dismal if insincere, has been raised over the decline of Poetry; the glories of the Age of Song, like those of the Age of Prophecy, have been mourned as departed for ever from among men. And of a truth, Poets are not now what they

remained too long! The licentious jester in vain robes himself in the habiliments of Poetry, for the sacrilege is detected by the very shamelessness which prompts it; and still vainer is the attempt of the versifier on secular morals, either to usurp the attributes of the didactic poet, or to find an audience for his unspiritual dogmatism. Though the turpitude of the one be detested, and the folly of the other despised, yet has Poetry lived on, invigorated! It is as if the priests of Baal should set up a cry that religion was dead, because men refused to worship at their shrine. For a time their imposture wins honour and deludes votaries; but when it comes to pass that they call from morning until noon, and no celestial fire descends to consume their carnal and unholy sacrifice, they are deserted and reviled.

Poetry, we repeat, so far from being dead, is more generally cultivated with success than in any past period; it has become, not merely the laborious occupation of the aspirant for fame, but the cherished amusement of the gentleman of fortune. The consequence, however, of this universal spread of poetic taste and susceptibility was justly anticipated by the late gifted laureate; and while more Poetry is *written*, less is *read*. The crowd of competitors diminishes the number of individual chances; and where few are positively worthless, that merit must be rare indeed which can achieve distinction.

That extreme which declared the excellence of Poetry to consist in the rigid adherence to mechanical rules, is exploded; but we are fearful that sufficient care has not been taken to avoid its opposite. Genius is, indeed, the sole informing power which can animate a poem with life and immortality; yet is Poetry nevertheless an art whose technicalities must be learnt, and whose mechanism is essential to its completeness. In a wilful contempt of this truth, negligence has been confounded with ease; and the vital beauty of a whole poem frequently obscured by a succession of mechanical blemishes, which a little industry might have prevented. He who possesses germs can experience no difficulty in condescending to the inferior branches; and when we find him apparently unskilled in their exercise, it can only result from a mistaken persuasion that such skill is of trifling importance.

These reflections have been suggested to us by a close perusal of the poems whose titles are recited at the head of this article. Mr. Powell is a gentleman of high poetic capabilities; but he has not yet reconciled his mind to that labour required to give due finish and proportion to his productions. Emphatically is his, *Amateur Poetry*; pervaded by a careless elegance, which effectually excludes the displeasing, even while dispensing at pleasure with rhymes and quantities; and occasionally breaking out into passages of strength and beauty, which would be sublime, were they longer sustained. If every line proves the Poet, every line likewise proves how pertinaciously that Poet has sought to escape from trouble. One merit, however, such Poetry may fairly claim—namely, that it seeks not to entrap applause by false pretences; for trickery and affectation imply more study and premeditation than its authors are willing to bestow.

The obvious fault of "The Blind Wife" is, that, though it has an evident *plan*, it almost lacks a *plot*. It is a splendid idea presented in solitary, we had almost said bodiless, grandeur; and divested of the intense air of reality which should bring it home to the bosoms and consciences of men. Hence it has been asserted to be out of nature; an error truly, yet arising from the lack of the fullness of circumstance proper to demonstrate it natural, and to operate as a tangible motive. Men, we admit, act more from inward impulse, than from outward pressure; but the Drama cannot deal with impulses, otherwise than as they are fit exponents of events. Besides, men seldom act from *single* motives; and certainly never commit a crime, except goaded on by concurring importunities, various as they are resistless.

This one fault has been the parent of others. The scenes are abrupt, the style fragmentary, and there is throughout a total lack of concentration. Soliloquy (often very beautiful) too much supplies the place of incident; too many qualities are left to be *told*, which should have been displayed in *action*. Bertha, the blind wife, is a sweet creation; but her blindness is not, as it ought to be, the one prominent *trait* in her character, giving tone to all her words and deeds. Sometimes Mr. Powell seems to forget that she is blind, and permits her to speak as if she had verily both

her eyes, although in many scenes she alludes to her deprivation in terms pathetic and appropriate.

Leonhard, the destined husband, shall describe himself :

'Tis true; I own it all: for I have been
In quest of my life's hope; which to attain,
Would in that moment all past time redeem,
And bring the heaven I dream of to my grasp.
Fridrich, I've ever been in search of that
Which I have found in this all-matchless
creature,
Your gentle cousin Bertha, the other half
Of my immortal spirit; for I hold
That every human spirit is twin-born,
Formed in a vast and pre-existent state,
But separated ere they reach this world:
And some are doomed to meet again on earth,
Where they incorporate, and thence become
Indissoluble in eternal bliss.
This is a truth I firmly hold, and ahe
Is that one spirit sought. Her voice will fill
My heart with music, and my soul with joy;
Her love sustains me; while the sense of sight,
Which Nature (else too prodigal to one
So framed and steeped in beauty) has denied,
Gives her a claim resistless on my heart.
I need not paint her beauty unto you;
But ah! she seems to me divine; and when
She speaks, I deem some radiant angel opens
Ambrosial lips, and fills the panting air
With all the precious harmonies of thought.

FRIDRICH.

Nay, that is frenzy.

LEONHARD.

Then if love be frenzy,
I have been mad from birth: for from the first
I had a craving for a kindred heart,
And my soul panted with unearthly thirst
For that deep draught of love, which never yet
Has met this lip till I beheld your cousin!
When I was quite a child, my heart was given
To one as young — a fair-haired girl, whose
years
Had not told seven; and we passed each day
As though we were alone in paradise;
Hand locked in hand, and eyes deep fixed on
eyes,
And breast to breast, feeling each other's heart

Pulse against mutual bosoms full of peace.
We told each other every thought we had,
Fresh as it sprang; and if one haply ceased
To look upon the other, we have wooed
The vagrant eyes until they met again;
And if one smiled, the other also smiled:
One feeling flowed through both our youthful
breasts.

We roved the fields together, and the birds
Sounded to both alike. Her name e'en now
Revives within me every bygone scene,
With all its music crowding on my heart.
I see them all, like to a flash of thought
Which in an old man's memory lights up
The scenes of early youth; now all are gone.
Or as I once remember, in a storm,
When the dark clouds dashed fiercely at the
earth,

A flash of lightning laid the whole plain bare;
Tower, hill, and village-spire stood out in light,
But in an instant all was dark again.
Well, we were torn apart by daily life,
And parted ne'er to see each other more!
But she was ever music to my thought,
And I have often moved myself to tears
By musing on her form, which grew divine
Beneath the sanctifying power of love.

Full twelve years afterward I chanced to stray
With a young fellow-student, till we found
Ourselves within a churchyard. "Ah!" said

he,
"In this secluded spot a gentle form
Is slowly mingling with the common dust:
She was the bosom-friend of a dear sister,
Herself now gone to rest. This gentle girl
Was full of bursting of all beauteous thoughts,
And fair as she was gentle." I was moved
By the deep pathos of his mournful voice,
And asked that he would show me where she
slept.

He led the way. I, in prophetic grief,
In silence followed. "Here," said he, "she
rests."

I looked, and darkness came — [after a pause]
for 'twas her grave!

Bertha is the fair soul, thinks Leonhard, destined to complete the bliss of his own. He weds her and her fortune; but, notwithstanding she is all that heart can wish, in everything save the article of her blindness, he wearies of her, and loves another. In a sad moment of neglect, half involuntary, half premeditated, he allows her to walk over a precipice; and woos and wins his later love. Five years of anguish and remorse elapse, which Leonhard ends by rushing headlong down the same precipice which had proved so fatal to the poor blind Bertha.

The following soliloquy, uttered by Leonhard immediately before his suicide, is a fair specimen of the author's style, in the more passionate portions of his work :

The night is drawing on. I know not why
I linger in the grounds, for it is chill,
And the dews fall like to the damps of death;
The winds hang funeral dirges on the trees,
And the mists rise from the earth, or fall from
heaven.

At this still hour, how many gasp their last
Of life away, unconscious of the ebb
Of that great tide, which leaves them fixed for
ever

On that dark shore, the peopled realm of death!
To-morrow's sun will rise on many a frame

That's warm to-night, but will be cold to-morrow.

Serene and marble-like, with fallen lips
And the blank eye fixed in death's cold-blind
stare.

I seem to night to gloat upon the thought
Of death. Oh, God! I would this night had
passed,

But, above all, the morrow! I rejoice
Over the flight of every passing day.
As though I were a steed who had to run
On fire until he reached the far-off goal.

How can I bear the mockery of the fete?
 How welcome with a gay and smiling face
 Our Duke, who honours with his princely train
 My castle? Mine? Bertha's it was, and is,
 Not mine. Five years to-morrow—nay, to-day,
 Upon this very spot she left my arm
 At my accursed bidding, 'Go, I'll follow you!'
 Cowardly liar! brutal, offal slave!
 Oh, guileless suicide, what a shock was that!
 Walking in calm reliance on my word
 And full of faith, she fell from earth to heaven.
 Her voice and form have haunted me all day;
 She has been walking by my side; I've turned
 My head around to look at her. Oh, that I
 Could blot that fatal hour from memory, when
 Remorse, a poisoned arrow, struck my heart!
 One crime, and all my life is dark! I am a
 weed!

God! thou hast dealt *justly*, not gently, with
 me.

Gently with me? How did I deal with her?
 Oh, 'tis just! for as a shadow dogs a shape
 With the full sun before it, so does suffering
 Follow the steps of guilt. Yet, surely, I
 Have claims on heavenly mercy. I have
 sought

The wretched out, and made them glad again.
 The widow and the orphan bless me; and the
 crowd

Say, as I pass, 'There goes the good, Count
 Leonhard,

The kind and generous!' Oh, could they see
 The workings of my heart, they would recoil
 Back with affright, and shuddering say, 'There
 goes

A blood-stained murderer!'

I cannot nerve
 Myself for all to-morrow's mockery
 Of gladness, while a dark heart groans within;
 Nor will I. I must end this curse to-night,
 And *here!* 'What voice was that? The rocks
 Hold in their black and stony ears the words
 Which take possession of my soul and brain,—
 'Go on, I'll follow!' See! they gaze at me,
 And fancy puts a Gorgon look on each.
 And I will follow thee, thou murdered saint!
 This deed shall wipe that wretched murder out.
 I will devote myself, like them of old,
 To the infernal gods, and from the steep
 Plunge into blank oblivion: that will end
 The dread ordeal! Nay, but it might tell
 The guilty secret. What of that? I shall
 Be far beyond the reach of friend or foe,
 Beyond the hiss of scorn, the scowl of hate.
 Let them pile contumely on my corpse,
 And mock the calm of death, deny me burial;
 What's that to me? Oh, that the mountain
 kites
 Would tear me limb from limb, and feed their
 brood

As our space precludes extended extracts we shall string together a few pearls
 taken at random, for the reader's delectation:

DESCRIPTION OF A STORM.

"A perilous night we've had! 'Tis many years
 Since such a storm has been: the lightning
 came
 In showers of terror."

"The Rhine was lit
 With living fire, its waters turned to flame,
 And the old castle seemed like blazing ruins.
 All was laid bare for miles: darkness and light
 Seemed battling for a mastery, and each
 Had victory by turns—now day, now night.

With my detested flesh, so that no trace
 Of this most wretched being might remain!
 Perchance there might from this spring forth
 a tale

Like that which glids the fratricidal name
 Of Rome's great tyrant founder, who, when
 slain

By his rude senators, was taken out
 Piecemeal, concealed within their flowing robes,
 For secret burial; yet the mob believed
 He had been snatched to heaven as a god!
 I pause, and have not heart enough to throw
 These atoms to oblivion. Am I grown
 Coward, as well as murderer? Am I sunk
 So low in degradation? Leonhard,
 Arise, and be a man! I call you from
 The pit of your abasement. Had you heart
 To lay a snare, by which a guileless soul,
 Who would have walked on ocean at your
 word,

Fell in without a struggle, and you draw
 Back with affright? I, who have ate her
 bread!

Made affluent by her murder? Merciless deed,
 To slay a benefactor! I am grown
 A paltry craven; even now my knees
 Shake like the aspen, and my curdling flesh
 Has a cold dew upon it. No way left
 But this appalling leap! Down, Leonhard, down
 On penitential knees! Confess your sins;
 Howl to your God for mercy; kneel at once,
 Christ's blood will wash that guilty stain away.
 He died for you; renounce your hardened
 state,

Throw off the haughty man and be a child!
 Surely, some angel whispers to my soul;
 But roaring Hell with all his voices drowns
 The blessed monitor. The air seems thronged
 With staring fiends dipped in a sea of blood!
 I gasp for breath, and fire roars down my
 throat!

A madness bursts upon my brain, which
 reels

A blazing ruin; the ruddy stars
 Curse me with blinking eyes! The rocks cry
 out—

'Go on, I'll follow thee!' One prayer to
 God!

Oh, Christ! the demons choke me with their
 shrieks.

But I—back. fiends of hell; press not on
 me!

They hem me in—and try to strangle me.
 I cannot pray—the world seems red with
 blood!

She had no time for prayer, she needed none;
 Avault, ye hell-hounds! give me room to
 breathe.

Pursue me if you will. My brain's on fire!
 'Bertha, I follow thee!' [rushes out.]

The thunders seemed the angry tread of God
 Upon the air, which shrieked with all its might;
 While Nature crouched, a living battle-plain,
 And shook with dread! My poor steed shivered,
 As though it had an ague. 'Twas, indeed, a
 storm,
 Worthy the very Alps."

SIGHT.

"To the contented mind all things *seem* best,
 But does not make them so! yet in your case

The sense of right were a superfluous one;
We can but feel we are happy—you are so.
The eye is a tormentor when we look
On half the things that strew our daily path.
How else would patient merit know the sneer,
(That loftiest effort of a rich man's mind,
The offspring of his heart,) or feel the cold
And arrogant smile which strikes into his soul
Like to an icy wind, but for the eye,
That instrument of torture? It had need
Have golden dawns, and night's serene
Magnificence of stars."

CONSCIENCE.

"Five years! Great God! it must be centuries.
Oh, what a weary length is life! Yet I
Have seen but half the years doled out to man.
All nature seems to crawl along in pain.
I have infected it, and hung a shroud
Upon the visible glory of the world,
Changing the stars to ashes. How the wind,
That moaning voice of night, howls round the
turrets,
As though it bore a death-ahriek stifled in
The depths of its unfathomable breast!
Not an hour creeps but I do register
With some fierce pang, that brands its memory
In fire upon the tablet of my brain.
Why, one would deem the human heart must
stop
Beneath the weight which hangs on every
pulse
And that the mind would grow confused and
dull
With this unsleeping vigil of my thought,
Brooding like Satan on the throne of hell!
How long is't since I've had a moment's peace?
And what is peace? Alas! I only know
'Tis fled from me.
I have had feverish moments of delight,
And lost for some short time the sense of woe
By rushing into pleasure; but oh, peace!
Calm, sweet-souled peace! that left me with a
sigh

These extracts contain more than the dawns of excellence—they very nearly approach the splendour of perfect day; but as an evidence of the carelessness on which we have animadverted, we hope not too severely, the reader will perceive how unnecessarily a slight grammatical inaccuracy, easily removed, is allowed to blemish a passage, however exquisite.

"The Shepherd's Well" is more of a *drama* than "The Blind Wife," though yet less of a *poem*. But we are afraid that it would require a much greater breadth of passion, a much more elevated setting, before it could be made effective in action, and even then it would offend many conventionalisms. Upon this topic we are desirous of offering a few remarks; not only in reference to Mr. Powell's dramas, but by way of comment on the Tractarian accusation quoted in a note to our leading article.* The decline of the Drama, and its present deleterious influence, are asserted to be altogether attributable to the fact of its being "*protestantised*" and subjected to the uncontrolled mal-administration of "*private judgement*." Little does the man who circulated these opinions know of the *real* condition of his day and generation; for the evil under which it at present labours, is the precise contrary one. Nowhere on earth is private judgement tolerated less than in the theatre; the green-room is the very papal fortress of authoritative traditions, which are not, in any case, to be impeached or repealed. Anything *new*, any departure from established procedure, is hailed with as loud a shout of reprobation as any stickler for time-honoured precedent can desire; the luckless play-wright, so far from enjoying any superfluous liberty, is

Which seemed like parting from a heavenly
guest,

When first I trod the burning path of passion.
Passion is brief, and dies; but from its grave
Rises a mighty demon, strong to curse,
The vampire-sdend—Remorse, which lives on
crimes.

Till by degrees the struggling spirit writhes
Beneath the clanging of its twining flames,
Like Laocoon in serpent-folds fast wreathed.
Guilt is a leprosy to every thought—
Makes memory a hell, and hope a fear;
Turns daylight into torture, given to night
A silence far more terrible than day,
With her accusing voices.

My own voice sounds
Like to a judge who, on a seat which groans
Beneath the weight of his own conscious
crimes,

Dooms some poor maddened homicide to die
For blind revenge, while he feels every word
Strike on his heart self-condemnation!
Not midnight yet! Is there no day to come?
Will an eternal darkness rest on time,
With intermittent flashes of a storm
Alone, to show us what we hate to see?
Faith is a fearless thing. Once in the night
When, like a serpent by an angel's side,
I lay by Bertha, suddenly there came
A tempest roaring through the waste of
heaven;

The crash of thunders bursting o'er my head
Scared sleep away. I started up; a flood
Of fiery lightning rushed across my sight.
I closed my eyes in horrible dismay!
Again the thunders revelled in a roar
Which shook the murky vault. Aghast I
fell

Back on my pillow, like a trembling wretch
Who begs for mercy crouching to a fiend;
While that sweet soul, calm in her im-
mence

And strong in faith, said, in her starry voice,
'I trust no peasant is abroad to-night!'"

* See page 7, note.

obliged to write exactly as his predecessors have written; to obtain applause, solely by means of the clap-traps which *they* have hallowed by their example. If the Drama be sick unto death, formalism is its disease; produced by the vain attempts of managers and actors to keep their dead lion from rotting—to preserve a semblance of life in the crumbling carcass of conventions whose spirit has fled for aye!

Formalism, however, is not Mr. Powell's error; for we find him daring to write Tragedies in One and in Three Acts. And we may safely put it to *theatrical* critics, to decide whether he has sufficiently availed himself of that *sine qua non*—situation! The answer may safely be predicted—No! Yet, decisive as they may deem such a condemnation, situation is not the only thing needful in a Drama—action and passion can alone save it from the tomb of the Capulets. Passion Mr. Powell has already; action he lacks, rather from a deficiency of will, than of power. We like the subject of Mr. Powell's plays. They are such as the stage must sooner or later naturalise, spite of the traditional prejudice which degrades domestic tragedy to the rank of melo-drama, as unworthy of the sublimer honours of the buskin. Talk of the stage being *protestantised*, indeed! Why, it has always remained either Roman Catholic or Pagan, and dealt exclusively with the subjects belonging to these faiths. Whenever Piety has received a Dramatic exhibition, it has never been Protestant Piety, but the Piety of the middle ages or of Heathenism; and any passage applicable to present manners or circumstances has been introduced at the expense of an anachronism, more or less concealed, according to the skill of the Poet. In fact, the stage has dealt only with the *past*; and unless a change speedily comes over the spirit of its dream, the *present* is very likely to leave it in the lurch. The scene in one of Mr. Powell's dramas is laid in France, in the reign of Louis Philippe: this is well! But we would entreat Mr. Powell not in future to rest content with the mere *outline* of drama, decked by some few poetical speeches: more, and much more, is demanded. Above all, the dialogue should be equally sustained; and no part of it should be defrauded of its due moiety of care and correction.

One of the peculiarities of Mr. Powell's style is the constant use which he makes, and that without any mark of quotation, of phrases and verses properly belonging to other authors: as for instance, "Earth has no tone betwixt that one and silence;" "The world knows little of its greatest men." Nay, he even begins a canto of one of his poems with a well-known line—"Tis the middle of night by the castle-clock." Many critics would pronounce such appropriations wholly unjustifiable; but we are inclined to look upon them somewhat favourably. They are beautiful, at any rate; and, by reminding us of by-gone pleasure, may embellish a theme with the witchery of association. And the line from Coleridge, even, has a certain propriety in the place it is compelled to occupy; for Mr. Powell's *Marion* is impregnated with the inspiration of *Christabel*. Like its prototype, it is an unfinished and mysterious tale; telling of

"A bright-eyed girl with fair blue eyes
Lit up with starry ecstasies,"——

who has a strange desire to become a Poetess, and whose sleep is visited by visions warning her of the unrequited agonies of song. It is a delicate and ethereal fancy, verified with an overflow of sweetness, which shows what Mr. Powell *could* accomplish if he would.

As a moderniser of Chaucer, Mr. Powell deserves all praise; especially as evidence is thus afforded, that he is not at all times averse to laborious application. In this task he appears the worthy coadjutor of Wordsworth, Leigh Hunt, R. H. Horne, and Miss Barrett, whose conjoint efforts have produced a volume which *ought* to be a treasure to all the lovers of our national poetry. Chaucer has been too long unknown to the great mass of readers, who have hitherto enjoyed no better means of access to his works than those supplied by the unfaithful though noble paraphrases of Dryden, and the execrable murders perpetrated by Messrs. Ogle, Lipscomb, and Co.; yet we may be allowed to hint to Mr. Powell and his fellow-labourers, that they have followed

the venerable poet rather *too* closely. A version expressly intended for *popular* appreciation, should in some measure consult popular taste; and a *literal* translator, however talented, seldom succeeds in creating a public for his author.

To record the final verdict—Is Mr. Powell, or is he not, a Poet? We have no hesitation in returning the affirmative. He is a Poet, and needs but careful cultivation to become a great one. What he has done, he has done, on the whole, well; a little patience and a little courage, and he will triumph!

IV. MODERN CONTROVERSY.

A Peep under the Hood. By BO-PEEP, of Oxford. Sherwood & Co. 1843.

THIS is an elegant little pamphlet, written in a style of exquisite picturesque beauty, in which nearly every sentence presents a pleasing image. Under an allegory, the author describes the Romanist tendency of the Tractarian heresy. Some of the hits are capital: for instance, "Here was a man balancing a pair of scales containing Faith and Works, which, as the latter rose, he, by a curious accomplishment in the inversionary art, adjudged to be the weightiest; while another, robed in 'Probabilities,' and enveloped in a haze of 'Doubt,' smelling strongly of the 'Turf,' seemed intent upon the solution of some abstruse problem, calculating to a fractional nicety, and then—declared the odds to be in favour of Revelation, as 3 to 2." Other symbols, characterising these crude speculators in obsolete traditions and superstitious revivals, are equally striking. The true Protestant will read these few lively pages with considerable pleasure.

Two Treatises on the Church. The first by THOMAS JACKSON, D.D., commended by Dr. Pusey as "one of the best and greatest minds our church has nurtured;" the second by ROBERT SANDERSON, D.D., formerly Lord Bishop of Lincoln. To which is added, *A Letter of Bishop Cosin, on the Validity of the Orders of the Foreign Reformed Churches.* Edited, with *Introductory Remarks*, by WILLIAM GOODE, M.A., of Trinity College, Cambridge, and Rector of St. Antholin, London. London: J. Hatchard & Son. 1843.

Mr. Goode in this work very justly remarks, on the Tractarian assertion that the contest between our Romanising clergy and their opponents is a contest between the Catholic and Genevan Schools of doctrine, that the statement is one wilfully erroneous. The peculiarities of Calvinism are not the points in dispute; the points at issue, says he, "are points in which Luther, Calvin, and Arminius were agreed. They are the great verities distinguishing the Orthodox Protestant Theology from the corrupt creed of Rome; and the attempt to characterise them as relating only to the system of Calvin, looks more like a controversial artifice than an ingenuous mode of dealing with the question."

Dr. Thomas Jackson, a divine ostentatiously quoted by the Tractarians, so far from being in their favour, is altogether against them. Dr. Jackson only admits any one to be a member of Christ's Church, so far as he is a member of Christ's Body; whereas, the Tractarians ask first, what constitutes a man a member of the Church, and accordingly direct attention to the nature and constitution of the visible church. So little account does Dr. Jackson take of the visible church at any time, that God or Christ, in the choice or admission of citizens into the heavenly Jerusalem, "doth not tie himself to any one kingdom, nation, or province, to any visible society or corporation, here on earth. But as heaven itself is alike distant from every part of the earth, so every nation or kingdom of the earth is alike free to stand for or solicit their election or admission into this heavenly society, which we term the holy Catholic Church. Of these two branches

of belief, this third is a necessary consequent, that God hath not bestowed such privileges upon any visible church or ecclesiastical society whatsoever upon the face of the whole earth, as divers founders of colleges in our universities have done upon some grammar-schools founded likewise by them. Many have been chosen and admitted for perpetual fellows of the celestial academy, which never were trained up in the doctrine or discipline of the Grecian, English, or Romish Church. God is the sole founder of the universal church, and of every particular true church. As for particular visible churches, all are alike free, all their sons alike capable of admission into the holy Catholic Church; or if any odds there be, it is in the different measure of their observance of the laws prescribed to all, especially the law of loving God above all in Christ, and of loving others as ourselves for Christ's sake."

Bishop Sanderson is no less decided on the relative points. "Corruptions," says he, "in doctrine and worship, as they are greater or lesser, so they make a church more or less false comparatively: and as they are imposed upon men with greater or lesser exaction, they do more or less justify either a separation from or an opposition against such a false church, and in some cases enforce it.

"1. When betwixt two churches, differing in doctrine or worship, question is made, Whether of them is the true church? it must be understood not in the *first* sense and *absolutely*, (for so both are true, and (*ergo*) equally true churches, for *vero nihil series*) but *respectively* and comparatively, and in the *second* sense; viz., Whether of them maintains the doctrine, together with the worship, taught by Christ and his apostles, in the greater measure of purity, and freer from error and superstition?"

Again, "The Church in the *first* and most proper signification—viz., the Church of God's elect—is wholly and altogether *invisible*. But of this the present question is not.

"2. The universal Christian Church upon earth hath never failed from the whole faith, nor ever shall fail to the world's end, in such sort but that still in some part or other of it hath been, is, and shall be, visible more or less; and that *externally* in the *first* or *second* degree of visibility, both in the *first* and *second* respects.

"3. Whence it follows, that, understanding *truth* in the *first* sense, there never *hath* wanted, *doth* or *shall* want, upon earth, a true and distinct particular church, in some place or other externally visible, more or less in the degrees and respects above specified.

4. Every *particular* visible church may fail, not only from the *purity* of faith, but also from the whole faith itself; and so may cease to be a true Christian Church, even so much as in the *first* sense; and may become no church.

5. The *universal* Christian Church (consisting of all particular visible churches together and at once) may, by the prevailing of heresy and idolatry, be brought to such a general defection in the outward face of it, though not from the whole faith, yet from the purity of faith both in doctrine and worship, that for a long time together there may not be found upon earth (taking *Church* in the *second* sense) any true particular church visibly distinct from the rest, by their outward freedom from their common corruptions; so much as in the *second*, much less in the *first* degree of visibility; either in the *third* or *fourth* respects. And this is that part of the church especially under *Anti-Christ*.

6. That even in the times of the greatest and most general defection there have been always particular men (and those eminent either for number, place, learning, or Godliness) who, though living in the midst of corrupt churches, and in the communion and visible profession thereof, have yet, according to the measures of their grace and knowledge, and the exigencies of the times and occasions, either—

First, Openly resisted the errors, superstitions, and corruptions of their times; or *secondly*, Noted the corruptions as they grew, and complained of them, and desired reformation; or *thirdly*, In private dissented from them in the explication of the most dangerous doctrines, and kept themselves free from the foulest corruptions, though carried with the stream of the common apostasy to embrace the rest. Whereof we are to presume they repented either, *explicitly*, if God gave them to see their errors; or at leastwise *implicitly*, in the mass of their ignorant and unknown sins.

7. Although such particular men were not always so locally and generally separated from the rest, as to make a visible distinct particular church by themselves in the *first* degree of visibility; yet in these men did the succession of the true church (taking it

comparatively and in the second sense) especially consist, and the visibility of it continue in the time of universal defection. In which men the true church continues visible always, and perpetually, without interruption; and that ever in the fourth respect—viz., in regard of the acknowledged truth of their doctrine; in the third degree of visibility—viz., in an inward estate and to themselves; and sometimes also, (though perhaps not always,) visible externally, and to their very enemies more or less, in the second degree of visibility, and in the three first respects."

Bishop Cosin is also against the Tractarians, on the question of Foreign Churches; for he conceived "that the power of ordination was restrained to bishops rather by apostolical practice and the perpetual custom and canons of the Church, than by any absolute precept that either Christ or his apostles gave about it. Nor can I," he proceeds, "yet meet with any convincing argument to set it upon a more high and divine institution. From which customs and laws of the universal Church (therein following the example of the apostles), though I reckon it to be a great presumption and fault for any particular church to recede, and may truly say that *feri non oportuit*, (when the college of mere presbyters shall ordain and make a priest,) yet I cannot so peremptorily say, that *factum non valet*, and pronounce the ordination to be utterly void: for, as in the case of baptism we take just exception against a layman or a woman that presumes to give it, and may as justly punish them by the censures of the Church wherein they live, for taking upon them to do that office, which was never committed unto them, yet, if once they have done it, we make not their act and administration of baptism void, nor presume we to iterate the sacrament after them, so may it well be in the case of ordination, and the ministers of the Reformed Congregations in France, who are liable to give an account both to God and his Church in general, for taking upon them to exercise that power which, by the perpetual practice and laws of his Church, they were never permitted to exercise, and may justly be faulted for it, both by the verdict of all others who are members of the Catholic Church, (as we are that adhere to the laws of it more strictly and peaceably than they do,) and by the censures of a lawful meeting or general council in that Church, which at any time shall come to have authority over them. And yet all this while, the act which they do, though it be disorderly done, and the ordinations which they make, though they make them unlawfully, shall not be altogether null and invalid, no more than the act of baptising before mentioned, or the act of consecrating and administering the eucharist by a priest that is suspended, and restrained from exercising his power and office in the Church. Therefore, if at any time a minister so ordained in these French churches came to incorporate himself in ours, and to receive a public charge or cure of souls among us in the Church of England, (as I have known some of them to have so done of late, and can instance in many other before my time,) our bishops did not re-ordain him before they admitted him to his charge, as they must have done if his former ordination here in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received amongst us, and to subscribe the Articles established. And I love not to be herein more wise or harder than our Church is."

This little book, take it for all in all, is very valuable and seasonable.

A Course of Lectures, suitable to the Times, on the Contents of the Book of Common Prayer. By the Rev. FREDERIC DUBAUTOT, A.M., formerly Fellow of Queen's College, Cambridge. Vol. I, Part I. London: Nisbet.

This author is of opinion, that, though the body of the Prayer-book requires no revision, yet that the Rubric requires much. "As," he says, "there existed many rules for the order and discipline of the Primitive Church, which are now wholly unsuited to its present state; so, in the infancy of our reformed Protestant Church, many things were deemed expedient, which have long since ceased to be so, on her attaining maturer years. 'When I was a child,' says St. Paul, 'I spake as a child, I understood as a child, I thought as a child; but, when I became a man, I put away childish things.'

"The chapter from which my text is taken," (1 Cor. xiv., 40,) "abounds in rubrical

directions for the order and regulation of the Primitive Church, which are useless and inapplicable in its present state. The same may be said of the rule for anointing the sick with oil, and for community of goods. The last direction has been tried by a modern sect, and abandoned by them as impracticable. The same may, I apprehend, be said of the rubrical directions in the Book of Common Prayer. Some have become obsolete in consequence of their inexpediency and legal bondage; while it must be acknowledged that others have fallen into disuse, without having any such excuse for their neglect. Gladly would I see the Rubrics of the latter character generally observed, and enforced by the proper authorities. In absence, however, of Episcopal directions, the Ministers of our Church doubtless have power, according to the duly regulated exercise of private judgement, to return to their observance. Still, for my part, I regard it as more judicious to introduce such changes so gradually, as to be almost imperceptible. Common sense and common judgement, under spiritual control, are alone necessary to determine what is expedient from what is inexpedient, that 'all things may be done decently and in order.' And each individual Minister, if not otherwise instructed by Authority, has full power for the exercise of this judgement; inasmuch as long and general disuse, among all degrees in the Sacred Ministry, and the absence of any formal restoration, may well be regarded as equivalent to an abrogation of those obsolete rubrical laws, should any be inclined to act on that silent repeal.

"In the present day, there is peculiar difficulty besetting the path of the Christian Minister; and therefore he has a claim on those over whom the Holy Ghost has made him Overseer, to be considerate in their judgement on what he may deem expedient. The Church is composed of laity as well as of clergy; and to both there is a loud call to prepare for fighting the good fight of faith. In our national state, God has blessed us with universal peace; but, in our Church, He has punished us with the scourge of war. The trumpet has long sounded, and vain is the supposition that any will be allowed to remain neuter. We must take our stand in this ecclesiastical war, on the one side or on the other. To wish to take a neutral position would be cowardice in the extreme; and any such concealment of our conviction, as to the right side, would doubtless bring us under the guilt of that fearfulness and unbelief which are classed, in the Word of God, among those sins which exclude from the Kingdom of Heaven. Still, we are responsible for the exercise of a sound judgement, in 'earnestly contending for the faith once delivered to the Saints.'"

Mr. Dumasoy is very and justly severe on those Schismatics in the Church, "who assent to the superstructure, while they dissent from her fundamental doctrines." Against these, he points the denunciations of St. Paul: "'Now I beseech you, *brethren*, mark them which cause *divisions* and *offences* contrary to the *doctrine* which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and, by good words and fair speeches, deceive the hearts of the simple,' by 'speaking evil of that way before the multitude,' from the influence of a 'hardened' heart. These are the Schismatics of whom St. Paul so frequently warned the Corinthian Church. And, indeed, strictly speaking, the sin of Schism can be committed by those only who are nominally, by profession, and by baptismal privilege, members of that Church in which they cause divisions; since the Scriptural use of word applies exclusively to the rending of one body, to an internal and subsistent, and not to an external and superficial rending, and was frequently used by our Lord to express a division among the multitude or among His disciples; and he further applies the word Schism to a rent in one's garment. And every rent in a garment has a dependance on the web or threads of which that garment is composed, inasmuch as some integral parts of the garment are thereby injuriously affected. St. Paul uses the word in the same sense when addressing the Corinthian Church: he says, "'Now I beseech you, *brethren*, by the Name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no *divisions* (Schisms, or divisions in judgement,) among you; but that ye be perfectly joined together in the same mind and in the same judgement.' And again, he says, in another place: 'For, first of all, when ye come together in the Church, I hear that there be *divisions* (Schisms, or divisions into sects and parties,) among you; and I partly believe it. For there must be also heresies (sects) among you, that they which are approved may be made manifest

among you.' 'God hath tempered *the body* together, having given more abundant honour to that part which lacked: that there should be no *Schism in the body*; but that *the members* should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.'

"From these passages there can be no doubt that the sin of Schism applies to a division *within* either a visible Church, or among true believers. Indeed, more strictly speaking, this sin, like the 'damnation' or *judgement* incurred by unworthy communicants, and like the sin unto a temporal death, can be committed by those only who are the children of God, and have been renewed by the Holy Ghost. In this last sense it may well be compared to the '*rending*' of the vail of the temple; or to '*the rending* of the heavens' at the time of the baptism of our Lord. Still, since there is an *external* adoption, and an external membership, spoken of in the Scriptures; an external or ecclesiastical regeneration assumed by our Church; so also, I think, we are justified in using the word Schism in respect to the divisions caused by such as are external members only of our Church, and even in reference to the separation of individuals and sects from that body; although these last cannot be guilty of this sin in the same sense as the former; inasmuch as many of that latter class have been trained up to dissent from their infancy, and have never enjoyed the privilege of Church-membership, have never been in that body, and therefore can never have caused, strictly and literally, an embedded rent in our Church. Hence I am led to adopt a threefold distinction in speaking of the sin of Schism. But my subject leads me more especially to condemn *those* Schismatics who dissent from the *doctrines* of our Church, while they continue nominal members of her external communion, and partakers of her ecclesiastical privileges. The affectionate address of our Church, in her introductory Exhortation, cannot be considered as embracing such dishonest professors."

The Via Media, an Ecclesiastical Chart, showing that the Church of England holds the Middle place of Truth between the Two Extremes of Sectarian Error and Popish Heresy.

The mid-point is exceedingly well struck in this Chart; but it cannot be expected that any one individual would be found holding it in all particulars; or that the two opposite extremes are not both to be found in the Anglican Church. But on this point we have already said enough in our opening paper.

Essays for Family Reading; intended to counteract the Errors of the "Tracts for the Times." By the Rev. JAMES GRAHAM, M.A., Curate of Templemore. Baisler. 1843.

This first effort of authorship is very creditable to Mr. Graham's talents. He has piety and learning, with a strong perception of the sufficiency of Scripture, and the truth of the doctrine of our Homilies, as advocating salvation by Christ alone, and justification, not by works, but by faith. He gives no quarter to the principle of the Council of Trent, that "Justification is by the Sacraments only." He insists much on the great fact, that the principles opposed by the Tractarians are the same as those for which the Reformers contended, and to which the Church of England is bound. The "Tracts for the Times," he rightly says, are unconnected with the University of Oxford, and that their authors are but private members of the Church, and not to be taken as representing the Church of England. His Essay on the Christian Ministry deserves attentive perusal. "Hear the Church," in his sense, means, Hear the laity rather than the clergy. Clear enough 'it is that those who exercise the office of the ministry, do not *alone* constitute the Church. Highly important, too, is the condition of the laity, to the efficiency of the clergy; for "*such as the people, such are the priests.*" The influence is an ascending one. The history of all religion has proved this.

Some Difficulties in the late Charge of the Lord Bishop of Oxford, respectfully pointed out in a Letter to his Lordship. By WILLIAM GOODE, M.A., of Trinity College, Cambridge; Rector of St. Antholin, London. Second Edition. London: J. Hatchard & Son, Piccadilly. 1843.

The Case as it is; or, A Reply to the Letter of Dr. Pusey to his Grace the Archbishop of Canterbury: including a Compendious Statement of the Doctrines and Views of the Tractators, as expressed by themselves. By WILLIAM GOODE, M.A., of Trinity College, Cambridge; Rector of St. Antholin, London. Third Edition. London: J. Hatchard & Son, Piccadilly. 1843.

These are, indeed, excellent and indispensable manuals. The Bishop of Oxford declares that the Tractarians have adopted a mode of interpretation "so subtle, that by it the Articles may be made to mean anything or nothing."

A Plea for the Weekly Observance of the Lord's Supper. Ward & Co. 1843.

The author confounds the expedient with the necessary.

Conversational Cards on Ecclesiastical Biography. By ELIZABETH PIERCE. George Bell. 1843.

The questions are separately given on one set of cards, and the answers on another, distinguished by numbers and letters, for the correct adaptation of which a key is added. For instance, card 17 asks, "Who was Savonaola?" and card *n* replies, "He was the Father of the Reformation in Italy, born at Ferrara, in 1452. He entered the Dominican Monastery at Bologna, where he passed many years in teaching metaphysics and natural philosophy. So little reverence had he for the Roman priesthood, that he was wont to say, "Would you have your son a wicked man, make him a priest; oh, how much poison will he swallow!" He preached with great zeal against the corruptions of the Romish Church, for which he was excommunicated by the Pope, and ultimately condemned to the flames in 1498." The design and execution of these cards are equally excellent; and we would recommend them as an appropriate present in which amusement and information are judiciously blended.

The Moderation of the Church of England. By THOMAS PULLER, D.D. A New Edition, thoroughly revised; the References being verified and corrected, and the Passages cited printed at length. With an Introductory Preface, by the Rev. Robert Eden, M.A., F.S.A., Minister of St. Mary's Chapel, Lambeth; late Fellow of Corpus Christi College, Oxford. London: Pigott; and Hamilton. 1843.

The motto to Dr. Puller's very interesting volume, now reprinted, is taken from the Book of Common Prayer—thus: "It hath been the wisdom of the Church of England, ever since the first compiling her public liturgy, to keep the MEAN between the two EXTREMES. In which review we have endeavoured to observe the like MODERATION." Would that those who have so much insisted on obsolete rubrics had, before they ventured on so desperate and disorderly an experiment, considered with unbiassed spirit the sentiments embodied in that preface. Dr. Puller was a Fellow of Jesus College, Cambridge; his name occurs in the list of New Fellows instituted by Bishop Wren, in 1660. He took the degree of A.M. in the following year, and that of B.D. in 1667. In the year 1671 he was presented to the rectory of Sacomb (or Sawcombe), in Hertfordshire; and two years afterwards, in 1673, took the degree of D.D. Dr. Puller became Rector of St. Mary-le-Bow, in London, in 1679—the same year in which his work, "The Moderation of the Church of England," was published, and which Mr. Eden has now edited in a very worthy manner, and preceded with some introductory remarks, deserving of much attention. He justly feels that in Moderation there is something more to be considered than the mere avoidance of extremes—namely, that nothing of essential truth should be omitted. This is the chief point; every other is subordinate.

Want of space prevents us from giving a summary of contents; but we regret this the less, as we doubt not every parent who wishes to protect his son against pro-Romanist tendencies, will place this work in his hands so soon as he designs him for the ministry, in order that he may understand the real character of the doctrine and discipline of the Anglican Church. The references given are equally numerous and important. Altogether, it is a valuable addition to an Englishman's library.

V. SOME ACCOUNT OF CONCORDANCES.

Ταμιον των της Καινης Διαθηκης Λεξεων, sive Concordantie omnium vocum Novi Testamenti Græci primum ab Erasmo Schmidio edita, nunc secundum Critices et Hermeneutices nostras ætatis rationes emendata, auctæ, meliori ordine dispositæ, cura CAROLI HERMANNI BRUDER, Phil. Dr. Art. LL. M. Societ. Hist. Theol. Lips. Sodalis. Editio Stereotypa. Lipsiæ, 1842. 4to.

CONCORDANCES, or indexes, to every word occurring in the Holy Scriptures, are of great utility, not only in finding out particular texts, which it is wished to consult, but especially (in the original languages) for ascertaining passages which are *really* parallel, and thus deducing the accurate meaning and interpretation of words. The earliest compiler of a Concordance to the Greek Testament is said to have been Euthalius Rhodius, a Greek monk, of the order of St. Basil, who compiled his work about A.D. 1300. This Concordance has never been printed; it is supposed to be extant in manuscript in some oriental monastery. In the sixteenth century, when the Reformation gave new impetus to the study of sacred literature, Xystus Betuleius published a Concordance of the declinable words; that is, of the nouns and verbs occurring in the New Testament. He was followed by Henry Stephens, the son of Robert Stephens, who completed the Concordance which had been commenced by his father, and published it in 1594 at Paris, where a second edition appeared, after his death, in 1624. The concordance of Stephens was very far surpassed, and, indeed, superseded, by that of Erasmus Schmidt, first published in 1638, and again, with very numerous and important corrections and additions, by Solomon Cyprian, in 1717, in a large folio volume. Many typographical errors, however, of the former edition are retained in this of Cyprian. It was reprinted at Glasgow in 1819, in 2 vols., 8vo.; and a really useful and condensed edition of it was published in 1830, in 16mo., by Mr. W. Greenfield, who omitted all the proper names, except those of *Ἰησοῦς* and *Χριστός*, pronouns; the verb substantive, *εἰμι*; and such words as occur more than four or five times, to which references only were given. All these works are now superseded by the present Concordance of Dr. Bruder. Besides correcting innumerable errors in the concordance of Schmidt, he has reduced the whole into better order, and has availed himself of all the critical aids which have been furnished towards obtaining an accurate text of the New Testament, by Erasmus, Stephens, Mill, Bengel, Wetstein, Griesbach, Knappe, Tittmann, Scholz, Lachmann, Hahn, and other editors. Besides consulting them in the more important readings, Dr. Bruder has had recourse to the most ancient manuscripts, which are written in capital letters, on the Alexandrian, Vatican, Codex Ephrem, Codex Bezae, &c. The result of his laborious collations is, that he has added *one hundred and seventy words* to the Concordance of the Greek Testament, partly from critical editions, and partly from manuscripts; *many of which have never yet appeared either in lexicons to the New Testament, or in larger general lexicons of the Greek language.* In the arrangement of his materials he has greatly improved on the Concordance of Schmidt, by inserting the pronouns and particles which the latter had omitted, and by arranging each under distinct sections, which will materially aid the student in the historical-grammatical interpretation of the New Testament. For instance, the article *ὁ, ἡ, τό, is*

disposed in nine sections, containing, altogether, about four thousand six hundred examples; and the relative pronouns *Ōg, ſj, ſ*, in seven sections, containing six hundred quotations. The prepositions are also arranged in sections, according to the cases of nouns which they severally govern. The different tenses of the verb substantive *ſixu*, which Schmidt had dispersed through the different letters of the alphabet, are now all brought together under the letter E. To some words, especially the particles, the editor has added an appendix, containing peculiar phrases or modes of speaking; and particular pains have been bestowed in exhibiting proper names, so as to distinguish different cities or persons having the same name. Words peculiar to the New Testament are also indicated. Nothing, in short, appears to have been omitted which can render this Concordance useful to the critical student of the New Testament. We have been much gratified by the following devout supplication for the Divine blessing on his labours, with which his preface concludes; so contrary to the bold, not to say unhallowed, temper, which unhappily characterises some of the productions of the German Neologians, who wrote at the close of the eighteenth and in the earlier part of the present century:—

“*Deum Vero, Patrem Domini nostri, pie eramus ac veneramur, ut hæ concordantiæ stadium verbi divini adjuvent et propagent in omnibus, qui eis usuri sunt, firmam certamque persuasionem de Scripturæ Sacræ celestis origine, vi et concordia efficiant, eoque conferant ut regnum servatoris nostri in dies magis efflorescat.*”

In these devout sentiments we cordially concur, and shall rejoice if the present notice of Dr. Bruder's truly valuable Concordance shall contribute to make it known to our readers, and extend its circulation. The work is very beautifully printed, with a small but clear type, three columns in a page; and (as far as we can ascertain, from examining particular pages) is very accurately executed: and, when the expense of Greek printing, and the quantity of matter (altogether upwards of nine hundred pages), are considered, it will be found to be by no means a dear book.

VI. SHORT NOTICES.

Life in the Sick Room. Essays by an Invalid. MOXON. 1844.

THIS is the work of a long-experienced and deeply reflective mind. There is a sufficient tone of morality in it, if not of religion. In certain parts, it is perhaps somewhat too utilitarian; but sickness has evidently taught the writer that there is something more valuable in this life of ours than political controversy and theories of social economy. At last her mind has awakened to benevolence; and she justly feels that man has spiritual interests, which are superior to his temporal; that the next world is at least as real as, perhaps more so than, the present. The book may be read with edification.

Impressions, Thoughts, and Sketches, during Two Years in France and Switzerland. By MARTHA MACDONALD LAMONT. MOXON. 1844.

This is a very agreeable epistolary work, of a highly descriptive character. We regret that, at a late period of the month, time and space prevent us from giving so extended a notice to it as we desire and it deserves. There is a poem towards the end of the volume, entitled “A Vision before Judgement,” which possesses great merit. Paris, Brussels, Frankfort, Baden, Zurich, Interlaken, Lausanne, Chamouni, and Geneva, may be said to *live* in these panoramic pages. The fair author is well calculated to become an observer of manners and persons.

Guide to Female Happiness through the Paths of Virtue. By ELIZABETH JANE CASTELL. MITCHELL.

A well-intended work, and well calculated to fulfil its object.

The Work-Table and Embroidery-Frame Companion. Mitchell. 1843.

This elegant brochure, with its crimson and gold binding, is dedicated to her Majesty, by whose patronage and example it is hoped that the ladies of England will be stimulated to habits of industry. We recommend it as equally useful and interesting.

The Post Magazine Almanack, and Court and Parliamentary Register, for 1844. Pateman.

The proprietor of this almanack tells us that he has endeavoured to make it the most perfect and useful almanack in the country. We can say no more than that we verily believe he has been successful.

Sermons upon the Future State of Happiness, preached in Charlotte Chapel, Pimlico. By the REV. EDWARD THOMPSON, M.A., Minister of Charlotte Chapel, Pimlico. Hatchard & Son. 1844.

These sermons are eloquent, and are, besides, corroborated as to their details by some orthodox authority. They are not a little ambitious in their style; we wish they were somewhat more philosophical in their tone.

A Manual of Pharmacy. By W. J. MORTON, Lecturer on Veterinary Materia Medica.

We have seldom looked in a book which has better pleased us than the above; and, impressed with a conviction of its merit and utility, we hasten to introduce it to the notice of our readers, to the clerical portion of whom it will perhaps prove especially acceptable; for, located as many necessarily are away from the assistances often too abundant in towns and thickly inhabited districts, the village parson frequently, by the aid he affords to temporal wants, first earns the confidence which enables him to administer to spiritual comforts. In many country places the minister is the medical practitioner also; and great is the proficiency which he frequently attains in the use of simples. As the only intelligent person in whom they can rely, the poor fly to him on all occasions. He is now called on to cure an old woman's cough; now asked to save her cow from dying; and when the latter request is made, there is no work he could so easily consult, to a beneficial end, as the production of Mr. Morton. To one class, therefore, we feel it will be acceptable. To others, as a safeguard against the ignorance or something worse of the farrier, we look upon this book as an important addition to the library. It contains the history, composition, dose, and effect of every drug employed in the treatment of the horse or cattle. These are arranged in an admirable manner, so that, as a work of reference, there is no difficulty in at once turning to the precise page which contains the desired matter. The style of the book is easy, and, while the science it displays commands our respect for the author, its condensation, clearness, and intelligibility, more than all, deserve our thanks. We feel that in this little book there is compressed the result of many years' experience; and though, as one of the Professors at the Royal Veterinary College, Mr. Morton has enjoyed peculiar opportunities, yet the merit of having attentively observed and carefully noted all that passed around him, availing himself of all the advantages of his position, is his own. Moreover, the author has the rare honour, in these days of technicality and bookmaking, of having produced a work of practical value and sterling originality; for, previous to the appearance of "*The Manual of Pharmacy*," books that pretended to direct the treatment of animals, shocked, by the ignorance, hardihood, and superstition of their compounds: the feeling man feared to use them—the unfeeling killed the creature he attempted to save by their direction. Here, however, is such a work as we cannot too warmly commend. Humanity pervades its pages; and, though it will not enable its readers to dispense with the assistance of the veterinary surgeon, yet, in places where such assistance cannot be procured, it will counsel as to the best course to be pursued, it will enable the farmer to check the wilfulness of the farrier, and teach the gentleman to interpose his authority wisely between the groom and the nostrums of the stable.

IV. CORRESPONDENCE.

[The Editor begs it to be understood that he does not hold himself responsible for the opinions stated in this part of the Magazine.]

ANCIENT CEREMONIES AND SUPERSTITIONS.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

In these antiquarian days it may, perhaps, be interesting to some of your readers to present them with an historical outline of ancient ceremonies and superstitions. In selecting these, I shall more especially confine myself to such as are still retained by the Romish Church, and valued by the Tractarian party. In considering the rise and growth of these superstitions, no difficulty will be experienced in determining the age in which they were introduced, or the authority by which they are supported. To none of them does Church History ascribe an earlier date than the second century, nor any other authority for their support than that of tradition. And there are some whose first entrance into the Church of Rome is as late as the fifteenth century. Though the Romanists profess that they were repairs only, yet history will proclaim them to be the founders. Like lying Gibeonites, they pretend to an apostolic origin; and, under the specious deceit of the dry and mouldy bread of their corrupt doctrines, and the tattered garments and worn-out shoes of superstitious ceremonies, they attempt to impose on the credulous.

In giving a brief historical account of the rise and progress of some of these ceremonies, it will sometimes be found, that what was indifferent, or even expedient, at the time of its introduction, was subsequently, in its gradual progress, perverted to superstitious uses. Few, however, were of the above character. The greater part may be ascribed either to the legal prejudices of Jewish converts, or to the superstitious obstinacy of Pagan converts. And again, in others, no other origin can be found than the subtlety of Satan, exercised for the purpose of substituting counterfeit coin, for that which bears the impress of the Divine image and the superscription of the Spirit.

In giving the proposed outline of the first introduction of ancient ceremonies, with their gradual advancement to superstition, I purpose to follow their chronological order. In my second letter, therefore, I shall confine myself to the origin of carrying offerings into the Church, and of customs connected with the celebration of the Lord's Supper.

I am, Sir, your faithful servant,

Δόκιμος.

EXPEDIENCY OF LAY-AGENCY.

To the Editor of the Monthly Christian Magazine and Universal Review.

SIR,

The German papers contain the following extract from a circular of the Prussian Minister of Public Worship to the Superintendents-General of the National Church:—

"I have come to the conviction, that, if the Evangelical Church is to be truly and permanently benefited, it must not only be guided by its own authorities, but must be built up from within, and through its own life and impulse; and that, therefore, the defects under which it labours cannot be thoroughly remedied through means presented by the State and by the regulative exertions of the ecclesiastical

department, but by the common recognition of the evil, and the general union of efforts, above all, by those of the congregations."

It is probably with this view that the Prussian Government has latterly encouraged conferences of ministers at Berlin, and in the Rhenish provinces. These have, however, also been attended by zealous laymen, who seem to have united with the clergy in the discussion of subjects of the highest moment. Such were the want of church-room and churches; the insufficiency of ministers, and the employment of lay-agents in the spiritual instruction and training of the neglected masses of the people; the unchristian character of the teaching in the schools instituted for the lower classes; the best methods for preventing the desecration of the Sabbath, and for inducing the people to attend on the ministrations of the Church.

There seems to be particularly a strong desire to concentrate in the Church itself all Christian efforts for the improvement of the people at home, or for preaching the Gospel among the heathens abroad, and to prevent their being frittered away by separate societies. With this view, particular days are set apart in many congregations, especially in the eastern provinces of Prussia, when the people assemble for prayer, and the collection of alms for different purposes—such as foreign missions, pastoral-aid funds, &c. I have read of instances of remote villages, where no individual, young or old, master or servant, was found, who did not contribute his mite for the sacred object for which the parish happened to be assembled, amid a display of the most holy zeal and fervour.

Such important facts, relating to a Church so lately eaten up by rationalism, and in which, even at this moment, the strongest aberrations from Christian truth are witnessed, deserve our deepest attention.

Wishing your Magazine the best success,

I am, Sir, yours sincerely,

A SUBSCRIBER.

RE-UNION WITH ROME.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

Wishing to promote and support your "Antitractarian" periodical, I respond at once to the invitation I have received, though in the midst of paramount engagements. The subject I have chosen, is no other than the *at length acknowledged* end and design of the Oxford "movement." In taking, therefore, "Reunion with Rome" as my theme, I venture at once on a direct assault on the citadel of the Tractarian party. Feeling, however, my own incompetency for such an attack, I have fixed on the more popular epistolary address, rather than on the more formal style of the essayist: and should these letters be deemed by you to deserve a place in your new and much-wanted periodical, I purpose to continue them from time to time.

By "Reunion with Rome," your readers will doubtless understand, that the one aim of the Tractarians has been declared, by themselves, to consist in endeavouring to reconcile the Protestant Church of England with the Apostate one of Rome; and my object will be to show, that their doctrines are fallacious, and that their design is impracticable. In doing this I shall confine myself to general statements only, and consider it unnecessary to prove the various articles of the Tractarian creed, inasmuch as this has already been done by those who are masters of the controversy. It seems to be generally acknowledged that no better outline of Tractarianism is to be found, than that contained in the recently published charge of the Lord Bishop of Ossory; and I would here express a hope that this publication is already in the hands of your readers.

In opening the subject of these letters, I beg to observe, that it is my intention to follow the occupation of the miner; and to show the vein of sophistry which runs

throughout the base metal which has recently been procured from the Babylonian mine opened in Oxford. The whole business of those who are occupied in modelling the metal obtained from that sulphureous ore, consists in disguising rather than in separating the brimstone of Popery. In plain words, the Tractarians endeavour to disguise Popery in a Protestant dress; and, on that account, I formerly designated them "Protestant Papists." The fashion of these habiliments is very curious. Some vestments are undisguisedly popish, others are slightly modified, while some few are so constructed as to be laid aside or not without interfering with the completeness of the equipment. Thus they endeavour to persuade members of the Church of England, that popish garments may be worn under a Protestant cloak, or *vice versa*. According to the Tractarian party, there are few, if any, of our principles, as consistent churchmen, which we need abandon, in order to be admitted as members of the Church of Rome.

To establish this position, there is no disingenuous sophistry and subtlety to which they have not recourse. In making this statement, we need not suppose that they are not *mentally* sincere and honest. But it should be remembered that such mental sincerity gives a deeper dye to the moral depravity of their hearts. Such delusion could only result from that perverseness of the will, which must be attributed to the indulgence of depraved habits of thinking. The more complete their insensibility to error and falsehood, the greater their perverseness of conscience, the more dense the darkness of their understanding, and the more depraved the hardness of their hearts.

On this subject nothing can be stronger or more correct than the language used by the Bishop of Ossory, in the charge to which I have before alluded; and in closing this introductory letter, I would transcribe that forcible passage.

— "It was still more distressing and alarming to learn, that their honesty had been so tainted in the process, that they were capable of employing it, — that one who must have been supposed to have known intimately the minds on which he had exercised so baleful an influence, should have been able to calculate on their readiness to avail themselves of such a mode of escape from the fair force of the most solemn and sacred obligations, by such sophistry and evasions, such shifts and contrivances, as a man could not apply to the very lightest of the engagements of common life, without forfeiting all reputation for integrity and good faith."*

I am, Sir,
Your faithful servant,
FIDEI DEFENSOR.

V. MONTHLY REGISTER.

I. DOMESTIC.

DIOCESAN INTELLIGENCE.

ORDINATIONS.

The undermentioned Gentlemen were ordained by the Lord Bishop of Lincoln, in Lincoln Cathedral, on Sunday, 17th Dec., 1843.

Deacons.—John Barry, B.A., Caius college, Cambridge; William Cecil Pery Baylee, B.A., Trinity college, Dublin;

George John Boudier, B.A., Fellow of King's coll., Cambridge; Charles Phillips Buckworth, B.A., Trinity coll., Cam-Thomas Evetta, Corpus Christi college, Oxford; Charles O. Goodford, M.A., Fellow of King's college, Cambridge; George Druce Wynne Ommaney, B.A., Trinity coll., Cambridge; Henry George

* The Bishop of Ossory's Charge. 1st edition, pp. 182, 183.

Middleton Pretymen, M.A., Oriel coll., Oxford; John Parkinson Bayly Younge, B.A., Christ's coll., Cambridge; Robert Evelyn Roy, B.A., Corpus Christi coll., Cambridge, with Letter Dimissory from the Bishop of St. David's.

Priests.—Henry Leathley Armitage, B.A., Worcester college, Oxford; Thomas Lushington Edwards, LL.B., Trinity coll., Cambridge; Charles William Ireland Jones, Oriel coll., Oxford; John Clement Middleton, M.A., Fellow of King's coll., Cambridge; William Cyril Newcome, M.A., Trinity coll., Cambridge; Thomas Jackson Milnes Townsend, B.A., Lincoln college, Oxford; Robert Weatherell, B.A., St. Edmund hall, Oxford; John Scott Whiting, B.A., Worcester coll., Oxford.

At an Ordination holden by the Right Rev. Edward, by Divine Providence Lord Bishop of Durham, in the Chapel at Auckland Castle, on Sunday, the 17th December, the following Gentlemen were ordained.

Deacons.—James Barrow, B.A., of Queen's college, Oxford; William Callendar, B.A., of Mary Magdalen hall, Oxford; George Frederick De Gex, B.A., of Pembroke college, Cambridge; Henry Borton, B.A., of University college, Durham; William Salmon Mare, M.A., of Magdalen college, Cambridge.

Priests.—Henry Wade Hodgson, M.A. of University college, Durham; William Blamire Young, B.A., of Emanuel college, Cambridge; Joseph Leeson, M.A. of Trinity college, Dublin; Joseph Reed, B.A., of Trinity college, Dublin.

List of Candidates ordained by the Lord Bishop of Oxford, in the Cathedral of Christ Church, Oxford, on Sunday, the 17th of December, 1843.

Deacons.—Charles Henry Collins, M.A., Christ Church, Oxford; George Carless Swayne, M.A., Corpus Christi college, ditto; Thomas Pantin, B.A., Pembroke college, ditto; George Hext, M.A., Corpus Christi college, ditto; William Arnold Buckland, B.A., Christ Church, ditto; Arthur Alcock Barker, M.A., Magdalen college, ditto; Richard Charles Dickerson, B.A., Worcester college, ditto; Edward Rogers, M.A., Christ Church, ditto; Edward Alexander Frederick Harenc, M.A., Magdalen college, Cambridge; William Archibald Paxton, B.A., Trinity

college, Oxford; John Marsh, S.C.L., New college, ditto; Wm. James Jenkins, B.A., Balliol college, ditto; Henry East Havergal, B.A., New college, ditto; Wm. Andrew, B.A., Worcester college, ditto; John George Hickley, M.A., Trinity college, ditto; George Hunter Fell, B.A., Magdalen college, ditto; Francis Balston, M.A., Christ Church, ditto.

Priests.—John Ernest Bode, M.A., Christ Church, Oxford; Robert Aston Coffin, M.A., Christ Church, ditto; Arthur Penrhyn Stanley, M.A., University college, ditto; Thomas Shadforth, M.A., University college, ditto; Hibbert Binney, B.A., Worcester college, ditto; Frederick Hathaway, M.A., Worcester college, ditto; John Foster, B.A., St. Mary hall, ditto; John Collingwood, B.A., Pembroke coll., ditto; Samuel Sheddem, B.A., Pembroke college, ditto; William Bousfield, B.A., Lincoln college, ditto; Henry Robinson, B.A., St. Alban hall, ditto; William Wetherall, B.C.L., New college, ditto; Thomas Knox, B.A., St. John's college, ditto; Richard Williams Mason, M.A., Jesus coll., ditto; Joseph Baker, M.A., Worcester coll., ditto; Robert Cholmeley Price, M.A., Christ Church, ditto; Francis Edward Thurland, B.A., New coll., ditto; William Vansaitt, B.A., Christ Church, ditto; Henry Samuel Ryder Matthews, M.A., Lincoln college, ditto.

List of Candidates ordained by the Lord Bishop of Winchester, in the Chapel within Farnham Castle, Surrey, on Sunday, 17th Dec., 1843.

Deacons.—George Jenkins, B.A., Lincoln college, Oxford; Jeffery Foot, B.A., Sidney Sussex college, Cambridge; Theobald Richard O'Flaherty, B.A., St. John's college, Cambridge; Charles Smith, M.A., Magdalen college, Cambridge; Forster George Simpson, B.A., St. Edmund hall, Oxford; Philip Hookins, B.A., Trinity hall, Cambridge; Henry Hotham, B.A., Jesus college, Cambridge; William Chas. Raffles Flint, B.A., Trinity college, Cambridge; Charles Frederick Seymour, B.A., University college, Oxford; Edward Kilvert, B.A., St. Alban hall, Oxford; Thos. Ridley, B.A., Catherine hall, Cambridge; William Banks Jowett, B.A., St. John's college, Cambridge; James Niven, B.A., Trinity college, Dublin; James Simpson, B.A., Exeter college, Oxford—Letter Dimissory from Bishop of Sarum; Perigrine

Bingham, B. A., Jesus coll., Cambridge—ditto.

Priests.—Carteret Priaux Carey, B. A., Wadham college, Oxford; John Chapman, B. A., Trinity college, Dublin; Charles Rae Hay, M. A., Merton college, Oxford; John Miller, B. A., St. John's college, Cambridge; Abraham Le Sueur, Magdalen hall, Oxford; Thomas Vincent, B. A., St. John's college, Cambridge; Newnham Thomas Travers, B. A., Lincoln college, Oxford.

List of Candidates ordained by the Lord Bishop of Ely, in the Cathedral Church of Ely, on Sunday, the 3d day of December, 1843; when the following Gentlemen were admitted into Holy Orders.

Deacons.—George Jarvis, B. A., Corpus Christi college, Cambridge; Robert Wallace Deane, B. A., Exeter college, Oxford; Samuel Lewthwaite, M. A., Magdalen college, Cambridge; Dunbar Isidore Heath, M. A., Trinity college, Cambridge; William Collings Mathison, M. A., ditto; Alfred Paul Jodrell Mills, M. A., Queen's college, Cambridge; William Richard Ick, B. A., Sidney Sussex college, Cambridge; Frederick Gell, B. A., Christ college, Cambridge; Jenkin Jenkins, B. A., Lincoln college, Oxford—Letter Dimissory from Bishop of Exeter; John Manley Hawker, B. A., Balliol college, Oxford—ditto.

Priests.—Richard Hull, B. A., St. John's college, Cambridge; Lewis Hogg, B. A., Emanuel college, Cambridge; Alfred James Lowth, B. A., Exeter college, Oxford; Charles Ward, B. A., Magdalen college, Cambridge; William Crouch, B. A., Trinity college, Cambridge; Wm. Gilson Humphry, B. A., ditto; William Hutchinson Oliver, B. A., ditto; Michael Angelo Atkinson, M. A., ditto; John Alexander Frere, M. A., ditto; William Williams, Literate—Letter Dimissory from Bishop of Worcester.

List of Candidates ordained by the Lord Bishop of Ripon, in the Cathedral Church of Ripon, on Sunday, the 17th of Dec., 1843.

Deacons.—Percival Wilmot Bryan, St. Bees, Cumberland; George Henry Greville Anson, B. A., Exeter coll., Oxford; John Willis Grane, B. A., ditto; William Barton Caparn, B. A., Brasenose college, Oxford; John Grayson Underwood, B. A.,

St. John's college, Cambridge; John Campion, St. Bees, Cumberland; Richard Wolfenden, B. A., Trinity coll., Dublin; Robert Hodgson Dover, B. A., Queen's coll., Cambridge; William Lee Howarth, B. A., Magdalen coll., Cambridge; Thos. Roberts Jones, a Literate Person; George Jubb Perram, B. A., Clare hall, Cambridge; John Sanders, B. A., Catherine hall, Cambridge; John Hales Sweet, B. A., St. John's college, Cambridge.

Priests.—Thomas Brown Parkinson, B. A., Queen's college, Cambridge; James Davidson, St. Bees, Cumberland; Henry Townsend, B. A., St. John's coll. Cambridge; Richard Robbins Wolfe, B. A., Trinity college, Dublin; Richard Neale, St. Bees, Cumberland; John Gooch, B. A., Gonville and Caius college, Cambridge; William Renwick Bowditch, B. A., St. Peter's coll., Cambridge; Thomas Ramsbottom, B. A., Christ's coll., Cambridge; John Godfrey Angley, B. A., Trinity coll., Dublin.

NATIONAL SOCIETY.

The Committee of the National Society met at the Sanctuary, Westminster, on the 6th of December: his Grace the Archbishop of Canterbury in the chair.

The Treasurer reported that the special fund amounted to 130,000*l.*, and was still increasing at the rate of 400*l.* a day.

The Sub-Committee, for the distribution of the special fund, reported that they had voted grants for the following purposes: viz.,

Building school-rooms and the teachers' residences, likewise for enlarging and fitting up school-rooms	£10,051
School requisites, slates, &c. . .	115
Allowances for teachers . . .	2,406
Allowances for pupil-teachers or monitors.	116

£12,688

The Secretary reported that the Queen's Letter was now in course of circulation. The object of this Letter is to extend and improve popular education, not only in the manufacturing and mining districts, but in agricultural parishes, in commercial and seaport towns, and generally throughout the country.

The Appendix to the Annual Report, which has been delayed in consequence of

the pressure of business arising out of the special fund, is now in the press, and will be ready in about a fortnight for circulation.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of this Society was held at their chambers in St. Martin's-place, on Monday, the 20th Nov., 1843: the Lord Bishop of London in the chair. There were also present Sir R. H. Inglis, Bart., M.P.; the Venerable Archdeacon Lonsdale; the Rev. Dr. Shepherd, H. H. Norris, and B. Harrison; W. Cotton, N. Connop, W. Davis, H. J. Barchard, B. Harrison, J. S. Salt, S. B. Brooke, A. Powell, J. Cocks, Esqs., &c.

The Secretary read the reports of the Sub-Committees, and the meeting having examined the cases referred to their consideration, voted grants of money towards building additional churches or chapels, at Alltgyryg, in the parish of Llanguick, Glamorganshire; at Kensall Green, in the parish of Chelsea, Middlesex; at Wood Green, in the parish of Tottenham, Middlesex; in the district parish of Saint George, Leeds; at Robert Town, in the township of Liversedge, near Leeds; at Cowhill, in the parish of Oldham, Lancashire; at Plymouth; and at Trawden, in the parochial chapelry of Calne, Lancashire; also towards enlarging (by rebuilding) the church at Bovingdon, Herts; enlarging the church at Owston, Lancashire; reseating or otherwise increasing the accommodation in the churches at Batcombe, Somerset; Burton, Westmoreland; Stoke Golding, Leicester; Tavistock, Devon; and Wanborough, Wilts.

The population of these fifteen parishes is 213,614 persons, and the accommodation provided for them in 37 churches and chapels, is 29,411 seats, being less than one-seventh of the whole number; while the free sittings are only 9672, or one free seat for 22 persons; to this insufficient provision of church-room, 5753 seats will be added, when the works above referred to (which include the erection of eight additional churches), have been completed, and 3788 of those seats will be free and unappropriated for ever.

Certificates of the completion of the

works, in ten parishes, were examined and approved, and the Board issued orders for the payment of the grant voted in each case; the population of these parishes is 36,727 persons; and to the former provision of church-room therein, viz., 3009 sittings, including 1507 free seats, 2300 sittings are now added, 1861 of which are free and unappropriated.

In addition to the cases which have now been assisted, the Committee have received notices, since their last meeting, that applications are about to be made for aid towards building churches at the Swindon station of the Great Western Railway; at Norland, in the parish of Kensington; at Coventry; at St. Lawrence, near Ramsgate; at Thorpe Acre, near Loughborough; at Seasalter, near Whitstable; at Lynn, Norfolk; and at Nenthead, in the parish of Alston, Cumberland; and also for enlarging or otherwise increasing the accommodation in fourteen existing churches.

DIOCESE OF CHICHESTER.

The Lord Bishop has issued a pastoral letter, recommending a congregational collection in every parish throughout the diocese, for the purpose of providing a fund to liquidate the present debts of the Diocesan Training Schools at Chichester and Brighton.

On Tuesday, the 12th Dec., a new district Church on the Dicker Common, in the parish of Arlington, Sussex, was consecrated by the Bishop of Chichester, assisted by the Archdeacon of Lewes and many of the neighbouring clergy. This Church, which is dedicated to the Holy Trinity, has been built in the course of the present year by voluntary contributions, aided by grants from the Incorporated Society, and the Chichester Diocesan Association. It contains about 300 sittings, all of which are free, and it is designed to supply the spiritual wants of about 500 souls, settled of late years in a newly enclosed country, remote from their parish Church, and generally in humble circumstances. The Rev. Dr. Warneford has given 500*l.* towards the endowment.

Hastings.—A spacious school-room, and dwelling-house for the mistress, have lately been presented to the district of St. Clement's Chapel, Hastings, by Mrs.

Milward, the lady who, a few years ago, contributed largely to the building of the Chapel, supplied the whole of the endowment fund, and erected an excellent parsonage-house. The population of the district consists chiefly of the labouring poor; who have thus, through the kindness and liberality of one lady, been furnished with the means of grace, and their children with the opportunity of receiving a sound Scriptural education. The cost of the school-room and dwelling-house was upwards of 600*l*.

BRISTOL DIOCESAN BOARD OF EDUCATION.

The half-yearly Meeting of the Board was held in the Chapter Room, Bristol Cathedral, on Friday, Dec. 1: the Very Rev. the Dean of Bristol in the chair. It was agreed to open the Training School for Masters, in Bristol, to the whole diocese, and to assist in the establishment of a Training School for Mistresses at Gloucester, if the details of the plan of union could be arranged between the diocesan boards acting severally for the archdeaconries of Bristol and Gloucester. It was reported that a statistical enquiry into the Church schools in the Bristol archdeaconry had been undertaken by the Board, and was now nearly completed. Returns had been received from five-sixths of the parishes, and it was expected that, through the kind co-operation of the rural deans, returns would be obtained from the other parishes before the end of the year. An exhibition of 10*l*. 10*s*. per annum was granted to a deserving training pupil, and several schools were received into union with the Board. After the conclusion of the business of the Board, the Dean, Professor Lee, Canons Hervey and Bankes, and several clergymen, attended the public examination of the training and middle school, and prizes were presented by the Dean to the most deserving pupils.

LONDON.

The Bishop of London has formed an association for *parochial and district visiting*, "not merely to administer relief in cases of extreme destitution, but to improve the *social, moral, and religious*

condition of the poor, &c." "This view of the subject plainly implies the necessity of combining religious and moral instruction with the relief of bodily want, &c." This is part of the system of Lay-Clerical agency to which our article alludes.

Windsor.—The new private Chapel at the Castle was consecrated by the Bishop of Oxford. Henceforth Morning Prayers will be performed in this Chapel, instead of in one of the private apartments of the Castle.

CONSECRATION OF DR. LONSDALE.

The Rev. John Lonsdale, D.D., of King's college, Cambridge, and principal of King's college, London, was on the 6th of December solemnly consecrated to the see of Lichfield, vacant by the decease of the Right Rev. James Bowstead, D.D., the late bishop. The ceremony was performed by his Grace the Archbishop of Canterbury, in the Chapel of Lambeth Palace, assisted by the Bishop of London, the Bishop of Chichester, and the Bishop of Winchester, in the presence of the Archdeacon of London, the Archdeacon of Middlesex, and a numerous body of the metropolitan clergy. After the usual prayers of the Church, and those especially appointed for the occasion, had been read, the Lord Bishop of Winchester presented Dr. Lonsdale, who was habited in his rochet, to his Grace the Archbishop of Canterbury, to be by him consecrated bishop. The form of consecration appointed in the reign of Edward VI., and authorised by the 36th canon of the Church, was then proceeded with, when the bishop elect, being attired in the full episcopal robes, received the archbishop's imposition of hands, with that of the right reverend prelates who were assisting at the ceremony. The sermon was preached by the Ven. the Archdeacon of London, (the Rev. W. H. Hale, M.A.,) from the following text in the Revelation of St. John: "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches." The Archdeacon dwelt very impressively on the duties and responsibilities of bishops and ministers, and was listened to throughout with profound attention. The Archbishop of Canterbury pronounced the apostolic benediction, when the bishops and clergy retired with the officers of the Church.

KING'S COLLEGE.

At a meeting of the council of King's College, London, held on Friday, the 15th of December, 1843, (at which were present, the Lord Bishop of London, the Bishop of Llandaff, Bishop of Lichfield, Earl Brownlow, Lord Radstock, Hon. Mr. Justice Patterson, Sir R. H. Inglis, Bart., M.P., Sir J. T. Staunton, Bart., M.P., Sir Charles Bruce, Bart., Mr. Alderman Thompson, M.P., Mr. J. H. Green, Mr. Henry Pownall, Mr. W. Cotton, and the Rev. Dr. Shepherd), Dr. Jelf, canon of Christ Church, Oxford, was appointed Principal of King's college, London. Mr. Hullah was also appointed vocal professor of music at King's college.

THE LATE PRINCIPAL OF KING'S COLLEGE.

On the morning of the 18th Dec., 1843, the Students of King's College assembled in the theatre, for the purpose of presenting the Bishop Lichfield, their late Principal, with a salver and two smaller articles of the same description. The value of these pieces of plate is about 160*l.*, which was raised by the individual subscriptions of the students: none of the subscriptions exceeded 10*s.* 6*d.* At the

request of the students, the Rev. W. Brown, Professor of Classics, presided on the occasion. As soon as the Principal had taken his seat on the right of the chairman, Mr. Barry, a student of distinction among his brethren, advanced from the raised benches of the theatre, which was crowded with students, and delivered an address expressive of the high respect which the students entertained for the Bishop of Lichfield, while he filled the office of Principal of the College; and also congratulating his Lordship on his elevation to the See of Lichfield. His Lordship appeared to be much affected towards the conclusion of the address, and in very appropriate terms acknowledged the heartfelt gratification which this testimonial of the feelings of the students afforded him. He expressed his gratitude to the council and professors for the cordial support they had always afforded him during the five years he had held the appointment of Principal, and thanked the students most cordially for the exemplary good conduct which had marked their deportment throughout, and for the affectionate respect with which they had always received his councils.

UNIVERSITY AND ECCLESIASTICAL INTELLIGENCE.**OXFORD, DEC. 8.**

In a Congregation holden yesterday, the following degrees were conferred:—

Masters of Arts.—Charles Sumner, Grand Compounder, Balliol coll.; Richard George Walls, Brasennose coll.; Edwin Lumsdaine, Oriel coll.; Rev. Charles Dunlop, Pembroke coll.; Rev. Arthur Baynam, Pembroke coll.; Rev. Alban Thomas Atwood, Worcester coll.; Samuel John Jerram, Worcester coll.; Rev. Edmund Henry Haakins, Queen's coll.; James Welch, Queen's coll.

Bachelors of Arts.—Frederick Darling, New Inn hall; Robert Gandell, Michel Scholar of Queen's coll.; Henry Tickell, Queen's coll.; Mark Warburton, Queen's coll.; Francis Henry Dunwell, Queen's coll.; Seth William Stevenson, St. Mary hall; John Buckmaster, St. Mary hall; Frederick Tufnell, Scholar of Wadham coll.; Francis Henry Laing, Wadham

coll.; Edward West, Fellow of St. John's coll.; William Paul Wood, St. John's coll.; George Theophilus Cooke, Demy of Magdalen coll.; Charles Offley, University coll.; Brenckley Kingsford, Exeter coll.; Arthur Stanley Ormerod, Exeter coll.; Hugh Norris Lloyd, Scholar of Jesus coll.; John Lloyd, Worcester coll.; William Meade, Balliol coll.; Julius Shadwell, Balliol coll.

THE CLASS LIST.**Class 1.**

Leonard F. Burrows, Scholar, Wadham coll.
George Butler, Fellow, Exeter coll.
Arthur De Butts, Scholar, Trinity coll.
William Smith, Scholar, Lincoln coll.
Edward Stokes, Student, Christ Church.

Class 2.

Algernon Bathurst, Fellow, New coll.
John G. Cazenove, Scholar, Brasennose coll.

William J. Farrer, Commoner, Balliol coll.
 Robert Gandell, Scholar, Queen's coll.
 Charles H. Godby, Scholar, Lincoln coll.
 John Lloyd, Commoner, Worcester coll.
 William H. Lucas, Scholar, Merton coll.
 John F. Mackarness, Scholar, Merton coll.
 Evan H. McLachlan, Commoner, Pembroke coll.

Charles Offley, Commoner, University coll.
 R. Rossiter, Commoner, Christ Church coll.
 Julius Shadwell, Commoner, Balliol coll.
 John Sydenham, Commoner, Balliol coll.

Class 3.

W. Bache, Commoner, Brasenose coll.
 Charles Barter, Fellow, New college.
 John Buckle, Fellow, St. Mary's hall.
 George Cooke, Demy, Magdalen coll.
 B. Kingsford, Commoner, Exeter coll.
 Hugh Lloyd, Scholar, Jesus coll.
 William Meade, Commoner, Balliol coll.
 Robert Moody, Commoner, Christ Church.
 Arthur Ormerod, Commoner, Exeter coll.
 Nassan Senior, Commoner, Christ Church.
 Henry Tickell, Commoner, Queen's coll.
 William Townsend, Scholar, Lincoln coll.
 Frederick Tufnell, Scholar, Wadham coll.
 Mark Warburton, Commoner, Queen's coll.
 John G. Wenham, Demy, Magdalen coll.
 George Wright, Commoner, Exeter coll.

Class 4.

Henry Abud, Commoner, Wadham coll.
 William Anstin,* Fellow, New college.
 John Bamfield,* Commoner, Trinity coll.
 Matthew Buckland, Scholar, Corpus Christi coll.
 John Buckmaster, Commoner, St. Mary's hall.
 James Chambers,* Bible-clerk, All Souls.
 William Cole, Scholar, Merton coll.
 C. H. Davis,* Commoner, Wadham coll.
 Charles Doughton, Commoner, Queen's coll.
 Alfred Dryden, Commoner, Trinity coll.
 Francis Dunwell, Commoner, Queen's coll.
 John Keate,* Commoner, Balliol coll.
 Henry Mallett,* Commoner, Balliol coll.
 Robert Sawyer, Commoner, Merton coll.
 Hon. Henry R. Skeffington*, Commoner, Worcester coll.
 Seth W. Stevenson, Commoner, St. Mary's hall.
 B. Watkins, Commoner, Wadham coll.
 Piers Calveley Cloughton,
 Edward Halifax Hansell,
 James Augustus Hessey,
 Edward Cooper Woolcombe,
 Examiners.

Those marked thus (*) did not go up for honours.

The number of candidates for public examination from each College and Hall was as follows :—

Colleges.—All Souls, 1. Balliol, 11. Brasenose, 19. Christ Church, 23. Corpus Christi, 1. Exeter, 20. Lincoln, 6. Jesus, 7. Magdalen, 2. Merton, 8. New, 6. Oriel, 6. Pembroke, 3. Queen's, 7. St. John's, 5. Trinity, 12. University, 2. Wadham, 12. Worcester, 12.

Halls.—St. Alban, 1. St. Edmund, 1. Magdalen, 8. St. Mary, 8. New Inn, 12.

There are forty-nine candidates for honours this term: viz.,

Colleges.—Balliol, 4. Brasenose, 2. Christ Church 7. Corpus Christi, 1. Exeter, 3. Lincoln, 8. Jesus, 1. Magdalen, 2. Merton, 4. New, 2. Oriel, 1. Pembroke, 1. Queen's, 5. St. John's, 1. Trinity, 2. University, 1. Wadham, 3. Worcester, 1.

Hall.—St. Mary's, 4.

Trinity College.—William H. Fowle, Commoner, has been elected a Craven Scholar, being of Founder's kin.

Balliol College.—The following gentlemen have been elected Scholars: viz., Messrs. William Young Lellor, Commoner of the said coll.; and Thomas Collet Sanders, from Rugby School. At the same time—George O'Morgan and James W. Green were elected Exhibitioners; the former from Shrewsbury School, the latter on Mr. Harris's foundation for the city of Oxford.

Francis Hugh Deane, Esq., has been elected Fellow of Magdalen coll.

Mr. J. E. Tweed, of Christ Church, has been elected to a vacant Craven Scholarship.

The Rev. Dr. Jelf, Canon of Christ Church, Oxford, is the individual selected for the Principalship of King's College, London, in the room of the Bishop of Lichfield, who has resigned that appointment.

Mr. Monier Williams, of University coll., has been elected a Boden Scholar.

DEC. 16.

MATHEMATICAL CLASS LIST.

Class 1.

Early Cook, Brasenose; H. William Lucas, Merton.

Class 2.

William Austin, New college; John Cazenove, Brasenose; Wm. Cole, Merton; Edward Richards, Christ Church.

Class 3.

Arthur De Butts, Trinity; Wm. Wilson, Wadham.

Class 4.

Robert C. Black, Worcester; Leonard F. Burrows, Wadham; John Holfood, Brasenose.

John A. Asheworth,
Edward B. Smith,
Samuel Waldegrave,
Examiners.

CAMBRIDGE.

The Greek Professor has given notice that the subject of his next course of lectures will be

SOPHOCLES.

Antigone—Electra—Trachiniae—
Philoctetes.

The lectures will be given in the upper room of the south-east division of the Pitt Press, and will commence on Thursday, the 8th day of February next, at one o'clock: to be continued every Tuesday, Thursday, and Saturday, during term.

DEC. 2.

At a Congregation on Wednesday last, the following degrees were conferred:—

Honorary Masters of Arts.—Hon. Thomas Edwardes, Trinity coll., son of Lord Kensington; George Augustus Frederick Cavendish Bentinck, Trinity coll.; Robert Bruce Dundas, Trinity coll.

Masters of Arts.—Frederick Charles Cook, St. John's coll.; Richard Blanshard, Queen's coll.; G. Neville, Catharine hall.

Bachelor in the Civil Law.—Charles Henry Simkin, Trinity hall.

Bachelor of Arts.—Edmund Samuel Crooke, Pembroke coll.

CRAVEN SCHOLARSHIP.

The Vice-Chancellor has given notice, that there will be on Monday, the 22d day of January, 1844, at . . . o'clock, an examination of candidates for a scholarship upon this foundation, lately holden by Mr. Philip Freeman, of St. Peter's coll. The electors are the Vice-Chancellor, the five Regius Professors, and the Public Orator.

GONVILLE AND CAIUS COLLEGE.

At a meeting of the Master and Senior Fellows of Caius coll. on the 27th Nov., Wm. John Johnson, M.A. (B.A. 1836), was elected a Senior Fellow on the ancient foundation.

SUMMARY OF THE RESIDENT MEMBERS OF THE UNIVERSITY.

Nov. 1842.

	In Coll.	In Lodg.	Total Res.
Trinity	224 ..	267 ..	491
St. John's	236 ..	111 ..	347
Corpus Christi	84 ..	22 ..	106
Queen's	48 ..	50 ..	98
Caius	57 ..	35 ..	92
Christ's	71 ..	12 ..	83
St. Catharine Hall ..	34 ..	43 ..	77
St. Peter's	58 ..	16 ..	74
Emmanuel	66 ..	6 ..	72
Jesus	54 ..	6 ..	60
Pembroke	44 ..	16 ..	60
Clare Hall	52 ..	2 ..	54
Magdalen	49 ..	4 ..	53
Sidney	41 ..	— ..	41
Trinity Hall	35 ..	2 ..	37
King's	30 ..	— ..	30
Downing	9 ..	3 ..	12
	1192	595	1787

Matriculations (*Michaelmas Term*).. 395

Nov. 27, 1843.

Trinity	226 ..	264 ..	490
St. John's	239 ..	123 ..	362
Corpus Christi	78 ..	33 ..	111
Caius	56 ..	51 ..	107
Queen's	48 ..	52 ..	100
Christ's	73 ..	23 ..	96
St. Catharine Hall ..	34 ..	46 ..	80
St. Peter's	59 ..	18 ..	77
Jesus	58 ..	5 ..	63
Emmanuel	59 ..	4 ..	63
Magdalen	54 ..	5 ..	59
Clare Hall	50 ..	1 ..	51
Pembroke	40 ..	9 ..	49
Sidney	41 ..	1 ..	42
King's	30 ..	— ..	30
Trinity Hall	29 ..	1 ..	30
Downing	9 ..	4 ..	13
	1183	640	1823

Matriculations (*Michaelmas Term*).. 437**NOTICE.**

The Norrisian Professor of Divinity will commence his Lectures in Lent Term, 1844, on Thursday, Feb. 1st. *Undergraduates who are desirous of attending the Lectures must leave their names with the Professor before the end of January, 1844.*

Notice has been given that there will

be Congregations on the following days of the ensuing Lent Term:—

Saturday .. Jan. 20.. (B.A. Com.), at 10.

Wednesday, — 24.. at 11.

Wednesday, Feb. 7.. at 11.

Wednesday, — 21.. at 11. (Ash Wed.)

Wednesday, Mar. 6.. at 11.

Friday — 22.. (M.A. Inceptors), at 10.

Friday — 29.. (end of term), at 10.

At a Congregation on the 14th of December, the following degrees were conferred:—

Doctor in Divinity.—William Whewell, Master of Trinity college.

Masters of Arts.—Henry Lloyd, Trinity college; William De Winton Herbert, St. John's college.

Bachelor of Arts.—Thomas Halla, Gonville and Caius college.

Bachelor of Medicine.—Edmund Thornton Henery, Gonville and Caius coll.

Ad Eundem, John Ryall, LL.D., Dublin.

The Crosse Scholarship has just been been awarded to Mr. Hyacinth Kirwan, of King's college.

BOARD OF EDUCATION.

On Tuesday, the 5th of December, the annual meeting of the Cambridge Board of Education was holden in the Town Hall, the Lord Bishop of Ely in the chair. The meeting was numerously and respectably attended. The Lord Lieutenant of the county would also have been present, had it not been that he was in attendance on her Majesty in her visit to Belvoir Castle.

The Right Rev. Chairman having opened the business with prayer, proceeded to say that the present meeting was one of considerable consequence, being the first held since the failure of the legislative plan of National Education. That failure plainly showed churchmen that they had nothing to depend upon but their own resources, and therefore it was his duty to exhort all persons present to do what they could in aid of the education of the poor in the principles of the Established Church. Certainly there had been a very fine beginning in London, and a sum so large had been subscribed as to do honour to the subscribers; but unless the same spirit extended to the public generally,

and local associations were supported according to the means of individuals, they would assuredly fail; and, failing, there was no hope left, for the basis of all happiness was Christian principle, and Christian principle was founded on Christian education.

The Report began by stating that the improvement in the means of education, and the increased usefulness of the Board, were as great as could reasonably be expected. The number of applications for aid had been doubled. The Board had made five grants to schools during the past year—viz., 20*l*. and 15*l*. towards building a schoolmaster's house at Barton; 50*l*. towards an alteration of the National Schools in the parish of St. Andrew the Less, Cambridge; 30*l*. towards building a residence for a schoolmaster at Milton; 25*l*. towards building and fitting up a school-room, and repairing the master's cottage, at Trumpington; and 10*l*. for assisting in fitting up schools at Whittlesea.

The several resolutions were moved and seconded by the Vice-Chancellor, the Very Rev. the Dean of Ely, the Rev. the Master of Christ's College, H. J. Adeane, Esq., the Hon. and Rev. H. Yorke, the Rev. H. H. Swinney, the Rev. Dr. Spence, and E. Hicks, Esq.

It was announced to the meeting that the Right Rev. Chairman had presented a donation of 100*l*.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen.

Rev. James Balfour, late Minister of St James's Church, Cheltenham.

Rev. W. B. Cosens, late Curate of Monkton Farleigh, Wilts.

Rev. C. English, late Curate of Harborne.

Rev. John Kenning Fowler, late Incumbent of Little Wymondley, and Curate of Pirtou, Herts.

Rev. Corn. Hart, late Curate of Knaresborough, Yorkshire.

Rev. Dr. D'Arcy Irvine, Curate of St. Mary, Redcliffe, Bristol.

Rev. H. Woolcombe, jun., Curate of Sheepwash, Devonshire.

Rev. W. C. Cruttenden, M.A., Minister of Macclesfield: a handsome silver candelabrum and silver salver, value 200*l*.

On the 17th of December, 1843, the curate, a Rev. Mr. Bedford, of the Parish Church of Ilford, had the indiscretion, as he approached the Communion-table, to cross himself in an ostentatious manner, and attracted the general notice of the congregation. On this public insult to the Protestant Faith of the Church of England, the majority of worshippers assembled rose, left the Church, and subsequently held a public meeting. The Vicar of the parish, the Rev. Polliot Bangh, had previously introduced the Rubrical directions of the Bishop of London, but the Curate determined to outrun him in the race of conformity with the Church of Rome. Complaints were made of these attempts at retrograde innovation to the Diocesan, but the result has been unsatisfactory. So much for the progress of Schism.

The election for the preacherhip of Lincoln's Inn is to take place on the 12th of January. The following are amongst the candidates for the appointment:—The Rev. Mr. Anderson, of Brighton; Rev. Mr. Garbet, Professor of Poetry in the University of Oxford; Rev. Mr. Claughton; Rev. T. Robinson, late Archdeacon of Madras; The Venerable Archdeacon Manning; Rev. Mr. Randall, Rector of Binfield, Berks; Rev. S. Boone, Mary-le-bone; Rev. Mr. Jelf; Rev. Dr. Hussey, of Hayes; Rev. Mr. Vaughan, of Brixton; the Hon. and Rev. Mr. Best; the Hon. and Rev. Mr. Erskine; Rev. Mr. Harness, of St. Pancras.

The Lord Bishop of London preaches the sermon at the approaching Annual Meeting of the Church Missionary Society.

J. H. Herrington, Esq., Lay-Rector of Aashbourne, in Derbyshire, has sent to the committee for repairing the Parish Church, the sum of 285*l*.

PREFERMENTS.

Rev. Henry Ashington, to the Rectory of Quarrington, near Sleaford. Patron, the Marquis of Bristol. Value, 287*l*. Population, 184.

Rev. W. G. Allfree, to the Rectory of Southease, in the diocese of Chichester. Patron, Mr. Allfree. Value, 191*l*. Population, 142.

Rev. Andrew Anderson, to be Master of the Diocesan School at Newport.

Rev. J. W. Barnes, to the Vicarage of Kendal, in the diocese of Chester. Patron, Trinity college, Cambridge. Value, 600*l*. Population, 17,427.

Rev. Edward Brown has been appointed Minor Canon and Precentor of Carlisle Cathedral.

Rev. W. Burkitt, to be Perpetual Curate of Leeds with Broomfield, Kent. Patron, the Archbishop of Canterbury.

Rev. W. J. Butler, Fellow of Magdalen college, to the Rectory of Aston Tirrold, Berks. Value, 233*l*. Population, 343.

Rev. William A. Cave B. Cave, Minister of St. Philip's Church, Liverpool, to the Rectory of Stretton-en-le-Field, Derbyshire, on the presentation of his brother, Sir John Cave, Bart.

Rev. R. C. Clifton, formerly Fellow of Worcester college, Oxford, has been appointed, by the Dean and Chapter of Manchester, Canon of Manchester.

Rev. William Crawley, to the new Archdeaconry of Monmouth.

Rev. G. Townshend Driffeld, to the Incumbency of St. Philip's, Stepney.

Rev. Whitwell Elwin, to the Curacy of Hemington-with-Hardington, Somerset.

Rev. A. B. Evans, late Curate of Clodock, Herefordshire, to be Minister of Trinity Episcopal Chapel, Cannon-street-road, London.

Rev. C. H. Foster, to the Rectory of Thoydon Garnon, Essex. Patron, T. N. Abdy, Esq.

Rev. James Garbett, Professor of Poetry, has been presented to a Prebendal Stall in Chichester Cathedral.

Rev. L. Guthrie, to the Rectory of Cranley, in the diocese of Winchester. Patron, — Supt, Esq. Value, 1195*l*. Population, 1320.

Rev. William Hazlewood, to the Curacy of St. Michael's, Bath.

Rev. George C. Hodgkinson, to be Second Master of the Grammar School, Bury St. Edmund.

Rev. John Hutchinson, to the Perpetual Curacy of Blurton, in the diocese of Lichfield. Patron, the Duke of Sutherland. Value, 189*l*. Population, 849.

Rev. C. H. Hutton, D.D., Fellow of Magdalen college, has been presented by the President and Fellows of that Society to the Rectory of Tubney, Berks. Value, 120*l*. Population, 167.

The Rev. Henry Berkeley Jones, to the Perpetual Curacy of St. Paul's, Werneth, Cheshire.

Rev. R. H. King, to the Rectory of Broomswell, in the diocese of Norwich. Patron, the Marquis of Bristol.

Rev. W. Bruce Knight, formerly of Exeter college, to the Deanery of Llandaff.

Rev. Mr. Knott, Reader at Fitzroy Chapel, to be Chaplain of the West London Union.

Rev. E. Lewis, to be Curate of Llanvacs and Penmon, Beaumaris.

Rev. Vicesimus Lush, of Over Darwen, Lancashire, to the Curacy of Farringdon, Berkshire.

Rev. Reginald J. Mapleton, to the Curacy of Berkswell, Warwickshire.

Rev. J. W. Marsh, to the Curacy of St. Nicholas, Warwick.

Rev. Robert Marshall Martin, of St. Edmund Hall, Oxford, to the Curacy of St. George the Martyr, Southwark.

Rev. John W. Middleton, to the Perpetual Curacy of Brompton, lately separated from the parish of Northallerton, Yorkshire.

Rev. J. Murdoch, to the Church of Eyemouth, Berwickshire.

Rev. C. R. Muston, the officiating minister of St. John's Chapel, Moulsham, to the Perpetual Curacy of that district.

Rev. M. H. Maxwell, to the Vicarage of Frampton, in the diocese of Sarum. Patron, R. B. Sheridan, Esq. Value, 120*l*. Population, 376.

Rev. Francis John Harrison Rankin, to be Chaplain of her Majesty's Settlements on the Gambia.

Rev. Edmund Richardson, late Curate of St. Mary's Church, Burley-in-Wharfedale, to be Perpetual Curate of Trinity Church, Louth, Lincolnshire.

Rev. Lloyd Sanders, to the Rectory of Whimble, Devon. Patron, Mrs. Sanders, of Stoke.

Rev. John Shackley, to the Vicarage of Osbaldwick, Yorkshire. Patron, Archbishop of York.

Rev. Thomas Shelford, Rector of Lambourne, to be one of the Rural Deans of the deanery of Ongar, Essex.

The Rev. John Pemberton Simpson, M.A., to the Rectory of Crofton, Yorkshire. Patron, the Chancellor of the duchy of Lancaster.

Rev. John M'Cameron Trew, D.D., to be Archdeacon of Bahamas.

Rev. F. C. Steele, Curate of Matherne, to the Vicarage of Caerwent, Monmouthshire. Patrons, the Dean and Chapter of Llandaff.

Rev. George Stokes, to be Chaplain to the British residents in Rouen.

Rev. G. W. Straton, to the Rectory of Aylestone, Leicestershire. Patron, the Duke of Rutland.

Rev. F. E. Tuson, Rector of Southwick, Sussex, to the Vicarage of Minty, Gloucestershire, and Wilts. Patron, the Archdeacon of Wilts.

Rev. T. Trevanion, to the living of Whitby, in the diocese of York. Patron, Archbishop of York. Value, 206*l*. Population, 11,725.

Rev. Thomas Williams, to the Archdeaconry of Llandaff.

Rev. Richard White, Curate of Langridge, near Preston, to the Perpetual Curacy of Ribby with Wrea, Lancashire.

Rev. J. Robert Williams, Curate to the Dean of St. David's at Lampeter, to the Incumbency of the Welsh Metropolitan Church, in Ely-place. (This is the first place of worship in connection with the establishment, opened in the metropolis, for service in Welsh.)

Rev. Henry Woolcombe, Examining Chaplain to the Bishop of Exeter, to a Prebendal Stall in Exeter Cathedral.

Rev. W. Williams, to the Vicarage of Upton, Notts. Value, 91*l*. Population, 533.

Rev. Jos. W. Woolley, A.M., to the Wardenship of Queen's College, Birmingham.

The Rev. Henry Melville, B.D., to the Principalship of the Hon. East India Company's College at Hailebury.

Rev. J. Collingwood, B.A., one of the Classical Masters of Christ's Hospital, London.

Rev. R. Cowpland, M.A., to the Incumbencies of Hints and Weeford, Staffordshire. Patrons, Lord Chancellor and Archdeacon of Stafford.

Rev. W. Parkinson, M.A., to the Rectory of Langenhoe, Essex. Patron, Duke of Bedford.

Rev. Benjamin Guest, M.A., to the Perpetual Curacy of St. Katharine's in Northampton.

Rev. H. B. Jones, B.A., to the Perpetual Curacy of St. Paul's, Werneth, Cheshire.

II. FOREIGN.

INSTANCE OF CONCEALED ROMANISM.

Von Haller became a Roman Catholic in the year 1820. His apostacy was even kept secret from his wife. He continued to remain a member of the senate of Berne as a protestant, and performing the functions of the Protestant episcopacy in the government, till his apostacy was betrayed by the indiscreet zeal of some Papists in Paris. He was then expelled from the senate, not because he was a Papist, (since several of that religion are members of that body, but without meddling with anything that concerns the Protestant Church,) but for his treachery and infamous hypocrisy: for he had actually sworn, after his conversion, to be faithful and true to the State without reserve. But he had been encouraged to this piece of Jesuitical scoundrelism first by a prince of Schwirn, who had become a convert two years previously, telling him that he might receive dispensation from externally conforming, while he might secretly be a Catholic; and by the Archbishop of Frieburg adding, The Church was a merciful mother, and intended thereby to effect greater good.

PROTESTANT MOVEMENT IN THE CONTINENTAL CHURCHES.

Ellendorff, a celebrated Roman Catholic author, has published the first part of the second volume of a work which has created a great sensation on the Continent. It is called "The Primacy of the Roman Popes" [*Der Primat der Römischen Päbste*]. It is accompanied by numerous documents in the original languages, proving, most incontestably, that up to the middle of the fourth century there

was no trace of a recognition of that Primacy, nor even a claim set up for it. The work is to be continued.

Another Roman Catholic writer, of the name of Amman, formerly a friar, is alarming the Romish Church in Switzerland by his writings. His latest work is a History of the Hostilities of the Romish Church in Switzerland against Protestants. He is firmly of opinion that a thorough reform of the external economy of his Church is at hand, and will break out either in the south of France or the south of Germany; by which the supremacy of the Pope will be entirely swept away.

The Gustavus Adolphus Institution, formed a few years ago at Leipsic, is spreading over the whole of Protestant Germany, and has lately received considerable contributions from Sweden; sermons having been preached in its behalf in the whole of that country. Its object is to assist poor Protestant parishes, especially such as are situated in Roman Catholic countries, increasing the ministry and maintaining their churches.

In fact, the German theological periodicals teem with accounts of new societies forming in all parts of the country, for the promotion of a holy life and true doctrine, for the defence of the Protestant church, and the greater union among its different branches. Rationalism is evidently going down, having reached its climax in the writings of Strauss, Feuerbach, Bauer, &c., who deny the historical truth of Scripture altogether. There are, however, traces of a kind of Puseyism, or Crypto-Catholicism, which, while they alarm the Christian public, seem also to give occasion to the true members of the church, to look for means of its internal improvement.

MARRIAGES.

At St. George's Church, Kaira, Guserat, the Rev. G. L. Allen, of the Society for the Propagation of the Gospel Mission at Ahmenabad, to Sarah, third daughter of the late Thomas Parkinson, Esq., of Brook Street, Grosvenor Square, and Kemsing, Kent.

Rev. J. Bigge, Vicar of Ovingham, to Caroline Mary, daughter of N. Ellison, Esq., of Upper Bedford Place, London.

Rev. John H. Broome, Curate of Bushy Heath, Herts, to Frances Catherine, youngest daughter of John Parnter, Esq., of Hafield.

Rev. R. Cresswell, of Salcombe Regis, Devon, to Frances, daughter of the late R. Creighton, Esq., of the Bengal Service.

Rev. H. Drury, A.M., Rector of Alderley, to Amelia Elizabeth, daughter of the Rev. G. Danbury, Rector of Lydiard Tregus, Wilts.

OBITUARY.

Rev. John Gatliffe, thirty-nine years Rector of St. Mary's, and Senior Canon of the Collegiate Church, Manchester, aged 81.

Rev. G. W. Hall, D.D., Master of Pembroke College, Oxford, and Prebendary of Gloucester Cathedral.

Rev. Thomas Moss, Vicar of Walton-on-the-Hill, Lancashire, aged 78.

Rev. Robert A. Nash, Vicar of Hamerton, Huntingdonshire, aged 47.

Rev. Martin Joseph Naylor, D.D., Rector of Crofton, Yorkshire, aged 80.

Rev. Francis Palmer, many years Rector of Alcester, Warwickshire.

Rev. George Rickards, for more than thirty years Perpetual Curate of Wortley, near Leeds, aged 55.

Aged 90, the Rev. Thos. Tanner, Incumbent of Bradninch, Devonshire.

Rev. Richard Twopenny, sixty years Rector of Casterton Parva, Rutland, in his 87th year.

Rev. Arthur Charles Verelst, Rector of Withycombe, Somersetshire.

Rev. W. Pierce Nethercole, LL.B., forty-three years Rector of Clophill, aged 89.

Rev. Hugh Matthie, Rector of Worthembury, aged 89.

Rev. F. Tomkins, D.D., Vicar of Harmondsworth.

Rev. Sir Thomas Forster, Bart., aged 92.

Rev. T. Montgomery, Brighton, aged 66.

Rev. W. Rowstead, Vicar of Ulceby, and for nearly forty years Head Master of the Grammar School, Calistor, aged 77.

Dec. 7th, at Framlington, Suffolk, the Rev. Thomas Good.

Dec. 7th, at St. John's, Cornwall, the Rev. W. Rowe, aged 60 years.

At Chuar, the Rev. Wm. Bowley, for nearly thirty years one of the most active and able of the Missionaries of the Church Missionary Society.

VI. EDITORIAL RETROSPECT.

COURTEOUS AND CHRISTIAN READER! A few words ere we part for the month. Not without travail of heart and of mind has the present and initial Number of *The Christian's Monthly Magazine* been produced. We have come to the end of one stage of our journey; and here, resting for a while, cannot help reflecting on the incidents that we have experienced, and the difficulties that we have surmounted, as well as those which still await us on the renewal of our pilgrimage. We began our labour with much hope, but no less fear: but, behold! already, while our fears have diminished, our hopes have increased. We *then* thought that there was *no reason to doubt*—but *now* we are *sure*—of the fidelity of the prelacy and clergy of our National Church to the principles of Protestantism, as affirmative and positive in their nature and effects. We might boast of the encouragement that we have received, and of the support that we have been promised; we might recount the names of scholars, both clerical and lay, who, though they have won the proudest distinctions at both our universities, and occupy elevated positions both in Church and State, have, nevertheless, not disdained to contribute to the contents of the preceding pages. But we prefer to leave Truth to speak for herself, and deem it much more important that *what* is written should prove to be instructive, and serve for edification, than that the knowledge of *who* has written, should, with the authority of great names, preclude private judgement from an unbiassed examination of the different arguments we have held, and the conclusions we have drawn. Our appeal, then, lies to thee, courteous and Christian reader! whether our Cause be thy Cause, as our God is thy God, our Church thy Church, our Country thy

Country ; and whether, if it be so, we have fulfilled in our advocacy what you might reasonably have wished, and had a fair right to expect ? A War of Principles has re-commenced : the mighty Question between Romanism and Protestantism has been re-opened ; the Origin and Results of the Reformation have been impugned ; and the Church of England has been arraigned of Schism, by those who, nurtured at her bosom, and yet living on her revenues, have themselves become schismatical to her doctrines and her discipline, and seek to surrender her, in the noonday of her glory, into the power of her enemy, the Apostate Sorceress of Rome. Having engaged in this contest, strongly impelled by the Spirit of God acting *on* and *in* the conscience, we are desirous of opposing, point by point, the progress of Error and Heresy ; and, to such extent as time and space permitted, have thus far, we hope, made good our defences. Little, however, is the utmost that is attainable in "the day of small things," though such are not to be despised ; and less is expected at the beginning, than at the end, of an undertaking, however worthy. The crown and the triumph of the race are at the goal, and not at the starting-post. We have yet so much to perform, that, what we have done, is not to be compared either with the suffering or the glory that is yet attainable. Should thy estimate of the present Number, therefore, O courteous and Christian reader, fall short of thy just expectations, we pray thee still, in charity, to believe that our next may better fulfil them, and that, ere long, we may even surpass them altogether. Our aim is to deserve thy approbation, whether we succeed in securing it, or not ; and, though we should immediately fail, yet strong desire may eventually realise itself in perfect fruition. This, however, to have a chance of doing, thy present favour and acceptance are needed. We must be cheered by thy smiles, thy plaudits, and thy patronage ; without these, we can do nothing ; with these, by the blessing of God, we may do much : but whatever we do, shall be done for that pure form of Religion, of which the Protestant Church of England, in her Articles and Ordinances, is the conservator and the witness. Under this standard, then, we propose to maintain battle with the demons of superstition and the gnomes of infidelity, with Faith for our shield, the Hope of Salvation for our helmet, the Righteousness of Christ for our breastplate, the Truth as it is in Him for the girdle of our loins, the Gospel of Peace for the shoes of our feet, and the Spirit, or Word of God, for the sword wherewith our right hand shall be defensively or offensively armed. And may God grant that our labour shall not be in vain in the Lord !

To the numerous clergy who, in answer to our public invitation, have entered into correspondence with us, our thanks be due, and are now rendered. Communications, touching the Facts and Doctrines connected with the important subject of our work, are here also again solicited with earnest sincerity, and shall receive that attention which their importance will, doubtless, demand.

THE
CHRISTIAN'S MONTHLY MAGAZINE

AND
UNIVERSAL REVIEW.

I. THEOLOGY AND PHILOSOPHY.

SECRET HISTORY OF TRACTARIANISM.

PART II.

IN our previous Number, we were compelled, in our article under this title, to pass suddenly from the sixteenth to the nineteenth century, and shall probably again be guilty of a similar transition, only to be justified by the necessity which we are under of making the past serve as a lesson for the present, and applying the facts of history to the guidance of life. We have now to resume the great argument of Counter-Reformation, from the time of the horrible massacre of St. Bartholomew. Having found, that to murder men in cold blood was not to convert them, the Counter-Reformists were shortly thrown back upon their mental resources. The age had taken a decided intellectual tendency; and the opposition to the papacy in Germany was strengthened by the report of the bloody enormities that had been enacted in France. Nor was Italy unvisited by a Protestant spirit. Mind was awaking from its long slumber, and its movement was, indeed, felt everywhere. None can blame the better members of the Roman communion for attempting the inward reforms in their own Church, for which they now showed remarkable solicitude; and much less for those attempts at a reconciliation with Protestants which in some quarters yet continued to be fashionable. If formality in religion could have substituted the spirit, the improved moral tone even of Italian society might have satisfied the expectation of moderate persons. For the individuality and raciness of nature, so delightful, notwithstanding its rudeness, was substituted a generalising air that pleased the intellect with abstractions, while it withdrew it from reality. This is so remarkable in the literature of the period, that Ranké cannot help entering into an elaborate analysis of Boiardo's recast of Berni's "*Orlando Inamorato*," in order to illustrate the new tendency. "The reviser," he says, "has substituted for the unfettered expression of a

lovely and loving nature, a sort of conventional decorum, suited to the demands of Italian manners in his own and in later times." Art also became artificial, theatrical, affected; novelty was mistaken for originality. This might please the superficial; but there are profound abysses in the human soul which will be filled, and demand the sterling, the earnest, the inspired. Such an improvement, therefore, whether in its political or ecclesiastical relations, was insufficient for the time, and Protestantism still had work to do which the Counter-Reformists had failed to conceive; and it readily undertook the spiritual regeneration of the race, while they were contenting themselves simply with the amelioration of manners, and the removal of coarseness from general conversation. The outside of the platter they might clean, but the inside still remained filthy. Protestantism undertook first to purify the internal spirit, and then left that to its natural operation in effecting similar results on the surface: for not with merely dead matter, but with living growth, Protestantism was concerned, and knew that nothing could substitute in the tree the want of sap and vital energy. Man was, at all events, to be renewed in the spirit of his will. This, then, was the domain of Protestantism, the glorious task in which it had to labour.

It was not to be expected that Rome would stand idly by, while so great a thing was doing, and not by her. She had staked her existence on producing and preserving external uniformity. This, cost what it might, must therefore be retained. France, Germany, and the Netherlands were in revolt, in a state of rebellion. The Two Tendencies are in manifest opposition, and the Church militant is divided into antagonistic extremes. "Both," say historians, "with equal ardour anticipated victory and dominion." "Formerly," says Ranké, "the two parties had been willing to treat with each other. A reconciliation had been attempted in Germany; in France it had been entered on; in the Netherlands demanded: for a while it appeared feasible, and in some places toleration was actually practised. But now the contrasts between the two seemed to stand out more prominently, and with greater show of hostility. They challenged each other, so to speak, throughout all Europe!" Such were their respective attitudes in the years 1578-9.

Only a few years before had a college for the Jesuits been founded by Cardinal Hosius, Bishop of Ermeland, in Braunsberg; in Pultusk and Posen, they were patronised by the episcopate. A Jesuit institution was founded in Wilna, by Bishop Valerian, in opposition to an intended university about to be erected by the Lithuanian Lutherans. The Polish Convocation Diet, however, resolved, in 1573, that no one was to be prejudiced on account of his creed, and the bishops were fain to submit. Nay, so high was the matter carried, that in 1579 the payment of the tithes to the clergy was suspended, whereby 1200 parish priests are said to have been ruined. Rome was amazed—exasperated. But she had compensations in Sweden: there the Second John, having married a Catholic princess, Catherine of Poland, and fond of studying patristic lore, had subjected a considerable educational establishment to two

Jesuit teachers, at which the hopes of Rome so revived, that one Antonio Possevin was sent to effect the thorough conversion of the Swedish monarch. For a while he seemed to succeed, for the king was superstitious and desired papal absolution of his past sins, among which was that of fratricide: having obtained this, he became cold to all further demands on the side of Rome, and suffered himself to be so much impressed with a work of Chryträus on the Augsburg confession, which had been dedicated to him, that there was less and less chance of his risking a Protestant crown by religious apostacy. Besides, Charles of Sudermania, the king's younger brother, was even Calvinist; the ambassadors of Lübeck were decidedly opposed to papal influence: there was, indeed, the queen, and after her death the heir to the throne, on the opposite side; but for the present they weighed little: nevertheless, there was something to expect in the future. England, however, was the Protestant stronghold, and Pope Gregory XIII. neglected not to turn his attention hither. There was Ireland adhering to the old formulæ, and in England itself more than one half of the nation was yet in favour of the receding system. But the hopes that the pontiff was led to conceive from these circumstances were doomed to sudden extinction. As a substitute for them, a college was established at Douay and another at Rome, under the care of the Jesuits, for the convenience of English Catholics. Into the latter college no one was admitted who did not pledge himself, on the completion of his studies, to return to England and preach there the doctrines of the Romish faith. Two English Jesuits, accordingly, (Parsons and Campion,) returned to their native country, and under various disguises attempted the conversion of British subjects. "They took up their abode," says Ranké, "principally in the mansions of Catholic noblemen; their coming was announced beforehand, but the precaution was adopted of accosting them as strangers on their arrival. Meanwhile a chapel had been got in readiness in the innermost chamber of the house, into which they were conducted, and there they bestowed their benediction on the members of the family assembled to receive them. The missionary usually remained but one night. The evening was employed in religious preparation and confession: the next morning, mass was read, and the Lord's supper administered; after which there was a sermon. All the neighbouring adherents of the Catholic faith attended, sometimes in great numbers. The religion that for nine hundred years had ruled supreme in the island, was again promulgated with all the charms of mystery and novelty. Synods were secretly held; a printing-press was set up, first in a village near London, then in a lonely house in the neighbouring wood: suddenly, once more Catholic works made their appearance, written with all the ability derived from constant practice in controversy, and often not void of elegance: the sensation they produced was the greater, the more impenetrable was the secret of their origin." Many Romanists ceased, we are told, in consequence to attend Protestant worship, and to observe the queen's ecclesiastical laws; and thus the Two Tendencies came into collision—as again, through (as we shall in due course show)

similar tactics, they have done in the present day. Among the evangelical cantons of Switzerland, likewise, they organised like conspiracies, for the express and acknowledged purpose of "bringing back as occasion served, to the true Catholic faith, such of the Bishop of Basil's subjects and others as had become Protestant."

And thus Romanism began to show a renovated front and to assert its ancient dominion, though not without much resistance. Things, however, must at length come a crisis, and ere long they arrived at such in the Netherlands. The Duke of Alva had already, on a former occasion, taken horrible vengeance for the Church of Rome, and, cruel on principle, claimed credit for achieving a master-stroke of policy in disregarding the influence of mercy, and pursuing without remorse a severe system of persecution, which listened to no plea but submission. No wonder that his atrocities had engendered ill blood, and that the population became iconoclastic. The passions of democracy were mingled with those of religion. Ghent, in particular, was the scene of a fierce conflict. Revolutionary proceedings naturally produced a reaction: a hatred grew up to Protestantism in municipalities among the aristocracy and with the clergy, who were placed in peril by the madness of party strife. It ended, however, in a sort of coalition; whereby Romanism was in part restored, and sovereignty supported, by a recognition of constitutional assemblies and public privileges. But the union of the Catholic provinces of the Netherlands with the royal cause, was not without inconvenience; since, in Ranké's opinion, it probably occasioned the northern and wholly Protestant provinces to confederate against the king, and finally to cast away his yoke altogether. And thus terminated the long-standing contention between the provincial rights and the sovereign authority. Had the South and North been united in faith, they would have founded a general republic of the Netherlands; as it was, they were divided.

It is, perhaps, after all, impossible to separate the history of Religion and Politics; the Church and State, indeed, interact perpetually, and mutually modify each other. Protestantism, in the instance before us, shows itself in association with the fierce democracy of the northern states. No doubt different orders of men require different religious conditions. There is much here in which we are disposed to agree with Mr. Maurice.* In the middle classes of this country, at the present day, Democracy and Protestantism find their strongest supporters; while Romanism is suited to the more aristocratic in station, if not in mind. One order of men is, indeed, providentially appointed to conserve the interests of Permanence, the other of Progress: but these principles are twins—nay, live and die together; and, though opposite, need not be contrary; nay, should be alike divided and united by the contrary, like two banks by the intervening stream. If,

* Vide his Pamphlet "On Right and Wrong Methods of supporting Protestantism: a Letter to Lord Ashley, respecting a certain proposed Measure for stifling the Expression of Opinion in the University of Oxford." By F. D. Maurice, A.M., Chaplain of Guy's Hospital, and Professor of English Literature in King's College, London. Parker. 1843.

however, this be true philosophy, it is well to consider these two aspects of the same subject :—

"The rise," says Mr. Maurice, addressing Lord Ashley, "of the trading class, and the proclamation of Wickliffe's doctrine, are almost contemporaneous historical epochs. From that time to the present, the truths which constitute Protestantism, those I mean which concern man as a personal being, which assert his individual responsibility and relation to God, and provide that this responsibility and relation shall be realities and not dreams, have been the cherished heir-looms of this order. Through its influence Protestantism has wrought itself into the mind and character of this nation, more than, I believe, into the mind and character of any other in the world. I, who have sympathies with this portion of society which your Lordship cannot have, am bound to remember this fact with pleasure, and to remember, besides, that by it our Saxon life and language were restored to us. But it is safer to acknowledge a stewardship than to boast a possession. The enemies of the middle class may say, but too truly, that it has defiled the principles which have been entrusted to it, with all its evil tendencies, that trade and religion have become miserably confused through its influence. They may say this; but if they do not acknowledge, also, that its faith has alone preserved its evil tendencies from becoming omnipotent over it and over the nation, they exhibit gross ignorance both of history and of passing events. Take away its Protestantism and it becomes a trading class indeed; that and nothing else. And this truth, which has been brought out in our own experience, is, I believe, a universal one. A middle class which is honestly Romanist, there never has been, and never will be, anywhere. Its members will be either struggling for some other form of religion, or they will be entirely infidel.

"The history of the dissenting bodies is a comment upon these remarks, and at the same time receives illustration from them. Their religion is, as they boast, Protestantism raised to the highest power, Protestantism in its essence. If it be possible that any kind of truth is in its highest power when it is isolated from other truths, they are perfectly right in their profession. Mere Protestantism, Protestantism existing, so far as it is possible that it should exist, apart from other elements, constitutes the very idea of dissent. And it is also notorious that dissent has a strong hold upon the trading classes of this country, and has no hold upon any other. Contact with the upper classes destroys it; on the multitudes which form the lowest, it is unable to exert more than the slightest influence. As this system is Protestantism in its highest power, if Protestantism be meant to be a solitary, self-subsisting faith, so it is the religion of the middle class in its highest power, if that class be meant to exist apart from both the others, holding no communion with either, a perpetual barrier between them. Whether either of these conditions be according to the wish of Providence, may be judged, perhaps, better from the actual working of dissent, than from any abstract reasonings. Its founders were, to a great extent, the asserters of the moral existence of the trading class; they were the asserters at the same time of Protestantism as a body of positive principles, set at nought and denied by Romanists, likely to be set at nought and denied, as they thought, by English Churchmen. What sins on their part, or on ours, may have brought them into a separate position, I shall not now enquire. There are grounds enough for confession and humiliation to each; those who feel that the sins of the whole land are their own, ought to confess for both.

"But as soon as non-conformity had ceased to be persecuted, this result was apparent: the class which was brought under its influence, instead of forming one entire of body, was broken into various sects, with the prospect of an almost infinite multiplication. In the first half of the last century, while there was no strong feeling stirring in other quarters, they were quiet, cold, respectable; their ministers contributing their quota of Christian evidences, commentaries, ethical lectures, to the religious literature of the day; their habits at about an equal distance from a high and low morality, their doctrines rapidly tending toward Arianism. Their notion of Protestantism was, that it meant a deliverance from ecclesiastical tyranny and prescribed forms."

The case quoted by Mr. Maurice, and what we are stating of the sixteenth century in the Netherlands, are parallel. As is Protestantism in the extreme of Dissent to Protestantism in the form of Establishment, so is Protestantism in general to Romanism. We may learn a lesson of Tendency (for this is the great lesson which we are now conning) from the comparison. Should the taste of the aristocratic order (if we must put it so) be in favour of an ornate and symbolic religion, let it be indulged consistently with that of the next order in rank, but not suffered to declare war against it. Would it be politic that the middle and higher classes should be thrown into contest, as two such colliding tendencies? If the question were one of appropriate forms for distinct classes, it might be fairly, perhaps, entertained; but in the way in which it comes before us, it is a claim of exclusiveness and supremacy. It is a demand that the ornate and symbolic (whether superstitious or religious) shall be declared to be the only religion of the Anglican Church, and that there is no salvation out of its pale, and that this only religion shall be imposed upon all classes, and the disobedient be anathematised as heretical and excommunicate. It proposes, therefore, when politically considered, a war of the aristocratic order on the middle classes. Will the former respond to the Jesuitic appeal? No; for they are yet Protestant, though not Dissentant; and would rather recommend the Altitudinarian to reconcile himself with his dissenting brother by the readiest legitimate means, than to make the breach wider by the encouragement of arrogant assumptions. They are Protestant, we say; and, being well instructed in history, are pre-aware of the tendencies which the proposed course of conduct involves. The miseries imposed by the Italic-Spanish army on the Netherlands, would be, in such case, but the type of what would be suffered by the middle classes of this country, in a religious war of Altitudinarian against Latitudinarian, or of Tractarian against both. While, most assuredly, all political relations would be relaxed, and all political contentions confounded in the struggle, in whatever concerned the Church, the Pro-Romanist assailant would be indeed inexorable. Hear what the historian of the Popes says of the conflict in the type, as presented in the Netherlands drama:—

“It was not to be thought of, that a church, or even the right of private worship, should be accorded to the Protestants; all the preachers of that persuasion who were caught were hanged. The war was deliberately carried on as a war of religion. This was, indeed, in a certain sense, the most prudent system under the existing state of things: no complete subjection of the Protestants could ever have been effected; while, on the other hand, so decided a line of conduct allied to the Spanish side every jot of Catholicism the provinces contained, and bespoke their spontaneous co-operation. The baillui Servaes of Zealand gave up the whole country of Waes to the Royalists; Hulst and Axel voluntarily surrendered. Alexander Farnese was soon strong enough to contemplate an attack on the great cities; he was already master of the inland country and the coasts. One after the other, Ypres in the month of April, then Bruges, and finally Ghent, where Imbize himself had become a partisan of the reconciliation with Spain, were forced to surrender. Very tolerable terms were granted to the communes in their corporate capacity; they were left, for the most part, in possession of their privileges: only the Protestants were proscribed without

mercy. The chief conditions were in every case that the Catholic clergy should return, and that the churches should be appropriated to the exercise of the Catholic ritual.

"But notwithstanding all this, nothing permanent seemed effected, no security seemed gained, so long as the Prince of Orange lived to give stability and force to the opposition, and to keep alive a spark of hope even in the vanquished.

"The Spaniards had set a price of twenty-five thousand crowns on his head; and amidst all the fierce excitement of the times, there could be no lack of men who would seek to earn it, prompted at once by avarice and fanaticism. I know not if there exist a more shocking example of blasphemy than that exhibited in the papers of the Biscayan Jaureguy, which were found upon him on the occasion of his attempting the life of the prince. He carried about him, in the fashion of an amulet, prayers, in which he invoked the merciful Deity, who appeared to men in the person of Christ, to aid the murder with his favour, promising that Being a part of the booty, as it were, should the deed be successful; viz., for the Mother of God of Bayonne a garment, a lamp, and a crown; for the Mother of God of Aranzos a crown; and for the Lord Christ himself a very rich curtain! Fortunately this fanatic was seized, but another was already meditating the same crime. The thought of perpetrating it had possessed the mind of a Burgundian, Balthazar Gerard, who resided in Maestricht, at the moment the act of outlawry was proclaimed in that city. The hopes he cherished of earthly fortune and glory should he succeed, of the fame of a martyr should he perish in the attempt—hopes in which he had been confirmed by a Jesuit of Trier—had ever since given him no rest till he set out to accomplish the deed. He represented himself to the prince as a fugitive, and so having gained admission to him and a favourable moment, he shot him dead in the month of July, 1584. He was seized; but not all the tortures inflicted on him could force from him one groan: he persisted in saying, were the deed yet to be done he would do it. Whilst he was expiring in Delft amidst the execrations of the people, the canons in Herzogenbusch performed a solemn *Te Deum* for his achievement."

Here we meet again with the same spirit which suggested the Massacre of St. Bartholomew—the same spirit which suggested the 5th of November Sermon, to which we alluded in our last Number. We are sometimes surprised that men who dispute the foundations of the Church in which they minister, should yet treacherously consent to partake its revenues: but why should men who are willing to murder, shrink from robbery?

Here, then, is the point—the great Tendency to be dreaded: men, in the name of God and his Church, presuming, in order to do them service, to set themselves free from the restraints of the moral law, and being so far from the consciousness of delinquency therein, that they are not ashamed to boast thereof in public. Mr. Newman has openly declared himself thus to be set at liberty from the bondage in which Truth holds other men. According to him, there is not only a legitimate "reserve that withholds the truth, but an economy that sets it out to advantage;"* adding, of Clement, that "the Alexandrian father accurately describes the rules which should guide the Christian in speaking and acting economically." And what are these rules? Hear him:—"Being ever persuaded of the omnipresence of God, and ashamed to come short of the truth, he is satisfied with the approval of God and of his own conscience. Whatever is in his mind, is also on his

* Newman's "Arians of the Fourth Century," p. 72.

tongue; towards those who are fit recipients, both in speaking and living, he harmonises his profession with his opinions. He both thinks and speaks the truth, *except when consideration is necessary; and then, as a physician for the good of his patients, he will be false, or utter a falsehood, as the sophists say.* Nothing, however, but his neighbour's good will lead him to do this. He gives himself up for the Church," &c. (Strom. vii., 8, 9.)*

Here, then, we say again, here is the point—the privilege here claimed of immunity from the prescriptions of moral duty. They may lie, rob, and murder, if to them it should seem expedient, and however much they may thereby afflict their conscience, sacrificing themselves therein (forsooth!) for the Church's good. This is their horrid theory—and with them it is but theory, perhaps; but with their predecessors, men like-minded with themselves, it was more—it was horrid fact—fact awfully registered on the authentic page of history! Men shudder as they write it—shudder as they read it—scarcely ever speak of it; for it is such an outrage on nature, and humanity, and the moral law, that, except on occasions of need, it is among the appalling enormities on which silence is fittest enjoined.

Yet, if these men themselves were questioned concerning the relative position of a grand inquisitor and the presumed heretic he had condemned to torture and death, they would hesitate to declare that the former was committing a damnable sin, and the latter was in a salvable state. Called on to judge between murder and heresy, they would arraign the latter as the greater crime; excuse the former from its presumed motive, and adjudge the criminal himself to be in hopeful circumstances; while the latter they would utterly condemn, as hopelessly ruined and undone, both in this world and the next. Before it could come to this, what a fearful moral obliquity must have been judicially imposed on the consciences of these presumptuous men, who shrink not from hurling damnation round the land on each they deem the foe of God!

If the proposed New Anglican Church is to be thus Romanised by the accursed agency of Tractarianism, it will, in any diagram now to be constructed as describing its relation to the then Protestant orders of society, occupy the same position as the Romanist Church in the south did to the Protestant in the north of the Netherlands. Those orders must, then, be necessarily enlarged by individuals who now wholesomely occupy the antagonist class: for (to quote the words of "The Christian [?] Remembrancer") "our bishops, and the majority of our clergy and laity, are Protestant, and in *the worst sense*, to the very core." By the worst sense, the reviewer means, as opposed to Romish usurpation. We deny, however, that they are Protestant wholly or exclusively, in that sense. He is here sporting with a mere term, and he knows it; willingly taking one of the two points of what Mr. Palmer calls "the seemingly double character of the English Church."

* Newman's "Arians of the Fourth Century," p. 72.

We may wholesomely consider this point a little, with the aid of Mr. Maurice.* It is desirable, also, in these introductory papers, that we should consider the publications that have preceded our own, if it were only to show that a critical journal, like the present, was so far from being uncalled for, that the necessity for such an organ was widely felt.

Mr. Palmer expressly complains, that by reason of the English Church presenting the appearance of being a Protestant or half-Protestant body, persons of imaginative, impatient, and imperfectly-informed minds, will be disposed to fly from her; that our ecclesiastical rulers seem to wish that she could be connected, even more than she is already, with Protestantism and Protestants; that, nevertheless, he believes her to be essentially Catholic; that if she *be Protestant, she is merely negative, schismatical, and heretical*; and that if, by any direct words or acts, she shall declare herself to be such, he (Mr. Palmer) would leave her. Wretchedly to beg the question is it, however, so to define Protestantism as to exclude its positive character, which we are prepared to declare as prior to its negative one. What if the Protestant acknowledge not a Visible Personal Centre? Does he not acknowledge the Invisible, even Christ, who has said, "Where two or three are gathered together, there am I in the midst of them?" And this not as a mere dogma, but, in the sense of St. John's Gospel, as a living Personal Principle, the same who is in the beginning with God, and is God, the true and eternal Light that lighteth every incarnate intelligence which becomes manifested in time. But while not only acknowledging, but asserting this, Protestantism had also an antagonistic duty to perform, and has in the present day distinct and different witnesses to render: Mr. Maurice has marshalled these offices in the form of a creed. We quote the following:—

"I believe that the nations of the Continent which became Protestant, became witnesses for the distinctness of nations and the distinctness of persons, but ceased to be witnesses for the existence of a universal body or family; that the nations which remained subject to the Pope of Rome continued to bear a kind of witness for the existence of such a family, but ceased altogether to be witnesses for the moral distinctness of each man, for the moral distinctness of each nation. I believe, however, that each of these witnesses was for its own purpose most weak and unsatisfactory; that the Protestant kings were not able to preserve their true position, nor the Protestant nations to assert their true freedom; that individual life in them became more and more barren, ungenial, material; that, on the other hand, in the Papal nations, the Church of Christ became more and more lost in the Society of Jesus, till its very existence in the eighteenth century was turned into a dream and a

* Vide "Three Letters to the Rev. W. Palmer, Fellow and Tutor of Magdalen College, Oxford, on the Name 'Protestant'; on the seemingly Double Character of the English Church; and on the Bishopric at Jerusalem. With an Appendix, containing some Remarks on a Pamphlet of J. R. Hope, Esq., entitled 'The Bishopric of the United Church of England and Ireland, at Jerusalem, considered in a Letter to a Friend.'" By F. D. Maurice, A.M., Chaplain of Guy's Hospital, and Professor of English Literature in King's College, London. The Second Edition: to which are added, "Some further Remarks on German Protestantism, and a Notice of the Postscript to the Second Edition of Mr. Hope's Letter." London: J. W. Parker.

jest. I believe that by the awful demonstrations of the French Revolution, and by the parody of Christian fraternization which the actors in it were allowed to present, God has been showing us of this generation, that we are come to a different cycle in the history of the world from that in which the Reformers lived; that our business is not chiefly to enquire, as theirs chiefly was, how each man's individual life is to be upheld, but rather upon what terms and conditions He has constituted society. I believe that if we turn away with cowardly eyes from the investigation of this problem, we never shall be able to investigate the other; that individual life must perish, if we do not discover the true law of social life, and are not ready, be it what it may, to submit to it. I believe that,

"By ways most various,
Or (might I say!) contrarious,"

by baffled efforts, by light unlooked for, by great judgements, by manifold blessings, by proud thoughts of what the human spirit was meant for and what it could do, by deep humiliations and abasements, by art and poetry, by the decay of genius, and the extinction of the idols whom the world was worshipping, by physical science and the feeling of law and certainty which it inspires, by the dissatisfaction which physical studies leave on the minds of those who feel that they are human beings and have human wants, by commercial enterprises, by the degradation which commerce brings after it, by wealth and poverty, by the devices and failures of political men, by historical researches, and the discovery of certain Hercules pillars which they cannot pass, by the great longings and discontents of cultivated men, by the deep groans and bitter misery of poor men, by the sins and oppressions of the world, by the more shameful divisions of the Church, and by the unceasing cry, 'Usque quo Domine?' from the saints that are beneath the altar, God has been preparing men in different parts of the earth to feel after those deep and eternal truths, which may be overlooked, or only seen in fragments and shadows, while we are busy with the problems of our personal life, but which come out in their fulness and power when we begin to study the bonds of our common humanity. I believe that it is God's will that we should now present these great truths to men, not merely as dogmas derived from the earliest ages, (though we may thank God with all our hearts that they have been so derived to us,) but in that more practical and real form in which they were presented to the men of the first ages themselves; as the solution of mysteries, for which there is no other solution; as the answers given by heaven to cries which have been sent up from earth. And I believe that this being the case, the Church, as embodied in those permanent institutions which belong to no age or nation, and which have in so wonderful a manner been preserved through so many variations of national customs and periods, may now come forth and present herself, not as a mere utterer of dogmas, which men must not dispute because they are afraid, but as the witness and embodier of those permanent realities, which earnest hearts feel that they need, and which they have been made willing by God's spirit in the day of His power to receive, and which, when so set forth, will be denied at last only by those who deny their own moral being and responsibility; that she may present herself not as a body whose chief function is to banish and to anathematise, but as one from which none are excluded but those who exclude themselves, because they prefer division to unity, and the conditions of a party to the freedom of a universe.

"I believe that when any part of the Church is able to assert this position, grounding its own existence simply on the Incarnation of Christ, and putting forth all those institutions and ordinances which it has in common with Christendom, as the declaration of this Incarnation and of Christ's Headship over the Church, that part of it may be blessed by God, to be the restorer of unity to the East and to the West, to the Church in France, in Spain, in Italy, in Greece, in Syria, and in Russia. But I believe, lastly, that in order that any part of the Church may do this, she must be ready to bear a continual unflinching *protest* against the attempt to perpetuate or establish a centre of visible unity in Rome, or in any city of the West, or of the East; because such an attempt has been proved, by the awful experience of a thousand

years, to be the means of destroying universality in the Church; and because the reason why it ever has been so, becomes manifest to us the more we meditate upon the constitution of a Catholic Church, and upon the great Catholic verities which lie at the base of it."

The Church of England is, as Mr. Maurice contends, both Catholic and Protestant—not by being half one and half the other, but by being most Catholic when she is most Protestant. The protest which had been going on for centuries against the Romish usurpation over the rights of sovereigns, came at length into coincidence with the individual protest which was growing among a large proportion of the bishops and clergy, who declared that they had a spiritual authority, independent of the Bishop of Rome. "But," continues Mr. Maurice, "if our Church is both Catholic and Protestant, our nation is wholly Protestant." This is the consideration, which, arguing upon the tendency of Tractarianism, makes the result of the present struggle so fearful to contemplate. If the Church of England is to place herself in the position occupied by the southern provinces of the Netherlands, as demanded by the Tractarians, the Nation or State of England will find itself in that of the northern, and all that is valuable and honoured in the British Constitution will suffer ruin and defeat. Civil will be destroyed with religious liberty.

This, then, is the pregnant meaning, hidden under the denial of a positive sense in the term Protestant. That in making such a denial they are promoting an illusion, the Tractarians know well enough; and "The Christian (?) Remembrancer" is just the sort of publication to lend itself to this kind of deception. It practises it on system. So, too, does "The English (?) Churchman." In their Number of the 4th of January, for instance, this journal and magazine of ours was noticed; but in what way? Take the whole, and let the reader judge:—

"'The Christian's Monthly Magazine and Universal Review' is a new caterer, which certainly justifies its title of 'universal,' both as to its subjects and its views, for its conductors 'commend themselves to the clergy and laity of the Church of England, *but not exclusively.*' They call 'on Protestants of all denominations.' In the manifesto (consisting of eighty-one *solid* pages!) we find a very curious prediction, that 'the appearance of our new periodical, supported as it is by the *most distinguished ecclesiastical patronage*, will decide the course to be pursued by 'The British Critic!'"

"—Thrice he slew the slain!"

Such is the notice in "The English (?) Churchman," every sentence of which is purposely contrived to convey a falsehood. This is in part effected by means of garbled extracts. Thus, to the word "universal," a latitudinarian signification is attributed, by putting in italics the words "but not exclusively," and by depriving the statement that we call "on Protestants of all denominations" of the purpose why we so call, and which is adduced in the original passage. If the reader turn to our first Number (p. 20), he will find that the paragraph, after the words "but not exclusively," runs thus:—

"We would also address and solicit such others as, lamenting the divisions that

exist, desire to participate in the privileges of Christian communion, so that we may *all be ONE fold under ONE Shepherd*. We call on Protestants of every denomination to listen to our admonitions, and partake the fruit of our meditations. We are not ashamed of the word Protestant in any sense; but deny that it can only be used in a negative one. We declare that it is essentially an affirmative term; that it testifies for whatever is rightly positive and institutional, and only against whatever is corruptive and abusive. It declares in favour of truth and piety, and condemns only falsehood and hypocrisy. Furthermore, it asserts that Rome has abused, and consequently forfeited, many of her privileges as a Church of Christ; while the Church of England, having submitted to be reformed, still retains all hers."

The reader will now perceive that the words, taken together, mean the very contrary of latitudinarianism. The address is truly made to "Protestants of every denomination,"* but only to "such as, lamenting the divisions that exist, desire to participate in the privileges of Christian communion, so that we may all be ONE fold under ONE Shepherd;" and afterwards we identify ourselves with the Church of England, in contradistinction from the Church of Rome. We appeal, then, to Protestants of every denomination, not for the sake of sanctioning dissent, but for the sake of inviting such of its members as are religiously and devoutly disposed to enter the fold of the Church of England. Now, the obvious aim of "The English (?) Churchman" is not to induce the members of dissent to return within the pleasant borders of the Anglican Church, but to induce the clergy of the Church of England to enter the Church of Rome.† The Church of Rome, also, is a mother so loving, that she permits lying to any extent both in herself and her children. To expose this systematic mendacity we make these strictures, and not because the passage quoted relates to ourselves. We feel obliged by any notice, adverse or favourable, to our views; our present object being publicity. Pious frauds of all kinds, however, must be hunted down. We doubt not that the withdrawal, even, of "The British Critic," is a pious fraud. The appearance of powerful opponents in the field of controversy cannot but be matter of interest and anxiety to the Tractarians; still, we believe not that it is from *fear* that they withdraw from the contest—but it is from policy. They seek to carry on the war by means of a masked battery—to conceal, not to reveal, their Romanist bias. Now, "The British Critic" has gone too far, has spoken too plainly, and has placed itself in the position of being answered at once as a decided partisan of

* By-the-by, their quotation gives, "Protestants of *all* denominations." Mendacity is so habitual to them, that they cannot even be correct on points of indifference.

† See on this subject, in our Correspondence of this month, a letter from "A Clerical Subscriber," in relation to Mr. Sibthorpe. We have not thought it worth while in the text to mention, though we do here, that the ridiculous assertion concerning our manifesto (as the critic calls it) extending to 81 solid pages, is impudently false. Our leading article occupies 21 pages; and that and six other papers fill 81 pages, three pages and a half being devoted to a poem from Danté; every paper, too, being written by a different author. In what sense can a collection of such articles be called a manifesto? The motive for this representation is obvious enough.

Rome. It must, therefore, be put out of sight; but we should not wonder, if another journal, under the same conduct, but with a different title, were to be started, and so contrived as to disarm suspicion by some fraudulent pretence, and, under the cover of Altitudinarianism, do the work of Rome in the name of the Church of England. But this, brethren, is the mark whereby ye shall know them: If anywhere they make the priest the mediator instead of Christ, be ye sure that they are Romans, not Anglicans. And with this warning, we for the present must conclude.

LAYS OF THE WIND.

Loud Wind! musician wild!
 Strong poet! genius terrible!
 Cave, tree-hollow, crag, or cell,
 Serves thee for thy potent shell,
 Whence thou throwest many a spell
 Of rapturous sound, or syllable
 Of feeling low and mild!

What themes of song are thine?
 Thou singest of the old Oak-tree,
 Wherein thy gales are voicing free:
 Generations underneath
 His shadow have begun to breathe;
 And they have breathed their parting sigh,
 From century to century;
 And he lived on from age to age,
 A hoary king, a crownèd sage,
 A moralist right venerable,
 Whom long experiences enable
 To prophesy, in sun and shower,
 Of Birth and Death—two names, one Power!
 Our birth a death to life supernal,
 And death our birth to life eternal!
 Such theme of song is thine!

What themes of song are thine?
 Thou singest of the brave, brave Oak,
 Resisting still thy sturdy stroke;
 But louder grows, and louder yet,
 The song whereon thy heart is set:
 Thou put'st thy soul into the blast,
 Thou bard, become Iconoclast,
 To smite that image of God's power,
 Revered in storm, and sun, and shower—
 To smite him on his awful brow,
 To rend him from his stance below!
 He waves—he bends his honoured head,
 With stress, and strain, and vigour dread;
 An earthquake rocks beneath his tread—
 And while thou shatterest limb from limb,
 The upheaving ground is spurned by him!
 Such theme of song is thine!

What themes of song are thine ?
 Thou singest of the seething Surge,
 And of the wrath of Demiurge—
 He whom the smiling billows gladden,
 But whom the scowling billows madden !
 Yet, what carest thou ? In wicked glee,
 A dead calm came preceding thee,
 And settled on the stagnant sea,
 That now therein thy terrors swell,
 They may uprise thrice-terrible—
 Besiegeth Heaven the Titan-foam,
 Kindle the avengers in their home !
 And the lightnings show, to the ghastly night,
 The ship that was built from the tree thou didst smite ;
 That old oak-tree—that brave, brave oak—
 With others that felt the woodman's stroke—
 Their keen eyes are flashing through sails thou hast rent,
 And the thunder laughs loud o'er the mast thou hast bent ;
 But to the dread Power, that none may resist,
 " Who holdeth the strongest of winds in his fist,"
 The mariner prays—nor prays in vain !
 Thy voice is hushed—thou'rt stilled again !
 Such theme of song is thine !

What theme of song is thine ?
 Thou singest of the rocking Tower,
 That ever to the blast doth cower,
 The while the heavens with thunder lower.
 —Against all things that lofty are,
 Thou utterest scorn, defiance, war !
 —Confess—confess the Conqueror—
 Submit to what ye most abhor !
 For when abroad the Spirit is,
 The proud are smitten, and must kiss
 The Filial Anger, who to hell
 The haughty forehead will compel—
 Steeple and column, statued arch,
 In vain oppose the strong Wind's march ;
 Shaken, and shattered, and o'erthrown,
 To dust—to dust they crumble down.
 Tyrants and popes ! there is a spell
 In his loud voice—an oracle—
 That will be heard—that will command
 The air, the ocean, and the land—
 An influence holy and divine,
 Which shall remove the throne, the shrine !
 Then in the soul, to freedom dear,
 Palace and temple shall appear,
 Not built with hands, but breathed by thee,
 Father of Spirits ! livingly.
 Such theme of song is thine !

Soul ! by the truth made free !
 A gentle breeze, as from a hill,
 Breathes o'er the spirit of thy will,
 Convincing thee of error still,
 Of failure and endeavour ill,
 The royal purpose to fulfil,
 That makes a god of thee !

J. A. H.

RELIGIOUS PHILOSOPHY ;

OR, A STATEMENT OF THE DIFFERENCES BETWEEN THE PHILOSOPHY OF MR. GLADSTONE'S THEORY OF THE RELATION BETWEEN CHURCH AND STATE, AND THAT OF THE LATE MR. S. T. COLERIDGE.*

AFTER having had for many years to struggle with the materialism engendered in the mind of the English student by the study of Locke and Paley, the philosophy of Coleridge has now, for some time, so far obtained and maintained a victorious position as to be quoted, by almost every logical mind of any influence, not only with respect, but as authoritative. None, perhaps, have done this more frequently and prerogatively than the followers of Dr. Pusey; taking, however, occasion to pervert the doctrines of the "Old man eloquent" to the support of their own dogmas, not one of which he would have conceded. This they could the more readily do, as Coleridge professed altitudinarian principles, and supported them with the strongest possible arguments. Had it been otherwise, however, the Tractarians would have contrived to enlist him, apparently, on their side; since they have actually done the same with Mr. Thomas Carlyle, whose opinions have little of a positive character, and whose heroes are all of the democratic and puritan school. In fact, the schismatics to whom we have alluded have strained every nerve to avail themselves of the modern transcendental philosophy, whether of domestic or foreign growth, and have frequently placed themselves on vantage-ground by the use of weapons drawn from the arsenals of Kant, Fichte, and Schelling, with which our general clergy are perhaps too little acquainted. An attentive reader of "The Times" newspaper will, in addition to its avowed Tractarianism, discover not a little of Kantism also in the tone of its articles, and particularly of its critical articles, in which the Sage of Königsberg is frequently commended as the father of all that is valuable in modern philosophy. The same policy was pursued by Mr. Gladstone, in his celebrated book on the Relations of Church and State; and the quiet assumption therein contained, of the Coleridgean philosophy being favourable to the non-juring views of that work, has not a little afflicted the literary executors of the departed master; and accordingly, in the last edition of the "Aids to Reflection," a vigorous attempt is made to deliver the memory of their author from having contributed in any degree to the revival of obsolete superstitions. The expediency of this has since been further demonstrated, by the circumstance of Mr. Gladstone having contributed an article all but Pro-romanist, to the 4th Number of "The Foreign and Colonial Review," on the Prospects of the Church of England. Worthily has the effort been made, worthy both of the author and the theme: but our admiration is indefinitely increased at finding that this great and arduous work has been under-

* "On Rationalism," by Sara Coleridge: being Appendix C to the 5th and last edition of Coleridge's "Aids to Reflection." London: W. Pickering. 1843.

taken by a woman—the poet's daughter—the authoress of "Phantasmion," who has thus vindicated her claim to the joint possession of the liveliest fancy and the severest reason. Her essay "On Rationalism," to the examination of which we now proceed, is distinguished by logical powers of the highest kind, and of judgement in their use, to a remarkable degree.

Mrs. Coleridge (now, alas! by the death of the poet's nephew, the excellent Henry Nelson Coleridge, a widow) undertook this important essay by the desire of her late estimable husband, who lived long enough to witness its production, but not its publication. His last words, both on the essay and the philosophy it was written to support, cannot fail to be interesting.

"This is the fifth edition of the 'Aids to Reflection,' published in England; and there have been three in the United States of America. It deserves note, less with reference to the author himself, than to the moral and religious history of this age. Since 1824, when the work first appeared, the tone has changed, and the senseless imputation of obscurity, and vagueness, and Germanism—so general then—is now but faintly heard, and in the mouths of Sciolists alone. Those who buy this volume, buy seriously, and because they stand in need. It is found to be clear, and particular, and practical, by minds seeking light to enlighten; and, now that the evil side of modern Germanism in religion—its pantheistic spirit—is better understood, it will be seen that here is contained its most striking confutation by the side of the firmest assertion of the Evangelical truth. But the 'Aids to Reflection' did not at first suit all the views of high Churchmen, nor all the views of low Churchmen, and it will not suit them now. This is an antagonism, the issue whereof cannot yet be known.

"Meantime, the cause of religious philosophy has suffered a great loss in America, by the recent death of Dr. Marsh, who, if longer life and better health had been granted to him, might have done much. But there are others—fellow-countrymen and pupils of his, upon whom his mantle has fallen. May they prosper!

"The Essay 'On Rationalism,' in the Appendix C to this edition, appeared to be so much in harmony with the principles of the 'Aids to Reflection,' and to represent so accurately the views of Mr. Coleridge on some other points, that the editor trusts it will not seem out of place in this publication. Certainly no subject could at any time have more needed a plain statement, than that involved in the origin and vulgar application of this mystified word, Rationalism."

Proceed we now to our analysis of the essay itself. After identifying the term Reason with *Ratio*, the talented authoress proceeds to remark on the abusive sense in which the word Rationalism is vulgarly employed, as implying a wrong or unwarrantable use of Reason. But she loses no time in reminding us that "there can be no misuse of Reason in the primary and proper sense, as the light by which we read the law written in the heart, or rather the law itself, read by its own light, when that is enkindled from above." Nevertheless, men may reason amiss, when Reason is used, not as a fine spiritual organ, but as the ground of formal principles, in reference to subjects either of moral or physical speculation; but then it is the Understanding which is in error, and not the Reason. "We must, therefore," says Mrs. Coleridge, "understand by Rationalism, wrong reasonings respecting the power of reasoning in human beings—a misconception of its nature, an attribution to it of that which it does not possess, or an

application of it to functions of which it is essentially incapable: as, for instance, if we should attempt to explain the article of Redemption, "in relation to the Redeemer's act, as the efficient cause and condition of Redemption." Its grossest form is that which sets up the natural understanding as the standard and measure of divine truth, which rejects as incredible all that is not comprehensible. Nevertheless, the soul of man cannot properly become religious, or possessed of a true and living faith, or be spiritually influenced and changed from evil to good, without the concurrence of the understanding in every stage of the process.

To Mr. Gladstone's merits as a writer and logician, Mrs. Coleridge pays the deepest reverence. The arguments she is opposing, she states, that she had never yet found so systematically set forth as in the chapter on Rationalism, in Mr. Gladstone's "Church Principles considered in their Results."

In venturing to oppose the line of argument, or at least to except against the ambiguity of expression, in this particular chapter, she must be allowed to express her strong sense of the great general merit of the work. Indeed, she would have avoided expressing dissent from one whose tone is so Christian, and whose teaching is for the most part so pure and true, if she did not feel it necessary to give a reality and substance to the subject of her remarks, by showing that the sort of language to which she adverts has been used by an author of note; that the unscriptural view which it seems to set up is that to which a certain theory of Sacraments has conducted a most thoughtful and gifted writer; that she has not encountered a chimera, nor commented on the random sayings of superficial men, who have no character for profundity or logical acumen, nor stand conspicuous in a nation's eye among the teachers of their school. And she adds, that she does not need to be reminded, that the ultimate aim of those who thus express themselves, is not the depreciation of the human mind, but the exaltation of divine grace as conveyed by Baptism and the Supper of the Lord; and this through the confutation of teachers who represent the Word, written or spoken, as the principal means of grace; either leaving Sacraments out of their scheme altogether, or describing them as useful but not essential ministrations; that is, treating them just as they themselves seem inclined to treat the teaching of the truth as it is in Jesus, or, in other words, the inculcation of orthodox doctrine.

In the sense of Mr. Gladstone, and others of the nonjuring school, it is Rationalism to say that spiritual illumination is accompanied by a "consciously reflective process." If so, St. Paul was a rationalist, since he requires that faith should come by hearing: if through the sense, then through the understanding. The Scriptures, too, are generally rationalistic, since they also insist on eyes to see, and ears to hear, and ascribe the alienation of the Gentiles to ignorance as its cause. The Psalmist requires understanding, in order to his observing the law, and the Proverbialist is continually recommending the expediency of instruction. No man can become religious without some kind of intellectual knowledge.

"Religion," writes Mrs. Coleridge, "as an attribute of the soul, is light as well as life; and this light can only be realised within us by the faculty of thought, which first

renders us conscious of possessing it, and brings it forward as a determinant of the will. It is only in thinking, a function of the intellect, that we enter into the use of reason; it is only when reason comes into play that the will, the constituent of humanity, begins to act or be actualised; it is only in willing conformably to right reason, when that has been potentiated from above, that man commences a religious course, a walking in the Spirit: in this process understanding is necessary, but not more so than the faculty of sense; a higher station we may assign it from its contiguity to the higher powers of the soul, but its office is not higher in kind than that of the sensitive faculty, or even that of the outward organ; for it is strictly ministrative and subordinate: only, as pertaining to the mind, though connected with our corporeal part, it is capable of being expanded and refined by the spiritual objects presented to it, and thus of partaking in the general renovation of the soul. To be religious is a coming to God, and *he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him*. The ideas to which revelation refers are irrepresentable in the forms of the human understanding, but the words and conceptions by means of which those ideas are brought to light within us are objects of that faculty. Before the will can be renewed, and the affections purified and sanctified, there must be a hearing of divine truth, or, at all events, a reception of it by the percipient and concipient mind,* either from the written or spoken word, or from the face of the visible creation. Even the ministration of the Spirit supersedes not the work of the understanding; but it is plain from Scripture, that the knowledge of the truth by the eye and ear, and the thinking mind, has ever been the way to righteousness through the gift of God.

"With such a principle as that against which I contend—the principle that righteousness may be engendered within us by spiritual agency previously to intellectual apprehension of religious truth—the philosophy of Coleridge has no connexion, though the animated language in which he denounces the usurpations of the mere earthly intellect, considered as it is in itself, not as irradiated by divine light, may have seemed to countenance it. His warnings are directed against the 'insulation of the understanding:' he never denies or forgets that, as an instrumental faculty, it is necessary to the acquisition of saving knowledge, and consequently to the rise and progress of religion in the soul."

It may be asked, "Is a mere assent of the understanding to Gospel truths—a bare reception of the word according to the letter and notion—all that is required?" To this we answer, No! But in *every* operation, in and by which the soul is brought to God, the understanding *subordinately* co-operates. The faculty of thought is an indispensable instrument to the conversion of the soul.

"The notion, however, that grace enters the soul by the affections before the understanding has been excited, is supposed to hew out and prepare the way for a certain doctrine of Sacraments; that, namely, which teaches that the grace they minister is conveyed into the soul before its acceptance by the will, antecedently to living faith, and not concurrently with it, even in those who are the conscious subjects of spiritual operations and graces. But how is this? If it is not through the 'intelligent self,' the conscious mind, that the grace of Sacraments operates, their efficacy has no more to do with divine influence received through the heart, than with the reception of Christianity through the understanding; for the latter belongs not more manifestly to the will than the former; and where the intellect is incapable of acting, the affections can do nothing toward sanctifying the spirit. Though in one

* "Perhaps the safer use of the term understanding, for general purposes, is to take it as the mind, or rather as the man himself considered as a concipient as well as percipient being, and reason as a power supervening. *Statesman's Manual*, Appendix B, p. 264."

sense *a man was born into the world* when the infant saw the light, yet was there a heart in that new-born man to feel the goodness of his Maker, any more than a tongue to sound his praise? Without the outward senses the soul must remain for ever in an infantine state; time could not educate it without that external ministry; but neither could the senses awaken the slumbering spirit except in conjunction with the faculty of thought."

The reader is now in possession of the difference between the late Mr. Coleridge and the present Mr. Gladstone: the former rests the validity of the Church's sacraments on an *intelligent* acceptance; the latter insists on a *blind* unreasoning obedience, the affections having been prompted by some authorised priest as their spiritual guide, and the feelings excited by superstitious rites. As material intuitions require their connecting form from the intellect, so in like manner spiritual cognitions remain formless and blind but for the plastic agency of the understanding. Doubtless, such spiritual cognitions are required, and are only to be spiritually discerned; but the intervention of the understanding and the consent of the will are equally required, before we can render to God a reasonable service.

"All the conversions recorded in the New Testament bear witness to the truth that vital influences of religion are not admitted to the heart till a way has been opened to them by the understanding. The Keeper of the prison spoken of in the sixteenth chapter of the *Acts* seems to have adopted the Christian faith as suddenly as any whose case is on record; yet it would be easy to show that he was brought to believe savingly by the medium of his understanding as truly as any other man. The earthquake might have terrified a mind in which no thought of religion had ever been entertained; but this terror could not have led to a search after spiritual safety, had it not been for its connexion with that evangelical teaching on account of which Paul and Silas were then in custody. And when he fell on his knees, asking, *What shall I do to be saved?* did the Apostles tell him that he was fit for baptism in right of his shapeless emotions and indefinite religious apprehensions? Were they content to make him a member of the Church at once, while he was stretching out his hands in the dark, to find the rock of salvation? It does not appear so. Their answer is, that he must *believe*. Did they expect him to believe without instruction? Did they intimate that intellectual apprehension was no necessary precondition of the awakening of spiritual life in the soul? On the contrary, the sacred historian tells us that *they spake unto him the words of the Lord, and unto all that were in the house*; that is to say, they set orthodox doctrine before his mind as a preparation for baptism. Questionless, they who in those days were brought into the way of life had not the whole scheme of doctrine unfolded to them, as learned theologians now expound it to their pupils in successive lectures. The question only is, were they converted by an impression made upon their hearts without any activity on the part of their understandings; were not their reason and moral sense appealed to by means of the faculty of thought? The disciples at Ephesus, who had *not so much as heard of there be any Holy Ghost*, are generally cited as instances of very simple believers; though, as Pearson observes, they could not be supposed ignorant of the Holy Ghost, but only of the special gift of the Spirit attendant on Christian baptism. In respect of these, however, is it not plainly implied in the sacred narrative, that St. Paul removed this ignorance of theirs, before he united them to the Christian body? We need not suppose, indeed, that the apostles discoursed to the Ephesian converts upon the nature and office of the Holy Spirit, elaborately and scientifically displaying the subject in the whole length and breadth that it can occupy in the intellectual region of the human mind. But is it not something like fighting with shadows, to set about to establish the contrary; for who maintains the inculcation of Christian doctrine, as an indispensable preliminary to the work of grace, in any such sense as this?"

In opposition to such arguments Mr. Gladstone asserts that "it is rationalistic to maintain that intellectual apprehension is a necessary or invariable precondition of spiritual agency upon the soul"—that "the natural entry of grace into the soul of man is by the affections, and anterior to the action of the understanding upon the subject"—that "spiritual life can be initiated otherwise than through an intellectual process"—that "an antecedent spiritual influence is necessary to enable us to appreciate moral truth"—and that a "consciously reflective process is not necessarily the medium through which right feelings are engendered in the heart."

To this, Mrs. Coleridge replies, that "To intellectualise upon religion, and to receive it by means of the understanding, are two different things; and the common exertion of this faculty should of course be distinguished from that special use of it, in which one man differs from another, by reason of stronger original powers of mind, or greater improvement of them by exercise.

"A simple peasant might have understood that Henry or Edward was King of England, and played the part of a loyal subject, who was quite unable to write an essay, or deliver a speech on the monarchical constitution of this realm. Even so a man may believe savingly all the articles of the Apostle's creed, who could not write like Bishop Pearson on the subject, or even understand all that Bishop Pearson has written. What Leighton remarks on the ability of the preacher, applies equally to that of the hearer. 'In this spiritual work, to revive a soul, to beget it anew, the influence of Heaven is the main thing requisite. All instruments are alike in an Almighty hand.'"

It is not required that a man should have mastered divinity as a *system* of doctrines; but if, on the other hand, a man may become godly and righteous without any exertion of thought, then, indeed, Mrs. Coleridge adds, "he may be made a *new creature*, from whom all *old things are passed away*, while all the higher powers and faculties of his soul are still and silent, as the mill, with the apparatus of its wheels and machinery, at dead of night." Such an one would begin to sin as soon as he began to *think*. Such is the doctrine of Rome; and thus she forbids thinking. Well may Mrs. Coleridge characterise Mr. Gladstone's reasonings as being of that class which are in spirit opposed to the spirit that produced the Reformation.

The true doctrine is this: Christ by his Spirit cleanses those who know and believe in him. There are, however, certain ordinances whereby he has promised in an especial manner to bestow the blessing.

"Sacraments are an essential part of the visible Church system as truly as the ministry of the word, though in this respect I hold them subordinate, that they depend wholly upon the latter for their efficacy, faith wrought mediately by the *knowledge of the truth* being the condition upon which the grace annexed to them is received; since, even in the case of infant baptism, it must be present in those who bring the child to the font: whereas it would be too bold a thing to say that the word can in no case regenerate, as an instrument, unless the sacrament of regeneration be duly administered. It is not ordinarily the will of God to bestow spiritual life without both, or rather it is ordinarily his will to bestow it by means of both; yet 'there may be in divers cases life by virtue of inward baptism, even where outward is not found;'* but baptism never bestows its vital blessings except where the teaching of the word prepares the way for its due administration and reception."

* "Eccl. Pol. book v. ch. ix. 5."

"To deny the grace of Sacraments because it is unintelligible, would indeed be rationalism; but I believe it is a mistake to suppose that the unorthodox notions which have crept in upon this subject, and which prevail so much in the masses of the people, originate in any over-high estimate of the rational understanding, or any dislike to mystery in matters of faith. That the intellectual faculty has but a subordinate function in religion, procuring salvation mediately as the minister of the Spirit through whose agency the soul is brought to behold the things that concern her eternal welfare; that the word has no power to save, as furnishing the head with doctrine, but as enabling men to substantiate things hoped for and to behold things unseen with the bodily eye, is, I believe, very generally felt by those who dwell upon the necessity and power of sound teaching, whether they have correct views of sacraments or incorrect ones. Can we believe that the very numerous and influential body who are characterised positively by special fervour in showing the necessity of faith and the spiritual mind, and negatively by a comparative indifference to sacraments, are tainted to the core with Pelagianism; or can they fairly be accused of leading others to adopt it?*

* "As a specimen of the way in which the mere dwelling on the power of the word is supposed to indicate rationalistic and Pelagianising tendencies, I give the following note from one of the 'Tracts for the Times.' 'Hence' (that is, from 'extolling the efficacy of certain motives, when faithfully set forth to move and win men's affections') 'the unconscious tendency to rationalism among many of our evidence-writers, who set forth the *inherent* efficacy of the great Christian doctrines, and thereby teach *others* to substitute the doctrines of the Gospel for the operations of the Holy Spirit. To take a passage of this kind from a popular American work: '*A knowledge of the death of Christ, with the explanation of it, given in the Scriptures, touches men's hearts; it shows the nature and tendencies of sin; it produces fear of God's displeasure, and resolution to return to duty; and thus produces effects by which justice is satisfied.*' (Mr Abbott's *Corner-Stone*, p. 174.)' Tracts for the Times, vol. ii. part ii. p. 92. Pelagianism may be taught in two ways, either positively or negatively; positively, by certain assertions concerning man's power to will or to do, without special aid from above; or negatively, by a studious exaltation of the means of grace *apart from all mention of grace itself*. That 'The Corner-Stone' errs in the first article, is not asserted; neither can it be truly said that it errs in the second, for it repeatedly declares the necessity of divine influence, and that in strong and distinct language, such as cannot possibly be misunderstood.* Nay, more; the tendency of its teaching is decidedly Anti-Pelagian, for several of its homely but vivid illustrations are devoted to the express purpose of showing how utterly ineffective *all outward* teaching of religion too frequently becomes.† But perhaps the passage cited is incorrect in

* "Allusions to divine influence are scattered throughout 'The Corner-Stone,' but it is more particularly treated at the end of the first chapter, at the end of the fourth, in the seventh and tenth. In the ninth, too, on the means of spreading the gospel, the author expresses himself thus: 'The work which we have to do, is to touch the heart, not to pour cold light on the mind. *Now, to awaken warm feeling in the heart is unquestionably the province of the Spirit of God.* We cannot effect it alone, but we may adapt our efforts to this design; and, at all events, we may so manage them as not to thwart or oppose it.' So afterwards: 'The Holy Spirit can operate anywhere and with any means—to-day he gives meaning and power to the Scriptures; to-morrow he indites a prayer, or *gives to reflections which have been utterly unable to affect the heart, power to overwhelm it with emotion.*' There is much more in the little volume to the same effect: but as the author's aim plainly is to incite men to set about the business of religion, rather than to improve them in theology, he very naturally dwells a good deal on the human means and methods by which we may be *labourers together with God* (1 Cor. iii. 9,) (if without offence I may use a phrase of Scripture,) on what *we are to do* in working out our own salvation."

† "There are several examples of this kind in chapter iii."

Surely, by means of them, and the zealous men from whom they inherit their opinions, there has been an influx of living waters into the channel of the Church, in which before the stream was so low, so languid in its motion, though the freshening tide brought no small portion of impurity along with it. Even those amongst us who have less sympathy with them than any other class of religious teachers, except the Socinians, are found to admit that ' Wesleyanism has been an agency permitted by God in the

itself, perhaps it attributes too much to the power of the word, as the instrument of salvation? *Too much?* Can we speak more strongly on this point than the Bible itself has spoken? Can we say more than that it *worketh effectually in them that believe?* More than is expressed by the Psalmist, when he declares that *the law of the Lord is perfect, converting the soul?* More than is intimated by the prophets, when they compare it to fire, than which nothing in creation is fitted to denote the most rapid and vehement efficacy? Who doubts that it owes this efficacy to the Spirit? Does the writer of the extract given above ascribe to it any *independent* power? Must we needs suppose that he *substitutes* motives for the working of the Spirit merely because he speaks of the former, in popular inexact phrase, as influential? And is this more dangerous language than that adopted by our Anti-Protestant writers, when they say that *alms-deeds purify* the soul,* which, doubtless, in one sense they do? But the truth is, that in the recoil from a certain error on the subject of the means of grace, these writers are going into the opposite extreme. There is a manifest tendency among them to remove the Word of God from that prominent place in the economy of salvation which the Bible assigns to it; a disposition to put on the same ground with inspired discourses, that speak to the reason and spirit of man, the subsequent teaching of the Church in summaries and formularies of doctrine, evinced by an excessive jealousy of an attempt to show, what the interests of Christianity require to be shown, that teaching, thus addressed to the intellect immediately, and to the heart but indirectly, can never convey the whole truth as it is in Jesus, however exactly coincident with it and admirably adapted to guard it inviolate; and further, an eager desire to prove that sacraments are instruments of grace in a higher sense than that which an apostle pronounced to be *the power of God unto salvation to them that believe!*

"The objection taken to Mr. A.'s language, in the 'Tract on Holy Baptism,' I cannot but believe unwarranted; that this language is not reprehensible on another ground, I am far from denying. The author's view of the *chief design* of the Incarnation, and consequently of the Eucharist, appears to be fundamentally erroneous. But my aim is, to show or suggest, that a genuine though imperfect Christian faith may exist, without losing its vitality, in close connexion not only with important logical errors, but with grievous deficiencies of spiritual knowledge thence arising. Mr. A. gives a Socinian turn to his account of the Incarnation and Atonement, yet seems to feel with fervour the truth of our Lord's Divinity. He appears to lose sight of the fountain of spiritual life opened by the Transcendent Act of Redemption, yet dwells with power on the inadequacy of outward means of grace, and the necessity of divine influence, to change the heart. I cannot but agree with his editor, Dr. Henderson, that the contents of his work are singularly adapted to 'arrest the attention of the careless,' to excite an ardent admiration of the example set by our Lord, and stimulate to practical earnestness in his service; but, on the other hand, there is much to reprehend in his way of drawing out into detail the perfect manhood of our Lord. Something akin to this unchastened boldness may be observed in the accounts given by some writers of the crucifixion, and still more in the treatment of that subject by painters, who choose it as affording an opportunity for the display of anatomical knowledge and skill in the painting of flesh in its various aspects of life and death. But this over-familiarity with sacred subjects and objects has often been found in conjunction with deep devotional feeling among men of all schools. When it appears

* "In what sense we may allowably so speak, is explained in the Second Part of the 'Sermon of Alms-deeds.'"

restoration of our Church; one by which, or with which, 'men passed from carelessness to more earnest lives.'* An agency which helped to restore the Church and make men religious, must have been effectuated by the Spirit; and though God may overrule evil for good, yet it would be too much to suppose that the very subversion of Christianity and denial of divine grace could have directly served to make men Christians through submission to power from above. Could they of whom the fruit of righteousness was surely sown, have been deniers of the Holy Ghost? Could spiritual-mindedness have been the end where want of faith in the operations of the Spirit was the beginning? They who 'helped in a degree to unsecularise the Church,'† though wanting some points of Catholic truth, so far as they detached her from the world, must have transferred her to the region of the Spirit.

"I think we should consider how fundamental a charge that of rationalism is; should be careful how we even insinuate it against those who hold to the same foundation as ourselves, or speak of any who spiritually interpret the words, *By grace are ye saved through faith*,‡ as if they shared the pomp and pride of Oriental Doctors, walking in the cold light of their own fantastic fires rather than in the sunny beams of the Gospel, respecting the might of the human understanding; though in regard to them it is not quite clear that they believed man able to save, any more than originally to create himself. Men of the Wesleyan school, from Wesley's day to the present, have rather been depreciators of reason, than exaggerators of intellectual efficiency: they dwell on faith as the work of the Spirit; and chiefly rely on a bold,

in a modern construction it is particularly offensive, because there is the vulgar air of to-day about it, which does not belong to the coarseness of a bygone age. The incomprehensible union of the divine with the human in our Lord and Saviour, even in his life upon earth, is left unimpugned, so far as I can see, by Mr. A.'s descriptions. Where does he speak of 'Him as ignorant, imperfect, and dependant on the creature, as he is said to have done?' The more serious are a man's errors, the more anxiously should we guard against a statement of them in any respect inaccurate or overcharged.

"Some of the illustrations in 'The Corner-Stone' are affecting, and not out of harmony with their subject; there is one which not only is wrong in theology, but dishonours the most awful of mysteries by a homely attempt to bring it home to the mind. Would that this fault of placing the things of our holy faith in juxtaposition with the familiar and the trivial, were confined to Mr. Abbott and his school. How commonly now are grave church questions and points of doctrine referred to in little volumes, the general strain of which fits them for a place in the juvenile library! We all know the force of association. Are chit-chat dialogue and childish adventure fit introductions to subjects of this sort? When, however, the religious tale is written in a serious and affectionate spirit, though solemn themes are best approached in solemn books, it is comparatively harmless: but the tone of mimicry and irony adopted in some works of this kind is by all means to be deprecated. Satire and sarcasm, especially when levelled at modes of conduct and practice rather than at mere abstract opinions, are not wholesome food for the minds of simple children; and to place them in any kind of connexion with the Gospel of Christ, is scarcely to show due reverence to the latter. The heart of a little child is a temple which the world has yet not trodden and soiled. We desecrate this sanctuary by introducing into it the evil spirit of ridicule and contempt. Why should they be led to trace the effect of erroneous principle on the conduct and manners of parents and teachers who are themselves in a state of pupilage, and in most cases are quite incompetent to judge of the principle itself? Why should they be prejudiced against the persons of religious professors, who are as yet too young to have any real acquaintance with their opinions or the grounds on which they are taken up? At all events, whether young or old readers be concerned, error on such a subject as spiritual conversion is no subject for jeering and mockery."

* "Dr. Pusey's Letter to the Archbishop of Canterbury, p. 152."

† "Ib."

‡ "Eph. ii. 8."

plain, urgent preaching of the word—a direct assertion of the truth, not proofs and arguments in its favour. Pelagianism rests on a denial of original sin, and these men have ever been the strongest assertors of it. They have never said, 'There is no Catholic Church;'* whence it immediately follows, that Jesus is not the Saviour of the world, and that he was not to gather a Church out of all nations; but they have lost sight of one essential part of the structure of this church, as it is 'an institution consisting of visible and public communities.'† In misunderstanding sacraments,‡ they fell into an error which has existed in the Church almost from the beginning, but has naturally increased since its area widened. The principal causes of it have no connexion with rationalism, rightly so called. May we not explain them thus? In the first place, men have easily lost sight of sacraments, because they are far less distinctly marked in the Bible, as instruments of the Spirit, than the preaching of the word, and, in general, those means of grace which are such according to the

* "Hooker, Sermon ii. vol. iii. pt. ii. p. 662-3. Keble's ed."

† "Coleridge's Church and State, p. 126, 3d ed."

‡ "The character of the Evangelical or Wesleyan school which I have given, is taken chiefly from the books which it has put forth, and the conversation of persons belonging to it whom I have intimately known. I have spoken of its characteristic principles, not of the weak and unamiable practices, or the coarse and silly preachings and teachings, which these principles have fallen into company with. What else can be the fate of principles which spread among the masses of the people, and lose themselves in spreading! Even the completest system of truth will not of itself draw all men up to it. But that the 'evangelical' principles have borne fruits of righteousness, however imperfect, however largely mingled with a blighted and corrupted produce, is sufficient to show that they do to a certain extent deserve their name, and are in the main directly opposed to an Anti-Christian rationalism. With the ignorance, indiscretion, and hypocrisy of individual disciples of Wesley I have no concern; my aim only is to show what are the true relations between rationalism and an uncatholic view of the Sacraments, and that they are not exactly such as they have been represented; which I think the interests of truth require; for perhaps there is no surer way to confirm men in error than to represent them as more erroneous than they really are. We are all too ready to imagine ourselves invulnerable, when many missiles are hurled at us which we can easily repel. Doddridge's 'Rise and Progress of Religion in the Soul' may be mentioned as a fair sample of the 'evangelical' style of writing. No one will say that it does not represent the work of the Spirit as the alpha and omega of conversion. How strongly the special exalters of faith have ever dwelt on a spiritual regeneration is too notorious to be insisted on; and, till they depart from this doctrine, they cannot be very hard upon rationalism.

"One may read Treatises on the Lord's Supper by 'evangelical' writers, which overflow with declarations of grace, yet make no distinct mention of the peculiar way in which it comes sacramentally. Dr. Owen's notion seems to have been, that the Eucharist is a more special and particular representation of Christ as our Redeemer, than either the written or preached word.* Undoubtedly, this memorial, instituted as it was by the Saviour himself, and under such marked circumstances, is calculated to have an effect on the imagination and feelings quite peculiar. It would be unjust to say of such view, deficient as it is, that it assigns to the holy sacrament 'no end but only to teach the mind, by other senses, that which the word doth teach by hearing.'† It is not the instruction of the mind that it refers to, for that is indeed far better effected by preaching, but the address to the heart and feelings through the imagination, and this as an instrument of the Spirit. Such a believer, too, as he acknowledges that the symbols of the sacrament were appointed by God, must feel that He will be disposed to give them a special efficacy, more than they would have as symbols

* "See Bickersteth's Treatise on the Lord's Supper."

† "Hooker's Eccl. Pol. book v. ch. lvii. 1."

economy of Providence, and the constitution of things since the beginning of the world, not merely by appointment under the New Dispensation. Sacraments are signs and symbols as well as conveyances of divine blessings; hence they came to be considered as signs and symbols only: they are generally introduced in scripture incidentally, and so implicated with the doctrine of the Spirit at large, that to the minds of many they become merged in it.

"To seek our faith in the book of revelation, or to receive it from thence even without seeking, proceeds from no rationalistic temper. Right reason and piety lead men to this; and in general it is want of sound instruction or capacity to understand it, that has brought numbers to neglect those truths, a reception of which the mere knowledge of the Bible will not ensure even to the well-disposed, rather than a tendency to exalt the original powers of humanity, or to forget that all have sinned and stand in need of the glory of God."

Into the further question of the manner in which the subject is related to the sacraments, it would not be proper now to enquire, since this argument will be treated in specific papers; and one is now in course of treatment—we allude to that of the Eucharist, in connexion with Dr. Pusey's justly condemned sermon. Suffice it for the present to declare, that in the Coleridgean philosophy the sacraments are, indeed, admitted to be distinct channels of grace, and that as means of divine influence they are *sui generis*, God having connected with them a gift peculiar to them, so that the partaker obtains by them a real benefit, or opportunity of benefit, beyond what he could have without them. Nevertheless, it holds, at the same time, that they are not the *exclusive* channels.

"The dew of heaven," exclaims Mrs. Coleridge, 'descend upon the whole earth, but sacraments are reservoirs, by admission to which, men obtain them in special abundance. If, on the other hand, the terming Sacraments distinct channels of grace is intended to imply, that through them the soul is brought into an effective communion with the Holy Spirit, when the understanding and consequently the will are not acting, nor in a condition to act; that they are channels of divine blessings, not only distinct from that of thought and imagination, but not necessarily conjoined with it and wholly independent of it; I believe it implies a notion which is contrary to the teaching of Holy Writ, and, though put forward in the present day as catholic, has no proper catholic consent in its favour.'"

The system of the late Mr. Coleridge involved "the co-ordinate authority of the Word, the Spirit, and the Church," as "the triple link" which distinguished it from the schemes of the Romanist, the fanatic, and the merely negative Protestant, the Dissenter from all established communions. But in all discussions on the Church we should be careful to preserve the due distinction between the ideas of

merely; that the faith and obedience which uses and believes in them, at God's command, will bring down a peculiar blessing. He fully confesses that an inestimable gift of grace belongs to the Eucharist, though he rather connects it with attendance at the table, than with reception of the elements. How he reconciles this view of sacramental influence with the administration of baptism to infants, I know not. The child at the time cannot benefit by the rite through his imagination, though it may strongly affect his mind in after years to see others introduced into the church, as he was himself before his mind was awakened. I would fain hope that many do practically attach a richer boon of grace to sacraments, than their explanations of sacramental efficacy properly imply.

the Church Invisible and the Church Visible—between the Church Triumphant and the Church Militant—the Church Spiritual and the Church Temporal. It is by ascribing to the latter the attributes which properly belong to the former, that erroneous and superstitious conclusions are so frequently drawn. But if theologians will not recognise the distinction, the Providence of God has done so; and to this end has so ordered it, that sometimes spiritual blessings should not accompany spiritual ordinances, and that sometimes they should be imparted without them. Not only the external ordinance is required, but the inward regeneration. To show that the Visible Church is divinely appointed and authorised is good, in a large number of instances, concur. Where the tree is good, the fruit will be good.

"A tree," however, as Mrs. Coleridge well remarks, "may be blighted from without: having been originally good it may cease to be so, and then it will either prove barren or bear bitter fruit. But he who has been born from above, whose principles of action have been reformed and spiritualised, in whom the potential goodness has been rendered actual, the evil tendencies put down, so that they are no longer in the ascendant, is incapable of being perverted from without. He has that within him, in virtue of which he both can, and certainly will, *overcome the world*. A few texts of the New Testament *may* be so interpreted as to favour the difficult theory of *inward* gifts of the Spirit preceding a change of heart; but the 'clear current of Scripture' is altogether against it; and in dealing with its statements, as it is natural to think of them now when the heaven of Christianity, considered in its relation to speculative reasoning, as the light of philosophy, and not solely as the guide of life, has gone further into the minds of men than it could have done in a world just emerging from Paganism,* the vindicators of such a theory must be ever on the defensive, ever

* "In reference to the Invocation of Saints, and the original grounds of the practice, South speaks as follows: 'The third cause of this was the people's being bred in idolatry: whereupon what worship they gave to devils, and to their heroes before, they very readily applied, upon their conversion to Christianity, to good angels, and to the souls of the martyrs; which, also, the unweariness and facility of many of their teachers and bishops were willing enough to humour them in, as being desirous upon any terms to gain them from heathenism to the profession of the Christian religion.' *A Sermon on Ephesians* iii. 12.

"Is it conceivable that the Fathers of the Primitive Church were entirely exempt from those influences by which the mass of Christian converts was so largely swayed? They who rise above the multitude in many things, are yet in many things on a level with their age. It is usual to answer this argument by declamatory invective, wherein the Church, according to the pure idea, is quietly conveyed into the place of the Church, as realised in the world, with all her *spots and wrinkles* about her, and broken rays of glory. This is as unfair as if we were accused of lowering the character of Christianity, or denying the power of Christ, because we say that few Christians really aim at perfection, and believe our Lord's own words, that *many are called but few are chosen*. Doubtless, that 'Pagano-Christianism' of which Henry Moore speaks, *began* from the beginning of the Visible Institution, however repressed during the Apostolic age. We know that even the teaching of inspired men did not prevent the grossest errors from arising in the hearts and minds of their disciples; and though Christ has been with his Church always, and has preserved pure Christianity in the world, he never promised to keep Churchmen at large, in any particular age, from a certain amount of erroneous doctrine; the living principles of health, and growth, and self-restoration remaining undestroyed within the Christian Body. There are some interesting remarks, bearing upon this point, in a very good and erudite book just published, 'The Life and Times of Savonarola,' pp. 88—93."

fighting off the plain written declarations of the Apostles, in order to find room for their conjectured teaching by word of mouth. That Christ at his coming *superseeded the righteousness* as well as abolished the victims of the older world; that at the promulgation of the Gospel a new spiritual gift was offered to mankind together with new objects of knowledge, rather than a more explicit knowledge with an ampler dispensation of grace under a regular economy, not like the Jewish ritual, preparatory and indirect, but a system of plainer and more effectual means and instrumentalities; that there are two essentially different ways of salvation by Christ, with a double set of all the several blessednesses or aspects of blessedness, pertaining to the Covenant of grace; these, if they be truths, are not such as we learn from the Bible. It remains, then, to be asked, Is there any clear Apostolical tradition, without the limits of Scripture, by which they are attested? On the contrary, I believe it would be found on careful and impartial enquiry, that the Anti-Protestant view of justification, considered at large and in all its parts, was unknown to the primitive Christians, those who lived in and nearest to the Apostolic times, and, what is more, not even reconcilable with sentiments and opinions which they undoubtedly entertained."

It may safely be said that there never was on earth any man, whether lay or clerical, who, during his earthly pilgrimage, realised the saintly ideal required by the Gospel. If to be a son of God is, according to the words of St. John's Epistle, to be incapable of sinning, then, says our authoress rightly, "no man ever yet was a son of God, for no man wholly ceases from sin while he continues in the flesh. On the same principle of interpretation," she continues, "we might say that there was never yet a good man, or a saint, or a servant of righteousness, or a *friend of God*." The same holds true of the body of the Visible Church, as well as of its individual members. It is not, and never has been, any other than an inadequate, imperfect, and incomplete symbol of the Invisible Jerusalem. Now, the root of the argument of Mr. Gladstone and those Nonjuring clergy of his inclining, to say nothing at present of the Ultra-Romanising Tractarian, lies in their expecting that to be true of the Visible which is of the Invisible, and particularly touching the necessity of external unity and uniformity.

But, having shown that Mr. Gladstone's Pro-Tractarian and Anti-Protestant scheme of Pseudo-Altitudinarian-Church-principles derives no real and genuine support from the Coleridgean philosophy, we are now prepared to consider his highly objectionable article in the 4th Number of "The Foreign and Colonial Review;" an article which has given just offence to many of the truest and wisest of the sons of the Church of England, whose conscientious convictions will not consent to see her delivered over, under specious pretences, into the hands of her natural enemy, the Harlot of the Seven Hills. This consideration, however, we must be permitted to defer to our next Number, both from the importance of the subject in itself, and the length of the present paper.

THE PEACE SOCIETY AND DEFENSIVE WAR.*

We give below the titles of a few of the publications produced and sanctioned by the London and American Peace Societies. Poignantly sensitive to the atrocities, the miseries, the devastations of warfare— anxious for an amelioration of its horrors, and for the advent of that glorious period when “men shall learn war no more”—we are yet unable to subscribe to the extreme doctrines which these societies have advocated. That aggressive wars, or wars undertaken for the purposes of retaliation and revenge, are unlawful, is not disputed even by warriors; but to the assumption, that the right of self-defence is denied either to individuals or nations, under the Christian dispensation, we must unequivocally demur. By asserting that all wars, without exception, are contrary to the letter of Holy Writ, we believe that the Peace Society has not only acted unadvisedly, but materially diminished the usefulness and success which would otherwise have been its guerdon.

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- * 1. *The Herald of Peace*. New Series. 1840 to 1843. London: Ward & Co.
 - 2. *Peace, Permanent and Universal: its Practicability, Value, and Consistency with Divine Revelation*. A Prize Essay. By H. T. J. Macnamara. London: Saunders & Otley. 1841.
 - 3. *Prize Essays on a Congress of Nations, for the Adjustment of International Disputes, and for the Promotion of Universal Peace, without Resort to Arms: together with a Sixth Essay, comprising the Substance of the Rejected Essays*. Boston: Whipple & Damrell. 1840.
 - 4. *The Substance of a Pamphlet, entitled “A Solemn Review of the Custom of War;” showing that War is the Effect of Popular Delusion, and proposing a Remedy*. London: Ward & Co.
 - 5. *War Inconsistent with the Doctrine and Example of Jesus Christ: In a Letter to a Friend*. Recommended to the Perusal of the Professors of Christianity. By J. Scott. London: Ward & Co.
 - 6. *An Essay on the Doctrines and Practice of the Early Christians, as they relate to War*. Addressed to those who profess to have a Regard for the Christian Name. By Thomas Clarkson, M.A. London: Ward & Co.
 - 7. *Extracts from the Writings of Erasmus on the Subject of War*. London: Ward & Co.
 - 8. *Sketches of the Horrors of War; chiefly selected from Labaume’s Narrative of the Campaign in Russia in 1812*. Translated from the French, with some Observations. By Evan Rees. London: Ward & Co.
 - 9. *On Universal Peace; being Extracts from a Discourse delivered October, 1813*. By the Rev. David Bogue, D.D. London: Ward & Co.
 - 10. *Observations on the Applicability of the Pacific Principles of the New Testament to the Conduct of States; and on the Limitations which those Principles impose on the Rights of Self-Defence*. By Jonathan Dymond. London: Ward & Co.
 - 11. *An Examination of the Principles which are considered to support the Practice of War*. By a Lady. London: Ward & Co.
 - 12. *Reflections on the Calamities of War, and the Superior Policy of Peace*. Translated from the French of a Treatise “On the Administration of the Finances of France,” by M. Necker. London: Ward & Co.
 - 13. *Obstacles and Objections to the Cause of Permanent and Universal Peace considered*. By a Layman. London: Ward & Co.
 - 14. *War and Peace: the Evils of the First, and a Plan for preserving the Last*. An Essay. By the Hon. Judge Jay, of West Chester, New York. London: Ward & Co.

Ere we proceed to any general remarks, we think it expedient to consider some of the arguments adduced to prove the inconsistency of all War with the profession of Christianity. Nearly every moral precept contained in the New Testament has from time to time been transferred to the pages of the Tracts published by the Peace Society. Whenever the literal sense has seemed adverse, the writers have insisted upon a figurative interpretation; although, in other cases, it will be perceived that they are the most literal and illogical of commentators. We will recite a few of the texts most frequently quoted in support of their positions.

1. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Thus the passage often stands in the publications under review; the last portion of the verse, which defines its application, being omitted—*"that I should not be delivered to the Jews."*

This passage, it is evident, has little or no relation to war. The words were spoken when our Redeemer stood before the judgement-seat of Pilate, charged with arrogating the title of "King of the Jews;" and were intended to disabuse that Governor of the idea that he sought any temporal dominion. "If my kingdom were of this world, then would my servants fight" to establish it; the sword should assert my claims, and defend my person. But my kingdom is not of this world; therefore I use no violence, and submit to the magistrate, though he be actuated by malice or polluted by injustice. This text is, indeed, an argument against propagating Christianity by force, against religious persecution, and against rebellion; but is very inconclusive evidence against the lawfulness of War.

2. Again, it is contended (on the authority of Tertullian), that by the command, "Put up thy sword," Christ disarmed every soldier for ever afterwards; yet, notwithstanding so extended an operation is ascribed to these words, no other than a figurative signification is allowed to the opposite declarations, "He that hath no sword, let him sell his garment and buy one," "Think not that I am come to send peace on earth—I came not to send peace, but a sword." But if the first is literal, bearing relation to War, why not the second likewise? and if the second is figurative, bearing no relation to War, why not adopt a similar rule of interpretation with regard to the first?

3. It is further urged, however, that the expression, "He that hath no sword, let him sell his garment and buy one," must be figurative; for the disciples having produced two swords, their Master rejoined, "It is enough." Now, inasmuch as two swords are obviously insufficient for the physical defence of twelve men, it is maintained that resistance by the sword could not be contemplated. But our Saviour did not take the opportunity of explaining to his disciples that they had mistaken his meaning, and that such resistance could under no circumstances be lawful, as we might reasonably have expected; on the contrary, he allowed them to retain their weapons without rebuke. Neither, when Peter was commanded to put up his sword,

was he directed to destroy it, or to throw it from him, as an implement unfit to be found in the possession of a Christian; his Master's words were merely, "Put up thy sword *into the sheath*." It would appear, from the face of the narrative, that Peter was reprov'd, not for drawing the sword, but for drawing it rashly and against the servants of the law; to whom, as to all duly constituted authority, our Lord, both by precept and example, inculcated the most unhesitating obedience. Remembering, moreover, how simple and unpretending are the words addressed to Peter, and how closely they resemble those which every good man would feel it his duty to use on a like occasion, we can only with difficulty bring ourselves to admit that through their medium any particularly special meaning is intended to be conveyed.

4. But as, in St. Matthew, the words "Put up thy sword," are immediately followed by the declaration, "For all they that take the sword shall perish by the sword," it is advanced, in opposition to the above argument, that the passage thus supported amounts to a universal caution against having resort to arms. To this we may remark, that St. Matthew is the only evangelist who records this additional exhortation; that St. Mark omits the address to Peter altogether, merely relating, "And one of them that stood by drew a sword and smote a servant of the High Priest, and cut off his ear;" and that St. Luke nearly does the same, representing Jesus as answering his disciples, "Suffer ye thus far." Surely, if such grave consequences as are supposed by the Peace Society really attached to this incident, instead of being almost passed over by two out of the four evangelists, and but partially mentioned by the third, its importance would have ensured it a complete narration by all the sacred historians. Further, the Peace Society's interpretation of the words recorded by St. Matthew, must be considered, at the least, as more than doubtful. The words are equivalent to the assertion, that he who habitually and unlawfully uses violence, must suffer the results of violence; and it is quite possible, without any complicated inference, to deduce the lawfulness of Defensive War from this very text. If he who takes the sword is rightfully to perish by the sword, then that resistance to aggression which causes him so to perish is clearly justified.

5. We shall take the next argument *in extenso* from Mr. Macnamara's Prize Essay:—"In the midst of exhortations from Jesus to his disciples in favour of endurance and of being 'harmless as doves,' we meet with these words: 'Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.' These words evidently relate to the approaching conflict between the Christian, the Jewish, and the Pagan systems, and to the persecutions that the followers of Jesus were doomed to suffer. Putting aside the impossibility of such a strife being sanctioned in its literal sense by so peaceful and merciful a religion, and the improbability of females fighting with the sword, the preceding and following expressions explain the true meaning to be that which we have assigned."

This argument may be admitted in all its force without affecting our conclusion as to the lawfulness of Defensive War. The question, however, recurs, If one passage is thus to be explained away as figurative, and inapplicable to the question at issue, why should the literal sense and applicability of others, not a whit more decisive, be so pertinaciously insisted upon? In truth, none of the texts hitherto recited have any direct or necessary reference to War, and are only wrested into arguments by a forced and arbitrary interpretation. If Christians are thus to be allowed to play fast and loose with their Scriptures, and to declare that figurative which is opposed to their notions, and that literal whose letter appears more favourable, all *certainty* of Biblical criticism is at once destroyed.

6. The Peace Society demand, How can War be consistent with those portions of the Gospel which require us to love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us? Has not Christ, it is asked, directed to each of us the comprehensive precept, "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also?"—and, further, in answer to the question of Peter, whether he should forgive his brother seven times, enjoined forgiveness, not until seven times, but until seventy times seven? Therefore is War denounced as diametrically opposed to such precepts, inasmuch as it compels the soldier to hate his enemies, and to resist evil.

If this argument is valid against War and the right of self-defence, it is likewise valid against going to law, which is forbidden, not by implication alone, but expressly and by name. "And if any man will sue thee at the law and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain." Shall we therefore declare the profession of a Lawyer Anti-Christian, and prepare to submit ourselves the victims of every species of petty chicanery and open fraud? Nay, were such an interpretation permitted, the man who should give a thief into custody for stealing his coat, would offend the letter and the spirit of the Divine Precept. Are we, then, to decide that the witnesses for the prosecution are sinful, that the jurymen who convict are sinful, that the judges who sentence are sinful; in short, that all concerned are sinful, except, indeed, the thief, whose submission to the penalties inflicted would become a virtue, and who would stand at the bar of his country, not a felon, but a martyr? And if such an argument against resorting to Law for redress or protection is to be repudiated as absurd, wherefore should it be received, though much diminished in force and applicability, as conclusive against War? Still stronger will this appear when we reflect, that Law is positively prohibited, and that War is not!

Mr. Dymond, in one of the Peace Society's Tracts, remarks, "If it be said that Christianity allows in individuals some degree and kind of resistance, and that some resistance is therefore lawful to states, we do not deny it." But he ought to deny it, were he consistent; for the texts quoted by the Peace Society prohibit *all* resistance. The

injunctions are unqualified: "Resist not evil;" "Whosoever shall smite thee on the right cheek, turn to him the other also." And, to adopt the words of another Tract, "If the requisition be without restriction, our obedience must also be unconditional." We presume, an appeal to the protection of the law is one of the kinds and degrees of resistance which Mr. Dymond supposes Christianity to allow; but it is evident, that, if these passages are to be interpreted according to the strict letter, they comprehend all kinds and degrees of resistance whatever, and permit of no distinctions or classifications; and, therefore, the Peace Society must either take the literal sense in its full integrity, or abandon the whole argument, and admit that the words are to be understood by the spirit rather than by the letter.

7. The prophecies preceding the advent of Christ are advanced to prove, that the Dispensation of which they were the heralds was to be one of universal and uninterrupted peace; and that therefore we may infer, that if the true nature of the Christian Dispensation were understood, and if the Law by which it is regulated were exactly obeyed, a conversion to our holy religion, or the cordial and serious holding of it, would be universally accompanied with an entire abstinence from warfare.* To support this position a host of quotations are made; the predictions of Isaiah and Micah, that in the last days swords shall be beaten into plough-shares, and spears into pruning-hooks, that nation shall not lift up sword against nation, and that War shall be learnt no more, being especially reiterated.

That must be admitted to be a new rule of interpretation which should translate a prediction of the future into a command for the present; and unless this be the aim of the Peace Society, we cannot conceive to what end the above argument is advanced.

"The wolf," it is likewise predicted by the same prophets of the same period, "also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, and their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaning child shall put his hand on the cockatrice-den." These predictions, in the present constitution of nature apparently so impossible, plainly refer the cessation of War to a period when the consequences of the fall shall be *wholly obliterated*; and however that great change may be wrought, whether by miracle or otherwise, that time is evidently still future. Now, granting, as all true Christians must grant, that the direct tendency of Christianity is to produce this felicitous consummation and to promote peace and good will among men, yet while malice, hatred, and all uncharitableness continue, it is *not* promised that "wars and rumours of wars" shall cease. It is the direct tendency of Christianity, not only to abrogate War, but all

* See "Essay on War," by Joseph Gurney, as quoted in Mr. Macnamara's Prize Essay.

coercion whatever ; to fit man for the highest kind of self-government, so that he should need no other law than the Gospel, no other ruler than his own conscience. Christianity, in its perfection, could suffer the jurisdiction of no earthly tribunal. Shall we, therefore, in the mean time, denounce all Government as unlawful, and make it criminal for Christians to fill its offices ? And yet, to be consistent, such is the proposition the Peace Society *ought* to maintain, if they persist in thus condemning Defensive War, because it is the *ultimate* tendency of Christianity to abolish War altogether.

8. The practice of the Primitive Christians is appealed to, with much confidence, by the Peace Society and its supporters. It is asserted, that while the faith continued pure, Christians declined the military profession, and were not found in the Roman armies until the faith became corrupt, towards the third century : but it is scarcely a fair mode of argument, first to affirm that while the faith continued pure Christians refused to become soldiers, and then immediately to make their compliance the sign and evidence of impurity ; thus adroitly taking for granted the very thing to be proved. And the assumption, we may observe by the way, that in the third century corruption originated to receive a consummation under Constantine, savours not a little of Dissenting prejudice ; for we require only the Epistles to prove, that even during the Apostolic æra heresies had sprung up, such as that of the Nicolaitans, whom we find mentioned by St. John in strong terms of reprobation. It is impossible to predicate when corruption and error began to contaminate the Christian faith ; and we should remember that the early Christians, except when specially illuminated by the Holy Spirit, were men fallible as ourselves.

The early Christians were placed in peculiar circumstances, which necessitated a severe asceticism. To them, the world was a hotbed of iniquity, not only in the sense which modern Christians attach to the term, but in one aggravated by the success with which the leaven of idolatry had penetrated and poisoned the whole of social intercourse. In the words of Gibbon, " The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life ; and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind and all the offices and amusements of society. . . . Even the common language of Greece and Rome abounded with familiar but impious expressions, which the imprudent Christian might too carelessly utter or too patiently hear." This universal connexion with idolatry obliged the Christian to refrain from participation in pursuits otherwise lawful, and to associate almost exclusively with his brother-believers : he could accept neither of civil nor military appointments without compromising his principles and practically denying his Saviour. Because during the first two centuries it is not easy to discover Christians in any civil employment, shall we therefore decide all such employment inconsistent with the profession of Christianity ? And if not, why should we pronounce all War unlawful,

because, actuated by such motives, Christians during that period would not become warriors ?

But there were other reasons, almost equally potent, which dictated this complete resignation of office and emolument. In the first place, the great majority of mankind were Pagans, who sought promotion with greediness, and were but too ready to undertake the defence of the empire or the administration of its laws. Hence there was no call for Christians to burthen themselves with public responsibilities, or to distract their minds with those secular duties, for whose fulfilment ample provision otherwise existed. They confessed that the institutions of government were necessary, in the present system of the world ; but that was a system which many of them conceived as about to sustain a sudden and final dissolution. Anticipating the speedy destruction of Rome and the world : delighting in the prospect of the near approach of the kingdom of heaven and the dominion of the saints, it became almost impious in the eyes of many of their number to interrupt or weaken the ecstatic vision by assuming the characters of soldiers or of magistrates, or by any means permitting the importunities of business or of pleasure. Some of the Fathers forbade garments of any colour except white, false hair, vessels of gold or silver, white bread, foreign wines, public salutations, the use of warm baths, and even shaving : shall we therefore declare these things unlawful ? Second marriages by the same authorities were very generally condemned as legalised adultery : shall we therefore record a like condemnation ? Certain of the Fathers, and among them Origen, interpreted a particular text of Scripture in a literal sense : shall we therefore imitate their practice ? And if in these things we are not bound by their example, why should it be considered, even supposing them to be proved, as decisive against War ?

When, however, it became manifest that the expectation of an immediate millennium was founded on a misapprehension, and when the Christians increased in numerical importance, an inattention to the public welfare would have been disgraceful to them as individuals, and suicidal to their interests as a community. The fact of Christians being found during the third century filling civil and military posts, is a proof not of their *corruption*, but of their *growth*. Tertullian himself is fain to answer the charge, so frequently repeated, that the Christians were useless to the commonwealth, by reminding the objectors, " We serve with you and your armies ;" and his own aversion to War appears to have rested more on the belief that the prophecies of Isaiah were then in course of accomplishment, than on the idea that it could be abolished by itself, and without any miraculous interposition. The same may be said of Irenæus and others.

The argument deduced from the example of the Primitive Christians, even as managed by the Peace Societies themselves, leaves the question to the same issue as before. Aware that the authority of the Fathers is a two-edged weapon, they end their citations by referring the reader back to the Scripture ; and, doing so, discover the apparition of a couple of scriptural examples in complete opposition to their doctrine.

9. Dismissing the example of John the Baptist, who bade the soldiers be content with their pay, we arrive at the case of the first Gentile convert, who, though a Roman Centurion, was commended by our Lord in the memorable words—"I have not found so great faith, no, not in Israel." But this exclamation, contend the Peace Society, does not imply that the soldier was engaged in a profession which a clearer light of Christianity would not have induced him to relinquish. The words, it is argued, apply merely to faith, which is a *mental* confidence, totally abstracted from any occupation and from works; and our Lord, if silent with regard to the Centurion's profession, was also silent with regard to his religion, and yet he was doubtless an idolator.*

It is, however, difficult to conceive how such surpassing faith could exist in an unregenerate bosom, or how the Centurion could be other than a proselyte. With regard to his religion he required no admonition, for the work of the Holy Spirit had already been effectually wrought in his heart; but with regard to War, supposing it unlawful, according to the Peace Society's own showing, he needed enlightenment. Christ said to the adulteress, "Go, and sin no more;" why, then, said he not to the Centurion, "Go, and fight no more?" To suppose that a man capable of extorting such praise from our Redeemer, was still immersed in the sin of idolatry, is to suppose a monstrosity; and to suppose that he would not have been warned of the criminal nature of his profession, were it really criminal, is to impeach that Divine Love and Mercy to which he applied so successfully—particularly when such a warning would have set the question of the lawfulness of War at rest for ever, and probably have saved thousands from deadly sin.

10. Still more decisive is the instance of Cornelius. This Centurion, described by the sacred historian as "a devout man, one that feared God with all his house, and prayed to God alway," was saluted by the Angel of the Lord as a worshipper whose prayers and alms had "come up for a memorial before God," and was the favoured subject of two visions, and honoured by being selected as the first evidence that God had granted repentance to the Gentiles. His conversion was peculiarly cared for; he received a supernatural admonition to send for Peter, and Peter the same to go to him: when the Apostle arrived, the Holy Ghost fell on all, whether Jew or Gentile, that heard the Word; and the Centurion with his household being baptised, Peter tarried three days. Not a sentence is there on the sacred page relating these important events, which could lead us to conclude that the profession of Cornelius was objected to as unlawful, either by St. Peter or by the Angel of the Lord, who addressed him in terms of such unqualified approval. Nay, the very messenger despatched to request the attendance of the Apostle was himself a "devout soldier;" and surely, had the military occupation been sinful, Peter would have instructed to that effect both the messenger and his master, which instruction would have been recorded for our edification. At any rate, the passage would not have been left naked

* See Mr. Macnamara's Prize Essay.

as it is now, and open to such an obvious interpretation in favour of soldiers.

Can the Peace Society be satisfied with the manner in which they have met this case? Can they have succeeded even in convincing themselves that they have met it effectually? Never do we remember, in any theological discussion, to have encountered a reply so lame and ill-supported as is theirs. We are to presume, forsooth, that on receiving baptism, Cornelius renounced his profession, or resolved to take no active part in its duties. To this cool assertion we shall merely rejoin, Prove it! But this presumption (*presumption*, indeed!) is stated as "founded on the whole tendency of the Christian Religion, on the practice of the primitive followers of Jesus, and on the fact that all Roman soldiers were obliged to worship idols—a species of adoration totally opposed to the principles of our faith."*

But even assuming that Cornelius left the army on account of the idolatry connected with the service, our argument would not in the least suffer thereby; it is requisite to prove that he left because he considered all warfare unlawful; to prove which, or to prove that he left at all, is simply impossible. The sacred volume gives not the most distant hint on the matter; and as he was a Centurion when converted, we have a right to argue that he remained a Centurion afterwards. This and the preceding instance presented opportunities for War to be impressively and solemnly denounced; and as they were allowed to pass without comment, we may legitimately gather that under all circumstances War was not considered unlawful.

To a somewhat similar caveat, however, we discover a writer in "The Herald of Peace"† inditing a reply, with no small chuckling. It had been objected that "There is no hint given that these persons (the Centurion and Cornelius) resigned their employment:" to which is retorted (how happily!), "Nor is there in the New Testament any hint to the contrary; thus the account is balanced!" But the account is *not* balanced; for the presumption is clearly in favour of the "contrary." As no "hint" is given that Cornelius left his occupation, and as that occupation is mentioned in the same manner as any other lawful occupation would have been mentioned, and without the slightest censure, we have good grounds for assuming that it was not thought unlawful either by himself or the celestial messenger who commended him, or the apostle who instructed him, or the sacred historian who recorded the incident; and the *onus* of proof lies upon those who deny our assumption. Neither Mr. Macnamara,‡ nor the writer in "The Herald of Peace," has therefore any title to suppose, "in the absence of all proof to the contrary;" for, in this case, it is

* Mr. Macnamara's Prize Essay.

† January, 1840.

‡ It is just to award to this gentleman no inconsiderable meed of praise for the clearness, candour, and truly Christian spirit of his Essay: had they been confined to Aggressive War, his arguments would have been cogent and unanswerable.

precisely the absence of proof which renders their position untenable : and yet, because the correspondent to whom we refer insisted upon this assumption, unless invalidated by *direct* evidence, he is accused of "not writing to the purpose." Alas!

Against this showing, the Peace Society urge, that the fact of the military profession being in these instances passed without censure, furnishes no presumption that it was lawful : for St. Paul has commended the harlot Rahab for her faith, and yet omitted to condemn her occupation. But if this argument were ever worth anything, it is certainly destroyed by the Peace Society themselves, when they own that War is not forbidden by name in the Bible. Now, harlotry most assuredly is ; and hence the cases are no way parallel. To prove harlotry unlawful, we are not obliged, as in the case of War, to make elaborate deductions from doubtful texts, to publish thick volumes of Prize Essays, and to flood the religious world with a deluge of Tracts ; a few references to well-known passages are decisive. The prohibition is so express, that the Christian is not reduced to argue the question at all : and besides, we *have* the desiderated *direct* evidence, that, after she had "received the spies with peace," and approved her faith, Rahab *did* quit her profession. The Peace Society must admit her marriage with an ancestor of King David, as conclusive on this head.

11. Whenever, however, the Peace Society can wrest from the facts an apparent presumption in their own favour, they are ready enough to exult at the dilemma on whose horns they have impaled their adversaries. "The argument," asserts Mr. Jonathan Dymond, in one of their Tracts,* "to which, perhaps, the greatest importance is attached by the advocate of War, and by which thinking men are chiefly induced to acquiesce in its lawfulness, is this : *That a distinction is to be made between rules which apply to us as individuals, and rules which apply to us as subjects of the State ; and that the pacific injunctions of Christ, in his sermon on the Mount, and all the other kindred commands and prohibitions of the Christian Scriptures, have no reference to our conduct as members of the political body.* Now, it is obvious that the proof of the rectitude of this distinction must be expected from those who make it. Christianity propounds general rules, of which, in some cases, the advocate of War denies the applicability. *He*, therefore, is to produce the reason and the authority for the exception."

With Mr. Dymond's statement of the argument condemned, we shall not pause to quarrel ; but shall at once reply, that we claim no exception from any general rule whatsoever. We hold, that the duties of states and individuals are similar, so far as their circumstances are similar ; for it is an equal absurdity to argue, either that individuals are subjected to a moral law, while nations are subjected to none, or that such moral law, in dissimilar cases, is not accommodated to the several

* Observations on the Applicability of the Pacific Principles of the New Testament to the Conduct of States ; and on the Limitations which those Principles impose on the Rights of Self-Defence.

points of opposition or contrast which may be presented. A law, unaccommodated to these varieties of application, could be termed *law* only by a misnomer; and the provisions for such varieties, so far from being *exceptions*, are essential to its integrity and perfection. To the proper elucidation of this subject, it is therefore requisite to reduce states to the level of individuals, and to consider what would be the condition, and consequently the duties, of individuals placed in a like relation one to the other. Let us suppose a country in which each man is altogether independent of his fellow, and enabled to do "that which is right in his own eyes." Let us further suppose that certain regulations of prescriptive sanction and acknowledged utility supply the place of law, but possess no other guardian, no other executive, than public opinion. But, inasmuch as the due observance of this law is the only security of the weak against the oppression of the strong, and the only means by which the strong can assure the continuance of the tranquillity which is the occasion of their own prosperity, all have an equal interest in vindicating its majesty by the condign punishment of the ambitious fool who should violate any of its provisions to the injury of his neighbour. Under an efficient code of law and government, to forbear is a duty; but in this case, not to resent, would be a fatal treachery, tending to undermine the salutary terror which is the sole restraint of the ill-disposed, and to make *all* law, moral or other, inoperative and a mock.

12. "But," objects Mr. Jonathan Dymond, "it happens to this argument as to many others, that it assumes *that* as established which has not been proved, and upon the proof of which the whole argument depends. It assumes, that the *reason* why an individual is not permitted to use violence, is, *that the laws will use it for him*. And in this the fallacy of the position consists: for the foundation of the duty of forbearance in private life is *not* that the laws will punish aggression, but that *Christianity requires forbearance*." We rejoin, that, though the command of our Lord be the proper *motive* of forbearance, yet it is the supremacy of the law which renders such forbearance *possible*. Christianity contemplates man as *already* arrived at that social elevation which allows of the highest virtue, and as living under an operative system of law and government: for what would mean the injunction of obedience to magistrates, if there were no magistrates to obey? or to honour the king, if there were no king to honour? These conditions are recognised by Christianity as existing, and necessary to its own success; and to the mere worldly polity, and to the mere worldly motives to obedience, it adds a more excellent rule and a more excellent motive; and inculcates forbearance, not only because magistrates, in the words of St. Paul, "are the avengers to execute wrath upon them that do evil," but likewise because forbearance is one of the chief of Christian virtues. Mr. Dymond, we are aware, asserts that "the duty of forbearance is *antecedent* to all considerations respecting the political condition of man;" but how does he support his assertion? By an assumption involving the whole dispute—namely, that the "rules of

Christianity" do not admit of that degree of resistance which would amount to War. But they *do* admit it; therefore the duty of forbearance is limited. "The only truth," Mr. Dymond continues, "which appears to be elicited by the present argument, is, that the difficulty of obeying the forbearing rule of Christianity is *greater* in the case of nations than in the case of individuals: *the obligation to obey it is the same in both.*" Granted, *the obligation to obey* is the same in both; but the conditions supposed by the rule differ, therefore the rule itself; for it is contradictory to maintain that any law can command obedience under circumstances which, as we before observed, would render such obedience destructive of *all* law. Christianity was not preached to a nation of wild and half-civilised barbarians; nay, when the Almighty deigned to reveal a religion to a people yet rude and stubborn, that religion permitted of Wars of extermination, the sanguinary justice of retaliation, and the rage of the avenger of blood. Christianity was wisely delayed until the dominion of Rome had spread civilisation, and banished that ruthless brutality of manners which would have stifled the practice of its virtues; and even now, is it ever successfully preached to untutored tribes, unless the missionary, besides the purity of doctrine, carries the refinement of civilisation in his train? Doubtless, the Peace Society will ask, Where is the text which excepts nations from the full operation of the Christian rule of forbearance? We might retort, Where is the text which includes them? All the rules of Christianity are addressed to individuals, those individuals being surrounded by certain recognised social conditions. Nay, if we merely think of the frightful anomaly presented by the very phrase, "a Christian savage," how can we decide *any* Christian duty to be "antecedent to all considerations respecting the political condition of man," as vainly asserted by Mr. Dymond? So far as the conditions applying to individuals apply to states, so far their duties are similar, but no further: a conclusion justified equally by religion as by reason, and from which no escape is afforded by either.

Leaving the more abstract section of the subject, we shall now consider those arguments of the Peace Society which are better calculated to obtain extensive popularity. At the very outset we must correct a misapprehension which has been pressed into the service—we refer to that involved in the argument deduced from the insufficiency of War as a means of redress. Now, *redress* is in this world simply impossible; and War is in a no worse predicament, than are the most regularly administered systems of jurisprudence. The criminal may be punished; but for the injury he has effected, no redress can ever be afforded. Will the apprehension and conviction of my assailant, heal a single wound, or assuage the anguish of a single bruise? If I am wronged, though damages be awarded, or my rights restored, will such damages or such restoration be any *real* compensation for the weariness of spirit, the anxiety, the turmoil, I have endured? And if not, can it be said that I have obtained *redress*? Yet, are we therefore to infer that Courts of Justice are ineffective and absurd? Though they give no *redress* to the

individual, they *protect* society; and tend to prevent the repetition of offence, by demonstrating that it cannot be committed with impunity. And thus is it with War. It does not, indeed, pretend to *redress*, for *redress* is not in human power; but it is the means by which nations chastise the wrong-doer, and caution others against the like turpitude.

Two pamphlets,* written by "a lady," and eulogised by the Peace Society's scribe, as exhibiting a "happy combination of literary talent and of correct moral principles that has rarely been excelled," must engage somewhat of our attention. Believing "the arguments against War derived from the tenor of Christianity," to remain "unanswered and unanswerable," the authoress proceeds to write for the benefit "of the generality, whose opinions are regulated far less by a sense of abstract right, than by their conformity with the standard of supposed expediency." She accordingly demands, "Now, in what manner is the question of expediency to be tried in the present instance?" and, answering, "Surely by an appeal to experience," reduces the question in debate to this: "Are the results of War, deducting all its accompanying mischief, yet productive, upon the whole, of a counter-balance of good to the parties engaging in it? If not, does there nevertheless exist a class of exceptions, sufficiently marked and numerous to authorise a departure from the general rule, which an extensive collation of facts may have enabled us to deduce?" History is then ransacked, to prove that Wars have been uniformly ruinous and unprofitable.

Now, we must admit, once for all, that, upon a shopkeeper's calculation of profit and loss, the maintenance of War, in common with that of all other correctional establishments, be they named Law, Police, or what else, is, if a necessary, yet an altogether unproductive, outlay; but such a calculation is extremely fallacious. It is not sufficient to trace a War from its origin to its conclusion, and critically estimate the gain and loss in square miles of territory, or in pounds, shillings, and pence; we must question history more philosophically, if we wish for a satisfactory response. The authoress laboriously reviews the several wars in which England has been successively implicated, and deduces numerous unfavourable conclusions; but we ask, for what did England make war? Was it for glory? She has attained it! Was it for dominion? The sun never sets upon her empire! Putting aside their justice or injustice, it is quite clear that England has gained by her Wars all those worldly advantages which can be supposed to tempt the ambition of nations. Therefore, in a worldly and ambitious view, they have *not* been either ruinous or unprofitable. The broad result of England's past history has been to crown her the first of nations, and to establish her supremacy in every quarter of the globe. Against this ultimate fact, no petty cavilling at the provisions of a treaty or the event of a battle, a campaign, or even of an entire war, will avail; granting her to have fought (which was not the case) merely from a selfish

* "An Examination of the Principles which are considered to support the Practice of War;" and "Historical Illustrations of the Origin and Consequences of War."

motive of aggrandizement, England has evidently compassed her end. The very distress of which her philanthropists complain, is a proof of her greatness; for extreme poverty is ever the concomitant of extreme wealth; and abject destitution, of the highest luxury. Were it a branch of the subject we cared to pursue, the same reply, a little varied, would dispose of all the other "Historical Illustrations." One more example, however, we must quote: "It is worthy of notice," she remarks, "that nearly all those wars, by a series of which Rome obtained the dominion of the world, were undertaken on the pretence, not always unfairly alleged, either of self-defence, or of generous protection afforded to her injured neighbours. From the very circumstances of her settlement, Rome was early an object of suspicion to the surrounding states: they attacked her repeatedly, and she was victorious: her growing power spread the alarm into remote provinces, and the Samnite and Tarentine Wars, by the conclusion of which Rome became mistress of Italy, appear to have originated in the provocations she had received. It was under pretence of defending the Mamertines, that she attacked the Carthaginians and conquered Sicily. At the commencement of the second Punic War, she really acted in a great measure defensively; but found it necessary in *her own defence* to begin and finally complete the conquest of Spain. The Macedonian king had joined her enemies, and she was obliged, *still in her own defence* and for the protection of her allies, to reduce the whole of Greece to a Roman Province. She next discovered that the entire demolition of Carthage was essential to her own security; and it was by assisting her Numidian friends that she acquired the sovereignty of the north-west coast of Africa. The Romans afterwards applied their force to check the devastations of Mithridates; and in consequence of their success in this conflict, Syria, Armenia, and a great part of Asia Minor, were compelled to submit to their yoke. In their wars with the Gauls, the latter were certainly the original aggressors, and furnished their enemies with the plea of necessity for subduing the whole of Cisalpine Gaul, as well as a considerable territory on the other side of the Alps. Then the Roman province was never secure from the incursions of hostile neighbours, and the Gallic allies demanded the assistance of Cæsar against their enemies: these enemies received aid from the Britons, and Cæsar, in short, *found himself obliged* to bring the whole of Gaul and a great part of Britain into subjection. These instances have been adduced to prove, that even in those wars which, if we might judge by their results, seem the least likely to admit of it, the plea of self-defence has been made available."

If we grant this showing, what then? How are we to "judge" these wars, "the least likely to admit the plea of self-defence?" By "their results," because they were successful! What strange argumentation is this! Because it appears from the facts of history that these wars were just, and because they were successful, we are therefore to conclude—not that their success was a consequence of justice—O, no! but that they were merely wars of selfish ambition and aggrandizement, and destitute of any justice whatever! Nay, and "the advocate of

war" (as these sapient logicians persist in terming him) is to accept of the possibility of "the plea of self-defence" being "made available," in such cases, as an *argumentum ad hominem* against allowing it in any, and forthwith to enroll himself a member of the Peace Society! Need we say more?

Aggressive War, with all kinds of injustice and oppression, is forbidden by the Gospel, but Defensive War is permitted by a wise and salutary silence; and therefore the founders of our Established Church were fully justified when they taught, that "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars." The Peace Society say, that Christ has forbidden the *motives* which lead to War. Granted. War is rendered necessary by the crimes and vices of men, and were these abolished would die a natural death. But they are not abolished, and therefore War remains. War, according to the Peace Society, is the monster-evil of society, and they are right; yet, on their own showing, it is not forbidden by name in the Bible. In the face of such a fact, was it judicious for Mr. Macnamara to quote the following passage from Voltaire? "It would seem that the law of loving our neighbour as ourselves was made only for the Quakers; and, in truth, how can any one pretend that he loves his neighbour as himself, when, for reward, he will shoot or stab him, and, at the same time, expose himself to be killed? Might it not rather be truly said that he hates his neighbour as himself?" Mr. Macnamara continues: "He then reproaches the preachers of the time, when he wrote, who made so many sermons against impurity and other smaller evils, while they were silent against those various kinds of murder, those robberies, those violences, and that universal rage, by which, under pretence of necessary war, the world is laid waste. 'Put together,' he adds, 'all the vices of all ages and all places, and they will not come up to the mischiefs or enormities of one campaign.'" But does not this infidel sneer wound our Saviour through the sides of his ministers? He preached "against impurity and other smaller evils," but mentioned not War. He scourged the money-changers of the temple; but to the perpetrator of "legalised murder" he exclaimed, "I have not found so great faith, no, not in Israel." To draw such an impious inference was the Frenchman's intention—will the Peace Society confirm it?

In conclusion:

The theme which the Peace Society have selected to illustrate, is one admitting of much oratorical display and exaggeration of description. Ensanguined plains and fields of horror—groans of death and shrieks of agony—the yell of onset, the shout of victory, the frenzy of defeat—compose a varied yet terrible combination, capable of exciting the passions, and arousing the indignation of an audience. Nor have we any disposition to dispute the general fidelity of the dreadful picture. The desolation of warfare, its crimes, and awful waste of human blood, are too well authenticated to be doubted. Neither do we shrink from the further consequence, that wherever there is War there is guilt; an

account of which will be fearfully extorted at the Last Day. But we contend, that this guilt does not lie at the door of the individual soldier who fights in the defence of his country and at the command of the magistrate: it will be visited on the heads of those whose cruel lusts and insatiable ambition have kindled the furious flame which can only be quenched in blood. These are the true murderers—heroes whose fame, if great in this world, is greater in Hell!

We repeat, with the magistrate lies the responsibility; if the War be unjust—a mere pretence for rapine—a scheme for territorial aggrandizement—he will have to bear the sin. The individual soldier is merely responsible for his own deeds. If with wanton barbarity he wreak destruction on the unarmed and defenceless—if he unnecessarily destroy the subsistence of unoffending peasants, burn their homesteads, insult their children, and expose the inhabitants of whole villages to the mercy of the elements, not all the proclamations in the world, branding these people as enemies, will justify him in the sight of God. And if, writhing under such accumulated oppressions, the inhabitants rise in arms and defend with their lives the honour of their daughters and the sanctity of their homes, we account them blameless in the sight of God and man. The ordinary robber or midnight murderer can be reached by the laws; but they who have placed themselves above all law in order to perpetrate like deeds on a larger scale with impunity, must be hunted as so many ferocious beasts from the region they would otherwise despoil and render desert.

Hating, therefore, Aggressive War, but allowing the necessity and consequent lawfulness of Defensive War, we co-operate cordially with the Peace Society so far as their endeavours are directed by pure philanthropy to make the latter unnecessary by abrogating the former. To aid the establishment of a Congress of Nations would afford us pleasure; and, notwithstanding the obstacles which would oppose the success of the plan, if it prevented only one battle, it would be worth the trial. We should shudder to find ourselves counted among the advocates of War; yet we conscientiously believe, that to be prepared for War is at present the only method of preserving Peace. God grant that better days may be near at hand!

We must, however, most strongly protest against the tone of the strictures upon the Bishop of Calcutta and Archdeacon Wilberforce, which the conductors of "The Herald of Peace" have suffered to disfigure their pages.

We shall not disgust our readers with any extracts from these unchristian, unprovoked, and intemperate attacks. To behold any writer, with the slightest pretension to the character of a gentleman or a scholar, much less of a Christian, thus demeaning himself, would have given us pain; but to perceive the contributors to a periodical devoted to the cause of Peace, so lamentably deficient in the Charity "which thinketh no evil," supplies some melancholy reflections. Such vituperative assaults as these are only calculated to turn friends into foes, and throw discredit upon the motives and aims of the society through

which they obtain publicity. The Bishop of Calcutta is arraigned for a precisely similar offence as that imputed to the archdeacon; though the attack is managed by a writer who apparently does not possess an equal command of the peculiar embellishments which distinguish the style of the previous strictures. We gladly, however, spare ourselves the task of a more extended examination of these articles; merely expressing a hope, that in future the Peace Society will have more respect for the *name* which they have assumed, than to cover with the mantle of their authority such injurious exhibitions of "zeal not according to knowledge."

We believe that we have treated this important question with the calmness and temper which it demands; nor should we have devoted thus much space to it, thought we not that it had remained too long in practical abeyance. The evils of War are undeniable; the blessings of Peace scarcely capable of enumeration. The efforts of the Peace Society to remove the first, and secure the second, have our best wishes: all we desire is, that their efforts should not be impeded either by the assertion of extreme opinions or the indiscreet avowal of sectarian animosity. Universal Charity must precede the advent of Universal Peace; and then, in the exulting strains of the Prophet Isaiah, will the enfranchised world exclaim, "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

DANTE.*

DANTE has had good fortune among his English translators. Mr. Cary's version of the great Italian poet is the best that ever was made of any author, ancient or modern. Mr. Wright, however, has since ventured into the same field, and very fairly contested the palm with his veteran predecessor. He seems to have felt the want of rhyme in Mr. Cary's translation a serious deficiency, and to have wished for the *terza rima* of the original in the English version. Somehow or other, nevertheless, he shrunk from this as an Ulyssean bow in which he had not strength or skill to shoot, and invented a new measure, which to the eye should look as if it were *terza rima*, while it disappointed the

* "The Inferno of Dante Alighieri, translated in the *Terza Rima* of the Original; with Notes and Appendix." By John Dayman, M.A., Rector of Skelton, Cumberland, and late Fellow of Corpus Christi College, Oxford. London: Painter, Strand. 1843.

"The Canzoniere of Dante Alighieri, including the Poems of the *Vita Nuova* and *Convito*; Italian and English." Translated by Charles Lyell, Esq., of Kinnordy, North Britain. London: Bohn, King William-street, Strand. 1840.

ear, and relieved him from the necessity of writing triplets. Byron and Shelley, certainly, in their attempts on the *terza rima*, had not so executed it as to afford promise of its being nationalised in our language. There are, however, some English *terza rimas* which go far to prove the possibility of this. Among them is Mr. Heraud's singular and very original poem of "The Descent into Hell." In his preface to that work, this gentleman assumes that the *terza rima* of Dante is not yet familiarised to the English reader, and remarks that Hayley translated some parts of the "Divina Comedia" into this measure, but that his genius was too feeble to show its mighty capabilities. Milton also rendered the Second Psalm into it; which, it would seem, Byron forgot, when he looked upon his prophecy of Dante as a metrical experiment. "The measure," he adds, "was very judiciously chosen for one of the Psalms of David, being singularly fitted for lyrical expression, as exemplified by Dante himself in some of those fine apostrophes with which his vision is frequently embellished. Milton, however, succeeded not so well as Byron in the management of the measure, and both appear to have been insensible to the fine movement of the ternal line, and in which its great beauty and excellency chiefly consist. From inattention to this circumstance, Byron carries on his rhapsody to an indefinite number of stanzas, until the propriety of the measure is completely lost; which, if properly written, is the most concise of all measures—limiting and restricting the sense to a brevity of expression, which, while it is free from the monotony attending the observance of the same rule in the heroic couplet, by permitting the sense to continue on to a third line, affords sufficient room for the enunciation of an idea that would disdain the confinement of two verses; and where it is advisable, for the sake of variety or the continuity of impression, to carry over the strain to succeeding stanzas, admits the license with less apparent violation of uniformity than the heroic couplet will submit to. To write it, however, after the manner of his Lordship, is to render it the most diffuse of all styles of composition; and, by making the exception the rule, to destroy at once the uniformity, and to leave no opportunity for variation." To this opinion Dr. Anster has taken some exceptions in "The Dublin University Magazine," in a brief article on Mr. Wright's version. The worthy translator of "Faust" seems to wish for more license than Mr. Heraud permits, to run one line into another; but the slightest reference to Dante will show the untenability of this. The late Dr. Southey declared that the poem of "The Descent into Hell," was perhaps as perfect a specimen of *terza rima* as could be given in the English language; adding, that "it was a singularly beautiful and sustained measure."

All has not yet been said of Dante that is possible: such is the interest that attaches to his name as being one of the poetic fathers of the present age, that he yet continues a fertile subject of investigation. It would seem that Dante commenced life as a Guelf; but such is described to have been the haughtiness and arrogance of his character, that he

was deserted by his early political friends, and therefore compelled to go over to the Ghibellines. Friends, turned enemies, become the bitterest foes; and it must be recollected that it is from them that we receive this character of the illustrious poet. Moderns who have written upon the subject, have treated it as suited their sectarian views. Those who wish to deprive the Reformation of the support of Dante's authority, ascribe his censure of the papal system to disappointed ambition, and endeavour, by attributing inconsistency to his opinions at different periods of his life, to deprive them of any influence at all; affirming, moreover, to the very last, that he contended for the visible unity of dominion both in Church and State. All this is idle; for such great questions are not to be settled on the authority of any one man, however wise or learned; nor, indeed, on the authority of many such. The national or cosmical will has already settled them; and the public right has been asserted in the public power to do so. Let us, therefore, study the character of Dante, not in any such party relations, but as it represents itself to us in his divine poems themselves. There we have, indeed, his very soul and heart; we see that inner man, to which the outer can only appear in contradiction.

Judging of him from these data, we recognise a man proud and stern, severe and serious, yet withal full of pity, and overflowing with pathos. Without conceding to Professor Rossetti the strict use of the cypher for which he contends, we must, nevertheless, allow, to its full extent, the anti-papal spirit of Dante's era and Dante's mind; nor of his alone, but also of Boccaccio and Petrarca. The bold and mighty spirit of Dante involved the whole culture of his time, clearly mirroring Catholic faith, and the entire world itself, in his divine and wonderful works, which, when properly considered, cannot be estimated as less than a mundane poem. The "*Divina Comedia*" constitutes a universal drama of the universe, the possession of which it yet maintains without a rival, having, moreover, no antitype in an earlier age, except, perhaps, the "*Edda*." The eagle flight which rendered the poet illustrious, elevated also the language in which he wrote, and enabled the Italian tongue to obtain a rapid supremacy over her elder sisters. From Dante the student cannot fail to derive a precedent and example for the most vehement protestation against the abuses and corruptions of the Church in which it was his destiny to be baptised. Scepticism touching her infallibility is boldly suggested in the "*Inferno*." In answer to such doubts it had been stated that "some things might be theologically true, which were philosophically false;" but a sophism like this could not endure for all times. The controversy became thus, as it has been observed, but a sham strife, a mock "feud 'twixt nothing and creation;" while a new life, spiritual and moral, was in progress of regeneration, "under the ribs of death." This new life, Providence decreed that the celebrated Petrarca should express, the prince of the poets of Love. His golden voice testified to the mighty impulse which was then agitating the very heart of Christendom, and added to its impetus by giving to it the tone and spirit of love herself—thus

advancing mysticism under the disguise of passion. Boccaccio rendered it still more attractive, by investing it with a romantic costume ; that his romance had a burgher and civic air, was a popular element, which served to carry on the movement in a descending direction, into the middle and lower ranks of society. What Petrarca had concealed in learned Latin, Boccaccio told the people in their own familiar dialect.

Dante could not, and did not, fail to see that the language of the Apocalypse was (whatever larger and deeper interpretation it might bear) at least applicable, as Mr. Lyell remarks,

“ To the Pope and his adherents, that Babylon was Rome, and that Lucifer of the Inferno was declared by Dante himself to be Antichrist, and the Pope the chief of the Guefts ; and that it was scarcely less palpable that the antagonist of Lucifer in the Comedia was the Emperor, the chief of the Ghibellines, generally figured in lyrical poetry by the divinity Love. In the figurative language of the Apocalypse, life is virtue, death is vice ; hence in that of the Ghibelline Dante, life is Ghibellinism, death is Guelfism. This signification of love and hate, life and death, led Professor Rossetti to remark that other terms expressive of opposite qualities, good and evil, were applied to the two rival parties ; and by collecting these, he has formed his vocabulary of a sectarian antipapal language which in his hands is the master-key that unlocks many mysteries, and seemingly inexplicable poetic enigmas, of the latter part of the dark ages. It has all the merit of a discovery, though he has shown that it is in fact only the revival and publication of knowledge which the older commentators dared not openly to disclose. The ingenuity of his interpretations is universally acknowledged, but their novelty, and opposition to strong-rooted impressions, has provoked several critics in this country to express distrust and even disbelief of them. In my own opinion, the principle upon which they are founded is true and unquestionable ; in its application we must occasionally expect error, and in those instances should give the interpreter the indulgence we so readily concede to Landino, whose comment on the Comedia of Dante is the only one in point of boldness and originality which can contend with that of Professor Rossetti.”

Stern and severe as was Dante, proud and invincible in virtue and moral discipline, strictly logical in his mental processes, and ratiocinative to the very height of the philosophy available to him and his times, yet was his soul as tender, and his heart as erotic, as the heart and soul of Petrarca himself. Many parts of his divine comedy testify to this ; but his lyric poems glow throughout with the flames of love, and are lit up, by its permeating influence, with beauty and colour. The love, however, thus expressed is of a peculiar and significant character—at once Platonic and Christian.

“ The philosophy and poetry of Paganism,” says Mr. Lyell, “ supply the form and outline ; the expression and colouring are given by the Catholic worship of the Virgin and the spirit of chivalry. From this association arise its principal peculiarities ; the deification of Love, the planetary influence of the Third Heaven, the pre-eminence assigned to intellectual beauty, the high veneration of the female character, and the refined nature of the passion ; in which purity, gentleness, and dignified humility constitute the brightest graces in the beloved ; and loyalty, constancy, and devoted attachment to a single mistress, the noblest virtues in the lover.

“ Hence also proceeds the poet's distinguished and never-ending praise of the eyes, the smile, and lips of his mistress ; the eyes giving the promptest indication

of an intelligent mind, the smile bespeaking goodness of heart, and the lips being the vehicle through which every generous sentiment is conveyed. In the extravagance of figurative language, even the golden tresses of the fair one are the symbol of her mind; each individual hair becomes a thought; every beautiful feature the representation of an intellectual charm; and Love, the all-powerful deity, proclaims himself the offspring of celestial Venus.

"The stream from this pure allegorical fountain divided itself into a variety of branches, amatory, moral, and even political. For at a period when the jealous eye of the Inquisition made it dangerous for Philosophy to walk abroad without a veil, it did not escape the philanthropist that he might conceal his aspirations after any particular good, whether civil or religious, under the symbol of the passion of Love; and equally conceal the powerful agency, whether individual or collective, through which he might hope to effect his purpose, under the symbol of the most beneficent of the heathen deities.

"Another feature in this portraiture of Love which deserves notice is the frequent consideration of the passion as a spiritual regeneration; a death to vice and every ignoble sentiment, and a new life to all that is virtuous and generous. The *Vita Nuova* of Dante is the most memorable example. Another, which is afforded by Lorenzo de' Medici, is made remarkable by his own comment upon it. His first sonnets commemorate a young lady to whom he ascribes precisely the same attractions as are given by Dante to Beatrice, and who had died in the month of April, when Nature revives and clothes herself anew in the garment of spring. Upon this he observes, 'It will be thought strange by some that I should seem to pervert the common order of nature, in making death, which is the end of all human things, the first subject of my poetry. But Aristotle observes that deprivation is the commencement of all created things; and he who subtly examines the matter, will find that the life of love proceeds from death, for he who loves dies first to every other thing; and if love contains in itself all the perfections we have described, it is impossible to arrive at such perfection without first dying, even as to what is most perfect. Homer sends Ulysses to the Infernal regions, Virgil sends Æneas, and Dante explores Hell in his own person, to show that this is the road by which to arrive at perfection. It is also intended to be shown, that when the knowledge of imperfect things is obtained, it is necessary, as far as regards them, to die; therefore, after Æneas has visited the Elysian fields, and Dante has been conducted to Paradise, Hell is for ever forgotten. Orpheus would have recovered his lost Eurydice and replaced her among the living, if he had not looked back on Hell. By which is to be understood, that Orpheus had not entirely died, and therefore he failed to attain the perfection of happiness, the regaining of his beloved Eurydice.'

"In poetry of such a cast, where the sacred and profane, the reasonable and romantic, the classical and gothic, are mingled together, we must expect, as in the imposing Italian architecture of the middle ages, that parts of the fabric will offend, though the effect of the whole is productive of delight; and in order to excuse the poet occasionally for an apparent abuse of the thoughts and language of Scripture, it is necessary to call to mind the taste of the age, and the habits induced by the ceremonies and practice of the Catholic Church."

One of Dante's fine lyrical poems we presented to our readers in our first Number—a poem which altogether breathes a Protestant character. We may be sure that a poet who valued neither riches nor ancestry as sources of nobility, would not have conceded to historical succession and dominion the sole proof of apostolicity. He would not have denied all to individual virtue and genius, and conceded all to an abused though highly privileged order, the members of which had proved themselves to be carnal, extortionate, diabolical. Another Ode of Dante we now beg to present, with Mr. Lyell's version:—

CANZONE.

“Amor, che muovi tua virtù dal cielo,
 Come'l sol lo splendore,
 Che là si apprende più lo suo valore,
 Dove più nobilità suo raggio trova ;
 E come el fuga oscuritate e gelo,
 Così, alto signore,
 Tu scacci la viltate altrui del core,
 Nè ira contra te fa lunga prova ;
 Da te convien che ciascun ben si mova,
 Per lo qual si travaglia il mondo tutto ;
 Senza te è distrutto
 Quanto avemo in potenza di ben fare ;
 Come pintura in tenebrosa parte,
 Che non si può mostrare,
 Nè dar diletto di color, nè d'arte.

Feremi il core sempre la tua luce,
 Come'l raggio la stella,
 Poichè l'anima mia fu fatta ancella
 Della tua podestà primieramente :
 Onde ha vita un pensier che mi conduce,
 Con sua dolce favella,
 A rimirar ciascuna cosa bella,
 Con più diletto, quanto è più piacente.
 Per questo mio guarder m'è nella mente
 Una giovane entrata, che m'ha preso,
 Ed hammi in foco acceso,
 Come acqua per chiarezza foco accende ;
 Perchè nel suo venir li raggi tuoi,
 Con li quai mi risplende,
 Saliron tutti su negli occhi suoi.

Quanto è nell'esser suo bella e gentile
 Negli atti, ed amorosa,
 Tanto lo immaginar che non si posa,
 L'adorna nella mente, ov'io la porto.
 Non che da se medesimo sia sottile
 A così alta cosa,
 Ma dalla tua vertute ha quel ch'egli
 osa,
 Oltre il poder che natura ci ha porto.
 E' sua biltà del tuo valor conforto,

VOL. I.

“O Love, who sendest down thy darts
 from heaven,
 As his bright rays the sun ;
 He where the noblest subjects meet his
 beam
 His brightest and most genial influence
 sheds,
 And from his presence cold and dark-
 ness drives ;
 So, mighty sovereign, thou
 Dispelles from the heart each vulgar
 thought,
 Nor anger against thee can long con-
 tend ;
 From thee flows every blessing which
 the world
 With toil and arduous labours to obtain ;
 Without thee is destroyed
 All power we possess of doing well ;
 Lost like a picture placed on wall
 obscure,
 Which cannot show its worth,
 Nor give delight through colouring or
 art.

Thy light hath ever struck and
 warmed my heart,
 Like the sun's piercing ray,
 From the first moment that my soul
 became
 The duteous handmaid of thy majesty :
 Hence springs to life a thought which
 is my guide,
 And with its sweet discourse
 Directs me to observe whate'er is fair,
 And most to admire that which most
 excels.
 Thus gazing, to my mind hath entrance
 found
 A youthful maid, who captivates my
 soul,
 And with a flame illumines,
 Bright as the sunbeam in the crystal
 wave ;
 For when I met her, thy effulgent rays,
 Which shine upon me still,
 Had all assembled in her sparkling eyes.
 Proportioned to her dignity and grace,
 And actions full of loveliness,
 Is my imagination's force, which never
 rests,
 But in my mind adorns her, where she
 dwells :
 Not that the mind itself has subtilty
 For argument so high,
 But, fired by thee, a noble daring gains,
 Beyond the powers which nature grants
 to man.

N

In quanto giudicar si puote effetto
 Sovra degno soggetto:
 In guisa che è il sol segno di fuoco;
 Lo qual non dà a lui, nè to' vertute,
 Ma fallo in altro loco
 Nell' effetto parer di più salato.

Dunque, Signor di sì gentil natura,
 Che questa nobiltate
 Che vien quaggiuso, e tutta altra bon-
 tate,
 Lieva principio della tua altezza,
 Guarda la vita mia, quanto ella è dura,
 E prendine pietate:
 Chè lo tuo ardor per la costei biltate
 Mi fa sentire al cor troppa gravezza.
 Falle sentire, Amor, per tua dolessa,
 Il gran disio ch' io ho di veder lei:
 Non soffrir che costei
 Per giovenezza mi conduca a morte:
 Che non s' accorge ancor com' ella piace,
 Nè come io l' amo forte,
 Nè che negli occhi porta la mia pace.

Onor ti sarà grande, se m'ajuti,
 Ed a me ricco dono;
 Tanto quanto conosco ben, ch' io sono
 Là ov' io non posso difender mia vita;
 Chè gli spiriti miei combattuti
 Da tal, ch' io non ragiono
 (Se per tua volontà non han perdono)
 Che possan guari star senza finita:
 Ed ancor tua potenza fia sentita
 In questa bella donna che n'è degna;
 Chè par che si convegna
 Di darle d' ogni ben gran compagnia,
 Come a colei che fu nel mondo nata
 Per aver signoria
 Sovra la mente d' ogni uom che la
 guata."

Her beauty owes its strength to gifts of
 thine,
 Judging the cause by the effect pro-
 duced
 On subject well deserving;
 So heat we feel, and trace it to the sun;
 Heat takes not virtue from the sun nor
 gives,
 But makes it show beyond itself
 Its salutary virtue in effects.

O Sovereign, then, of every generous
 gift,
 From whose high majesty
 Nobility, and every other grace
 Bestowed on earth, their origin derive,
 In pity turn thine eye
 Upon my miserable life:
 The flame which thou inspirest for this
 fair
 Is felt with force which weighs upon
 my heart.
 With thy sweet fascination make her
 feel,
 O Love, my strong desire to behold her,
 Nor suffer this fair maid
 To bring me in the days of youth to
 death:

Unconscious how supremely formed to
 please,
 She knows not how I love,
 Nor how my peace she carries in her
 eyes.

If me thou aid, glory shalt thou
 obtain,
 And I the richest boon;
 Prized in proportion as I know, that life
 I cannot any longer here defend;
 For all my spirits are borne down by one
 So potent, that I fear,
 Unless assisted by thy gracious will,
 Short time they can resist, and soon
 must end.
 Thy power shall also then be felt and
 owned
 By her, the beauteous maid so worth
 thy care,
 Who seems by her desert
 To claim profusion of each choicest gift,
 As due to one sent forth into the world
 Supremacy to hold
 O'er man, whose mind shall contemplate
 her charma."

The analysis of the "Vita Nuova" details some of the most interest-
 ing facts of Dante's life:—

"The Vita Nuova is a short narrative in prose, serving chiefly as a comment on
 the poems with which it is interspersed. It commences thus: *In that part of the
 book of my memory, before which there is little which could be read, stands a sub-
 stance which*

says, ' *Incipit Vita Nuova.*' Under that rubric I find the incidents recorded which it is my intention to string together in the following book.

"Dante then proceeds to relate his first meeting with Beatrice, when both were about the age of nine; her appearance; its extraordinary effect upon all his faculties, especially upon three of them; and the lasting impression left by her charms. Nine years after this interview, at the beginning of the last nine hours of night, he has the dream related in the following interrogatory sonnet; upon which he observes, that at that time its true meaning was not seen by any one, but that afterwards it became evident to the most simple understanding."

THE BURNING HEART.

"A ciascun' alma presa e gentil core
Nel cui cospetto viene il dir presente,
In ciò che mi riscrivan suo parvente,
Salute in lor signo, cioè Amore.

Già eran quasi ch' atterzate l' ore
Del tempo ch' ogni stella n'è lucente,
Quando m'apparve Amor subitamente,
Cui essenza membrar mi dà orrore.

Allegro mi sembrava Amor, tenendo
Mio core in mano, e nelle braccia avea
Madonna avvolta in un drappo dor-
mendo.

Poi la svegliavo, e d'esto, core ardendo
Lei paventosa umilmente pascea;
Appresso gir lo ne vedea piangendo."

The friendship with the distinguished poet, Guido Cavalcanti, whom Dante calls the first of his friends, commenced with Guido's reading the above sonnet. Guido answered it with another. Here it is:—

RISPOSTA DI GUIDO CAVALCANTI.

"Vedesti, al mio parere, ogni valore
E tutto gioco e quanto bene uom sente
Se fosti in prova del signor valente
Che signorregia il mondo dell' onore;

Poi vive in parte dove noja muore,
E tien ragion nella pietosa mente;
Si va soave nei sonni alla gente
Che i cor ne porta senza far dolore.

"To every captive soul and gentle heart,
Into whose presences this my song may come,
Requesting their opinions on its theme,
Health in the name of Love, their sovereign lord.
A third part of the hours had almost past
Which deck the glowing firmament with stars,
When suddenly before me Love appeared,
Whose essence to remember makes me shudder.
Joyful Love seemed, and in his hand he held
My heart, and in his arms encircled lay
Madonna sleeping, in a mantle wrapt.
He then awoke her, and the burning heart
Presented humbly, which in fear she ate.
That done, Love wept, and sorrowing went his way."

THE INTERPRETATION.

"Trust me, all power and worth thou hast beheld,
All joy and every good that man can know,
If thou hast proved the virtue of that lord
Whose sovereignty the world of honour owns;
He lives in realms where every ill expires,
And sits as judge in minds where pity dwells,
Softly comes o'er the fancy when we sleep,
And bears e'en hearts away without a pang.

Di voi lo cor se ne portò, veggendo
Che vostra donna la morte chiedea ;
Nudrilla d'esto cor, di ciò temendo.

Quando t'apparve che sen già dog-
liendo,
Fu dolce sognor ch' allor si compiea,
Che 'l suo contraro lo venia vincendo."

Your heart he bore away, when he
foresaw
That Death your lady-love would shortly
claim ;
And fed her with that heart, fearing
Death's power.
When Love, who left thee sorrowing,
first appeared,
Sweet was thy sleep, but drawing near
its close,
And Sleep's antagonist was soon to reign."

Other sonnets relate the hopes and fears, the quarrels and reconciliations, of the lovers. Beatrice became the wife of another, one Messer Simone de' Bardi, a guelf and cavalier ; still, Dante remained faithful to her idea till her decease. Then, having composed her dirge, and celebrated the anniversary of her death ; after a time the compassionate looks of another lady so win upon his heart, that love is reawakened in his desolate bosom. At first he suffers much reproach, but soon all his thoughts are again fixed on Beatrice, for "a vision at the ninth hour" showed her to the poet as she appeared to him at their first interview. After expressing his penitence in a sonnet, he is visited by pilgrims to the Santa Veronica, at Rome. Two noble ladies sending to request some of Dante's compositions in verse, the poet resolves to honour the request in an especial manner. He accordingly sends along with two sonnets, ("The Sighs" and "The Pilgrims,") another, of "The Emphyrean," and concludes the "Vita Nuova" with relating that a vision had determined him to cease from writing further on Beatrice, until he should be able to do so in a manner more worthy of her—that to this object his future life and studies would be devoted—and that he hoped to celebrate her as no other lady had ever been celebrated.

How he celebrated her we know ; the Divine Comedy is the monument erected by Dante to Beatrice. Though he married (perhaps the "donna consolatrice" referred to in the xxvii., xxviii., xxix., xxx., and xxxi. sonnets) one Gemma de' Donati, yet the poet's heart idolized the memory of its first and departed idol.

"O what are thousand living loves,
To one that cannot quit the dead !"

We have now to do with a new version (and that in *terza rima*), as we have already intimated, of the first portion of this magnificently stern and allegorically divine poem. In the use of the *terza rima*, it appears to us that Mr. Dayman has needlessly imposed fetters on himself.

"By inspection of the Rimario appended to Lombardi's edition, it will be found that Dante has allowed himself, on more than one occasion, to use the same rhyme twice in the same canto, and this license has been taken, though sparingly, in the following version."

We would have advised him not to have considered this a license, but in the English language a necessity. Dryden and Pope, in couplets even, often use the same rhymes more than twice in the same page ; what would they have done if writing in triplets ? There is a concise-

ness and severity in the diction of Mr. Dayman which commends him to us, in spite of occasional harshness and obscurity. To enable the reader to judge of his merits, we will quote some well-known passages.

THE STORY OF FRANCESCA DI RIMINI.

“While, my wise teacher naming each,
I caught
The style of dames and cavaliers antique,
Me pity vanquished, and astounding thought.
Thus I began: ‘Poet, I fain would speak
To yonder pair, that, buoyant as the feather,
Float undivided down the gusty reek.’
And he to me: ‘The moment watch, when hither
The twain approach: and they shall come, appealed
In name of Love, who bound them thus together.’
Whom, as they tempest-driven towards us reeled,
I there accosted: ‘Come and tell your tale,
Perturbed souls, if none your lips have sealed.’
As love-invited turtles, on the gale
Each balanced pinion opening, seek their nest.
So true the impulsive ardour doth prevail.
Such they from Dido’s company addressed
Their flight to greet us through the air malign,
So strong my cry from sympathising breast.
‘O breathing creature, gracious and benign,
That down the lurid air thy way’ dost wend
To visit us, who left our blood for sign
Upon the crimsoned earth, were He our friend
Who reigns Supreme, thy grief for us accurst
Should to our orisons thy peace commend;
And as to listen or to speak ye thirst,
So will we listen, so will speak again,
While the hushed wind relaxeth of his worst.
The land where I was born sits by the main,
Where Po, declining to the broad sea-brink,
Yearneth for peace with all his urgent train.
Love, which the gentle heart is quick to drink,
Made him, ye see, for that fair person burn,
Which how I lost yet harrows me to think.
Love, that to no beloved one love’s return
Excuseth, made me feel desire so vast
To pleasure him, as I not yet unlearn.
Love led, Love bound us in one death at last—
Caina waits for him who quenched in blood
Our being.’ Such the word her lips that passed.
Since of those tortured souls I understood,
Bowling me down, so low I held my face—
‘On what,’ the bard demanded, ‘dost thou brood?’
Whom, finding speech, I answered: ‘Ah! alas!’
How many sweetest thoughts, how warm a glow,
Lured on these lovers to the dolorous pass!’
Then toward them turned again: ‘Thy racking woe,’
I said, ‘Francesca, wrings from out mine eyes
The pious drops that sadden as they flow.
But tell me, in your hour of honeyed sighs,
For whom and how love pitying broke the spell,
And in your doubtful longings made too wise.’
And she to me: ‘No keener pang hath hell,
Than to recall, amid some deep distress,
Our happier time: thy teacher knows it well.
Yet, if desire so strong thy soul possess
To trace the root from whence our love was bred,
His part be mine, who tells, nor weeps the less.
‘Twas on a day when we for pastime read

Of Lancelot, whom love ensnared to ruin :	He, from my side who ne'er may dis- unite,
We were alone, nor knew suspicious dread.	Kissed me upon the mouth, trembling all o'er.
That lesson oft, the conscious look renewing,	The broker of our vows, it was the lay. And he who wrote—that day we read no more.'
Held us suspense, and turned our cheeks to white ;	The other spirit, while the first did say These words, so moaned, that with soft remorse
But one sole moment wrought for our undoing :	As death had stricken me, I swooned away,
When of the kiss we read, from smile so bright,	And down I fell, heavily as falls a corse."
So coveted, that such true-lover bore,	

In the choice of our next extract, we are led by our recollection of the fine majestic picture painted by George Patten, A.R.A., which was exhibited last season in the principal place of the Royal Academy as the highest artistic effort of the year. An aim so elevated as this great picture presents deserves every kind and degree of encouragement and acknowledgement. Such are the pains manifest in the execution of every one of Mr. Patten's pictures, that we require no other evidence than the ambition of their subjects, to prove that he looks upon his art as a sacred vocation to which the depths and heights of the soul should be consecrated. Hitherto this genial and laborious artist has devoted himself to the Beautiful, and in this his transition into the Sublime we recognise much of the element in which he had been previously working. He has evidently shrunk from portraying the ulcerous scars and scalding fires upon the flesh of the doomed warriors ; but this fastidiousness he will soon outgrow, as he progresses, which he most assuredly will, into the field where the awful atmosphere of Power is the only recognisable presence. Having thus relieved our bosom of a debt to living genius, we now give Mr. Dayman's version of DANTE'S INTERVIEW WITH GUIDO GUERRA, ALDOBRANDI, AND RUSTICUCCI :

" Now had I reached where dinning sounds upcome	My teacher pausing at their call, his face
Of waters headlong borne to other ring. Likest the noise of busy hives that hum ;	Upon me turned, and said : ' Here stay thy feet,
When I together saw three shadows spring,	If these thy courtesy would duly grace ; And I could tell how—but for arrowy sleet
Swift to divide them from a trooping band	Of native flames shot hence—it more became
That passed beneath the hot shower's bitter sting.	Thyself than these with eagerness to meet.'
Toward us they came, each loudly shouting, ' Stand,	There as we stopped expectant, they the same
Ho thou ! by whose familiar garb is told, A wanderer thou from our corrupted land.'	Old rhyme commenced afresh, and, gathering nigh,
Ah me ! what scars of ulcers new and old	All three combined one whirling round to frame.
Branded their limbs, of scalding fires the trace !	As champions stript and oiled, with wary eye,
E'en to remember, scarce my tears I hold.	Ere mutual stroke and stab confuse the fight,

Their grapple and their vantage wont
 to spy,
 So circling these, on me did each aright
 His visage set, that, ever as he wheeled,
 His neck and feet went travellers opposite.
 'And if the vileness of this flabby field
 Us and our prayers have despicable
 made,'
 One said, 'and this our favour wan
 and peeled,
 Yet might our old renown thy soul persuade,
 To tell thy name, who thus the infernal
 gloom
 With living feet securely dost invade.
 He, on whose steps I trample, though
 by doom
 He goes all naked and of skin bereaved,
 In place was nobler than thy thoughts
 assume.
 His lineage he from good Gualdrade
 received,
 Her grandson, Guidoguerra named;
 and store
 Of deeds his wisdom planned, his sword
 achieved.
 The next behind me frets the crumbly
 floor
 Tegghiaio Aldobrandi:—well, if erst
 His voice in counsel had contented
 more.
 And I, with these of equal plague
 accurst,
 James Rusticucci was; for whom I ween
 My haughty wife of evils proved the
 worst.'
 I had I power the fiery flakes to screen,
 Had flung me down amid the group,
 and sure
 My teacher had not unconsenting been.
 But, since the blasting burns I must
 endure,
 By stronger terror was my wish o'er-
 borne,
 That did to taste their friendly clasp
 allure.
 At length began I: 'Sorrow, and not
 scorn,
 Whereof my heart I may not all divest
 Thus lightly, pierced me for your state
 forlorn,
 Since yonder my good Lord to me ad-
 dressed
 Words, by whose warning help mine
 inward thought
 Of gentles like to you the coming
 guessed.

Of your own land am I, and ever
 sought
 To tell, to hear, and in fond memory
 keep,
 Your honoured names and deeds of
 worth ye wrought.
 I leave the gall, the sweeter fruits to
 reap,
 Assured to me of Him, my truthful
 guide;
 But first must plunge me as the centre
 deep.'
 'So may the informing spirit long
 preside
 Within thy mortal members,' answered
 they,
 'So may thine after-glory bright abide;
 Dwell courtesy and valour yet, O say!
 Within our native city, as they use
 Of old, or exiled all and past away?
 For William Borsiere, who with us
 rues
 His guilt of late, and goes of yonder
 train
 Consorted, sore afflicts us with his
 news.'
 'An upstart people, and too sudden
 gain,
 Such pride and huge excess in thee
 have bred,
 Florence! 'tis thine already to com-
 plain.'
 Thus I, with upturned face; and those
 three dead,
 Who knew such outcry was for answer
 meant,
 Exchanged the look men look when
 truth is said.
 'If otherwhiles thine hearer to con-
 tent,
 They all rejoined, 'cost thee no more
 to tell,
 O happy thee, so speaking at thy bent!
 Then if thou scape these gloomy realms
 of hell,
 And turn once more the gracious stars
 to view,
 When to proclaim 'Twas I, shall please
 thee well,
 Cause thou the nation hear of us anew.'
 They ceased, and hurrying from their
 broken round
 Their legs seemed very wings, so fast
 they flew.
 It were impossible Amen to sound
 So quickly as they sped to disappear,
 Wherefore my Lord saw good to shift
 our ground.

We must conclude our examples with the fearful **TALE OF UGOLINO.**

“ Now had we parted and resumed our road,
When in one hole two frozen shapes I saw,
Whose heads, the one like other's head-gear showed :
And, as on bread assailed by hunger's jaw,
His teeth the topmost on his neighbour set,
Where with the nape the crown is joined, to gnaw.
Not with more greedy fangs did Tydeus fret
The brows of Menalippus in disdain,
Than he the skull with all its garnish ate.
' O thou, by sign so bestial making plain
What hatred thine for him that is thy meal!
Tell me the cause,' I said, 'and thus remain
Our compact; if a just revenge thou feel,
I, learning who ye are, and what his crime,
To thee above due recompense will deal,
If that I speak with dry not ere the time.'
His mouth uplifting from its hideous food,
The sinner wiped to cleanse it on the hair
Of that same ravaged head, whose back he chewed.
Then thus began: 'Agony of deep despair
Wouldst thou revive, whereof mine heart a throe
Feels e'en to think it, ere my tongue declare.
But if my words may be the seed to sow
His infamy, the traitor whom I gnaw,
Thou shalt of words and weeping see the flow
Unite. I know thee not, nor by what law
Thou hast dived hither, but true Florentine
Believe; the proof I from thine accents draw.
Know thou that I was once Count Ugoline,
Ruggieri the Archbishop this: now learn
The reason why such neighbour's part is mine.

To tell that by his evil counsels' turn
I, fondly trusting me to him, was caught
And done to death, my tale hath no concern.
But what might never to thine ear be brought,
To wit, how cruel was the death that slew,
Hear thou, and judge if he hath wronged me aught.
A narrow loop-hole of the darkened mew,
That earns by me the title for her own
Of Famine's Tower, and prison yet is due
To other captive, through its chink had shown
Now many a moon, when that ill dream I dreamed,
Which rent the veil, and coming things made known.
There he, by me both Lord and Master deemed,
Upon the hill which Lucca town doth screen
From Pisan eyes, the wolf and wolf-cubs seemed
To chase. With dogs well-entered, stanch, and lean,
Gualandi, with Sismondi first to rank
And with Lanfranchi ranged, in front were seen.
Brief was the course, methought, and wearied sank
Father and sons: I dreaming saw the stroke
Of their keen fangs who ripped the quarry's flank.
When I before the morrow's dawn awoke,
I heard my children moaning in their sleep
Who lay around me; and for bread they spoke.
Ah pitiless! if yet from tears thou keep,
To think what my prophetic heart saw clear;
And if thou weep not, what shall make thee weep?
Now had they wakened, and the hour drew near
That wont to bring our sustenance, and stirred
Each, inly doubting of his dream, to fear.
And I, that from below the portal heard
Of that abhorred tower by keys made fast,
Looked in my children's face without a word.

I wept not—on my stony heart had
 passed
 A spell; they wept, and my sweet
 Anselm said,
 ‘Father, what ailest thou, such look to
 cast?’
 Yet answer made I none, nor tear I shed
 That whole day through, nor through
 succeeding night,
 Till rays of other sun the world o’er-
 spread.
 And when a scanty beam had touched
 with light
 Our dolorous prison, and in faces four
 Mine own reflected aspect smote my
 sight,
 Both hands for anguish with my teeth
 I tore;
 And they, misdeeming I to eat was fain,
 Who did so, sudden raised them from
 the floor,
 And said, ‘O Father, lighter far our
 pain,
 On us to feed thee—whom thou didst
 invest
 With this unhappy flesh, thou strip
 again.’
 To spare them grief, mine own I then
 suppressed:
 That day and morrow silent I and they
 Endured. Stern earth! how opened
 not thy breast
 To hide us! When we counted the
 fourth day,
 Young Gaddo stretched him at my feet
 to lie,
 Saying: ‘My Father, why mine help
 delay!’

Thus perished: and as thou dost me,
 so I
 Beheld my three, as one by one they
 failed,
 Between the fifth and sixth day fall and
 die.
 Already blind, my groping limbs I
 trailed
 O’er each, and on the dead two whole
 days long
 I called; then hunger o’er my grief
 prevailed.
 He ended, and, with eyes distort, among
 The crashing bones of that lorn skull to
 grind
 Once more impressed his teeth, as
 bandog’s strong.
 Ah Pisa! foul reproach of humankind
 In that fair land where Si is heard to
 sound!
 Since slow to punish thee thy neigh-
 bour’s mind,
 Burst be Capraia’s and Gorgona’s bound,
 And let them pile ‘gainst Arno’s mouth
 a hedge,
 Till every child of thine by him be
 drowned.
 For if Count Ugolino fame allege
 Betrayer of thy castles, yet thou’rt
 shamed,
 Dooming the sons to feel such torments’
 edge:
 Young Hugo, sure—Brigata—went un-
 blamed,
 Thou second Thebes, by right of tender
 years;
 Nor less that other twain my song hath
 named.”

These samples will enable the reader to judge for himself of the manner in which the translator has effected his task. For our part, we should be glad to see the *terza rima* naturalised in our language. We acknowledge its difficulties, but we desiderate its grandeur. The heroic couplet and the Spenserian stanza have been used up, and present no novelty to the reader of English rhyme. But there is a new conquest to be gained in the successful management of the *terza rima*. Of Dante himself, it is difficult to add anything to what is already said by Ugo Foscolo and Thomas Carlyle. The latter’s theory of sincerity perhaps holds truer of Dante than of any other of his heroes. His poem is the sincerest, the intensest of all poems; and, as such, the most elaborated in the world. The most emphatic, the most concentrated, the briefest, yet distinctest, of all graphic writing, is the style of Dante’s composition. Hence his march is rapid as a whirlwind, and smiting as the blast of the desert. It passes over the heart, and leaves it desolate. But, nevertheless, an angel is seen sitting in the sepulchre,

making a glory in the place of death. Promise is there in this, that if we wait long enough, the wilderness shall become an Eden and blossom as the rose. We suffer; but in the genius of the poet there is the soul of pity; and the tears that fall from those calm serene eyes, are as fertilising rain and dew to the else barren sand which ere long they shall turn and transform to thankful soil. Dante is a moral painter of the sublimest kind—a man whose merits are rather those of a Hebrew Prophet than a classic poet, owning Virgil for his master. We find in him more of Ezekiel than of Maro. The Christianity of the middle ages is embodied and embalmed in the “Divine Comedy.” Ten Christian centuries, though dead, are therein monumentally preserved. Whatever they thought, or felt, or spoke, is here repeated and set to music, sphere-like, in all but its silence, having immortal harmonies worthy of eternal intelligence, and, like the divine ideas themselves, involving the universe, in the unity of their everlasting utterance.

DECLINE OF CLASSICAL SCHOLARSHIP IN THE ENGLISH UNIVERSITIES.*

FREQUENTLY has it been urged, that, so far as the essentials of Christian knowledge are concerned, the Holy Scriptures are so open to the understanding of the most ordinary capacity, as to render their elucidation, by means of human learning, not only unnecessary, but harmful. The assertion of St. Paul, that “Knowledge puffeth up,” has been perverted into a censure of literary acquirements, as prejudicial to the interests of vital religion; and this, in the face of the clearest evidence that the Apostle himself had been an admiring reader of the Poets of Greece, and the probability, derived from the specimens of his oratory preserved by St. Luke, that he had studied, with effect, the best models of Grecian eloquence. True it is, that secular learning may be misapplied to uphold the cause of infidelity, as the most nutritious elements may, under certain circumstances, be converted into the most deadly poisons; but the abuse of an endowment is no argument against its legitimate application to the furtherance of a beneficial design. To allege the sufficiency of an authorised translation, for the purposes of parochial instruction, is idle in the extreme. There are adversaries to repel, as well as disciples to teach; and, in dealing with the former, an acquaintance with the original is altogether indispensable. As the performances of fallible men, all versions are inaccurate in a greater or less degree; and a caviller will not fail to take advantage of the

* “*Αισχυλον Ευμενιδες*—Æschyli Eumenides.” Recensuit et illustravit Jacobus Scholfield, A.M., Græcarum Literarum apud Cantabrigienses, Professor Regius et Collegii SS., Trinitatis olim Socius, Cantab. 1843. Pp. xiv., 76.

ignorance of his opponent, in order to turn an error, real or assumed, to account. Indeed, since the day of inspiration has passed away, the knowledge of divine truth must be obtained, under God's blessing, by ordinary means; and, as the books of the Old and New Testament were written in Hebrew and in Greek, a proficiency in those languages, and in the latter especially, seems to be a grand requisite in the education of the clergy. We say in the latter more especially, because, without depreciating the value of Hebrew learning, the Seventieth Translation of the Old Testament, which our Lord and his Apostles almost invariably quoted, is so faithful a transcript of the original, preserving throughout its Oriental character, that it may in general be relied upon as a correct interpreter of the sense of the sacred writers.

Nor is it the language of inspiration alone, in which it is desirable that he "who ministereth in holy things" should be competently versed. From an insight into the manners, and customs, and opinions of the early ages, as depicted by heathen historians, the student will draw much valuable illustration of the sacred records, and be enabled to explain many of those obscurities which length of time, and the consequent change of habit and of sentiment, have introduced into the pages of Holy Writ. The writings of the philosophers will throw no inconsiderable light upon the superior morality of the Bible; and even the effusions of the poets are not without their use in the critical investigation of the peculiar phraseology of the inspired penmen. It may be urged, indeed, that these penmen were themselves, for the most part, ἀγράμματοι ἡ ἰδιώται, illiterate and uneducated men; but their selection, which rendered the gift of tongues more clearly essential to the early propagation of the Christian faith, was designed to set forth more conspicuously the divine power of its Founder: and this striking evidence of the truth of his religion having been once afforded, it was never intended to prohibit human acquirements as a means of forwarding its progress. Most of the Apostolical Epistles were written, for instance, by St. Paul, whose learning has been already noticed; and St. Luke, the annalist, not only of Christ, but of his apostles, was confessedly a man of considerable literary attainments. Thus, also, it is recorded of Moses, the historian as well as the "mediator" of the Jewish dispensation, that he was "learned in all the wisdom of the Egyptians" (Acts vii. 22); and Œcumenius, in his comment upon the passage cited, observes, *ἐκ τούτου ὁμολογῶν ὅτι οὐκ ἀποβλήτῃ πάντῃ ἐστὶν ἡ τῶν ἑσθίων τῆς γραφῆς καλλιέργεια· τρόπος γὰρ ἐγκωμίου εἶρηται, ὡς ἐκαιδύθη Μωϋσῆς.*

Human knowledge will ever be consecrated by the Christian to the noblest of purposes; nor will his time have been misspent in laying up those treasures from which he is required on all occasions to "bring forth things new and old" in defence of the "faith once delivered to the saints." It is by a deep critical knowledge of the sacred text, together with an extensive and accurate acquaintance with the writings of antiquity, both sacred and profane, that the divines of the Church of England have distinguished themselves in every branch of practical and controversial theology. They have engaged in the contest against

ignorance and immorality on the one hand, and superstition and infidelity on the other, with the happiest success : and it is to be hoped that a LEARNED CLERGY, employing their knowledge with zeal, tempered by charity, will never cease to raise an efficient bulwark against the attacks of the various foes by whom our Zion is assailed. In these days of Romish aggression, of Dissentient subtlety, and of Tractarian plausibility, such a preservative against the combination of dangers which beset us, is more palpably desirable ; and the appointed guardians of our national faith have wisely provided for our security, in requiring at least a certain amount of classical learning from candidates for ordination. "If," says the Bishop of London, in a Charge delivered to his Clergy in the year 1830—"if it be objected, that by raising the standard of clerical acquirements we shall exclude some persons from the ministry whose faculties are naturally less vigorous and active than those of others ; we reply, that if a young man, with the advantages of a good education, and knowing himself to be destined to this sacred and arduous calling, be unable to write Latin correctly, and to construe the Greek Testament at the age of three-and-twenty, he is either greatly deficient in diligence and seriousness, or he is not qualified by natural endowments for the office of an expositor of God's Word."

With these opinions respecting the advantages resulting from the study of the language and literature of ancient Greece, as an important auxiliary towards a critical and hermeneutical acquaintance with the sacred writings, we have witnessed with deep and painful regret the rapid decline of Classical Scholarship in our English Universities. Since the death of Porson, three Professors have succeeded to his vacated chair at Cambridge—J. H. Monk (now Bishop of Gloucester and Bristol), in 1808 ; P. P. Dobree, in 1823 ; and James Scholefield, the present occupant, in 1825 : during the whole of which period the corresponding post, in the sister University, has been held by Professor Gaisford, who succeeded Dr. Jackson, on his promotion to the See of Oxford, in 1811. Among the other contemporaries, or immediate successors of Porson, who have contributed more or less to keep alive the flame which he had kindled, are the late Peter Elmsley, Drs. Maltby and Blomfield (the present Bishops of Durham and of London), Burney, Butler, and Arnold ; who have been followed by such minor masters as the Kennedys, Peiles, Griffiths, Majors, and Longs ; together with a few of somewhat brighter fame, as Burges, Mitchel, Coleridge, and others, *quos nunc percurrere longum est*. From the united labours of the majority of these aspirants, little more has been gained than the siftings of the abstruse and overloaded commentaries of modern German critics ; and, instead of the brief yet lucid annotation of a Porson, or the elegant conjecture of a Bentley, we have long rambling notes of Müller's mysticism, or Dindorf's dullness. Not that we would be understood to detract from the actual value of the weight of words beneath which our Continental brethren of the pen have buried the entire remains of ancient literature, Greek and Latin, prose and verse ;

but the pure and solid metal is so mixed with dross, that the process of refining is one of no ordinary labour and circumspection. Tedious metaphysical speculations must be examined, which frequently lead to no result, save admiration at the extravagance of the position maintained; and the most daring violations of the text must be borne with patience and resignation, for the sake of some gem of price; which may perchance lie imbedded in the deep mine of an otherwise worthless disputation. With much of ingenuity, and more of enthusiasm, the German critic outrages probability in his conjectures, and makes, or rather mars, a text which he finds it difficult to mend—a practice so opposed to the cautious reverence with which editors of the Porsonian school were wont to approach the delicate task of emendation, that we are far more surprised at the temerity of the corrector, than at the failure of the correction.

It is the adoption of the crude speculations of the German scholars, and the attempts to emulate their fanciful flights into the regions of philological innovation, which constitute so prominent a feature in what has been done of late years for classical literature in England, that we sincerely lament and deplore. Willingly would we exchange a volume of such vague and unsatisfactory plausibilities, as we could point out in the recent lucubrations of our Anglo-German editors, for a single note of the true Porsonian calibre; and gladly should we hail a return to that model of critical annotation, combining perspicuity with brevity, and taste with discernment, exhibited in the remarks on the first four Plays of Euripides. That such a consummation is more to be wished than expected, the edition of the *Eumenides* of Æschylus, now lying before us, is a sufficient indication; and a brief review of the English editions of the tragedies, collected or separate, of the prince of dramatists, which have appeared from the death of the prince of critics till the birth of this last effort in his behalf, will not tend to brighten the prospect. When it is added, that, with the exception of certain plays of Aristophanes and Sophocles, edited by Mitchel, and the *Olympics* of Pindar, by Coleridge, scarcely another author has been put forth during the last ten years with any pretensions above those of an ordinary school-book, it must be admitted that Classical Scholarship in England is at a very low ebb indeed.

Porson himself, it is well known, superintended an edition of the text of Æschylus, from a corrected copy of Pauw, printed in folio at Glasgow in 1794, and reprinted in 8vo. in 1806. In this edition an *obelus* is prefixed to a considerable number of passages, which are either palpably corrupt or exceedingly suspicious, and for which it is probable that he was prepared with the necessary emendation, had not some disagreement with the publisher interfered with the original design of appending to the volume a body of critical notes. Still, the *obeli* remained as sign-posts for future editors; while the text had been so far cleared from obvious errors and the accumulated indiscretions of his predecessors, as to afford a desirable basis for its more complete revision. With this ready aid at hand, it is somewhat remarkable that

the voluminous edition of Butler, with its versions, and scholia, and commentary, and various readings, and critical and explanatory notes, should have adhered so closely to the promise of reprinting "Stanley," as to retain his corrupted text; at the same time that the work was far too valuable, both to the student and the critic, and withal to the rival editor himself, who shortly afterwards started in the person of Mr. (now Bishop) Blomfield, to deserve the severe castigation inflicted by his pen in "The Edinburgh Review."

In a letter addressed "to the Rev. J. C. Blomfield, M.A., one of the Junior Fellows of Trinity College, Cambridge," in reply to the strictures in "The Edinburgh," Mr. Butler advised his then youthful antagonist to "tarry at Jericho till his beard was grown," before he presumed to appear as an editor of *Æschylus*; but so little heed was paid to the advice, that the *Prometheus*, with an emended text, notes, and glossary, appeared in the spring of 1810. Grounded upon the Glasgow edition, and corrected in all or most of the passages marked by an *obelus* from the papers of Porson, deposited in the library of Trinity College, occasionally from other sources, and in some rare instances from conjecture, Mr. Blomfield's text was unquestionably the best and purest which had then been given to the world. His notes, exhibiting the principal various readings, interspersed with patches of verbal criticism, though certainly inferior to the Porsonian model upon which they are formed, are such as we would gladly see imitated, now-a-days, even at a humble distance; and his glossary, at the end of the play, is a valuable aid to younger students in acquiring a familiarity, by means of a running supply of grammatical and philological interpretation, with the sense and spirit of the author. The *Prometheus* was followed, at intervals more or less distant, by the *Septem contra Thebes*, the *Perææ*, the *Agamemnon*, and the *Choephoræ*; and though the difficulties presented by the two latter dramas have not been met so successfully as might be desired, we cannot but regret that so valuable—perhaps we might say the most valuable—edition of *Æschylus* should be curtailed of its fair proportions, and the *Eumenides* and *Suppliees*, with the fragments, left to shift for themselves. We can easily understand that the lesser duty—for a duty has been incurred in the promise, somewhat more than implied, of completing the series—must give way to those of higher and more sacred import; but we have not been without a hope that the task of arranging the materials, of which his Lordship must have accumulated no inconsiderable mass, might be safely committed to other hands, scarcely less competent than his own. In this hope it should seem that we are not eventually to be altogether disappointed; for, although we are aware that in one instance, if not more, a similar request has been courteously refused, Mr. Linwood has been favoured with the Bishop's MS. notes for incorporation into his forthcoming edition of the *Eumenides*. We believe Mr. Linwood to be more than equal to the task he has undertaken; indeed, from the scholarship displayed in his "Lexicon to *Æschylus*," recently published—albeit too German in its sympathies—there can be no doubt of

the fact: but we could have wished that, in following the plan of text, notes, and glossary, which we look upon not only as a marked but a most valuable feature in the Blomfieldian plays, he was about to present us with an avowed continuation of them.

Some time before his Lordship had quitted the field, the *Eumenides* and *Suppliants* were put forth, with no mean pretensions to scholarship, by G. Burges; but so daring were the liberties taken with the text, as to give some colour to the Bishop's sarcastic remark, that the editor had written a Greek play, and passed it off for one of *Æschylus*. It was the declared intention of Burges to furnish a complete edition of *Æschylus*; but the *Prometheus* alone has since appeared, wherein the use of *English* notes is a proof that his original design was altered at least, if not abandoned. Thus matters stood, until the fame of Wellauer was heralded into England, and his work became the favoured text-book in all the lecture-rooms at Cambridge; insomuch that the Greek professor, rapt with the glories of the new importation, lost no time in sending forth his edition of the Tragedies and Fragments complete, upon the basis of a text wherewith the renovator himself has seen ample reason to express his dissatisfaction on the one hand, and his low estimation of his disciple's judgement on the other. Of Kennedy's triglot edition of the *Agamemnon* it is scarcely necessary to speak, as it follows almost undeviatingly the text of Blomfield, elucidated by English notes for the benefit of babes and sucklings, to whom episcopal Latinity might prove too difficult of digestion; while the London University editions of the *Prometheus* and *Persæ*, superintended by G. Long, are merely reprints of the text of Wellauer. From the text of Dindorf, Mr. Griffith, an Oxonian, has put forth the *Prometheus* and *Septem contra Thebas*, with English notes of the true German caste, compiled and abridged from commentaries of all sorts and sizes; whom having noticed to the full extent of his merits, we arrive at the Editorial Coryphæus of the present day, Mr. Peile, of Durham once, but now of Repton. This gentleman has presented us with the *Agamemnon* and *Choephore* in "a new edition of the text, with notes critical, explanatory, and philological; designed for the use of students in the Universities;" with a promise to complete the *Orestean Trilogy*, by sewing up the *Eumenides* in the same fashion. In the work of interpretation, he has trodden for the most part in the steps of Klausen, who has probably dived deeper into the spirit of his author than any of his predecessors; which is not, perhaps, saying much after all: but, at the same time, he has a whim of translating verbatim, in his attempts at which he has produced the most extraordinary jumble of deep research and extravagant nonsense, intermixed, which it has ever been our lot to encounter. Of the expositions, upon which he has ventured unassisted, the generality are far more original than happy; and the emendations, which he has received into the text, are not very likely to maintain their post in future revisions. It is time, however, to leave him with his friend in "The Quarterly," with whom we cordially agree in awarding him the praise to which, as a

scholar, he is justly entitled, and which would be greatly enhanced by a determined effort to throw off those German propensities, by which his critical sagacity is obscured, and his sober judgement betrayed.

At length we have arrived at the edition of the *Eumenides*, which has been published within the last few weeks, by "J. Scholefield, M.A., *Græcarum literarum apud Cantabrigienses, Professor Regius*." To the *cui bono* of this publication we are not very wide awake: unless, indeed, it be, that from the improbability of any very early call for a re-impression of the professorial *Æschylus* in full, another medium was required for recalling certain emendations formerly received, and yielding assent to others formerly rejected. At the same time, we are willing to admit that the new recension of the text is an improvement upon that which it is intended to supersede; and there are some dainty morsels to the notes, albeit savouring of the usual quantum of German spice, which would have ensured their keeping well till such time as a *nova editio accuratior et emendatior* of the entire work should be called for: nor would any great loss be sustained by the learned world if that time should be somewhat tardy in its arrival. On this point we may have more to say when we examine, as we propose, the present state of the *Æschylean* text, in connexion with the forthcoming labours of Mr. Linwood; who, we trust, has not omitted to procure a collation of certain recently discovered MSS. in the Escorial, from which results of importance might reasonably be expected. In the mean time we shall conclude with a few words on the question discussed by Mr. S. in his preface.

Müller, who seems to have been exalted in the Professor's estimation above his *quondam* favourite Wellauer, has suggested that a chorus of *fifty* was distributed among the four plays of the Orestean Tetralogy; whereof twelve belonged to the *Agamemnon*, fifteen to the *Choephora* and *Eumenides* respectively, and eight to the satirical appendage, yclept the *Proteus*; those who were not engaged in the representation of the acting play appearing as supernumeraries. This conjecture is merely conjecture; and as such, to say the least, is extremely doubtful: though we are persuaded that internal evidence does not, as alleged by Bishop Blomfield in his preface to the *Persæ*, limit the chorus of the *Eumenides* to *three*. There is evidence, however, that the scholiast is right in particularising three of the χορεύται as distinguished from the rest; and these three—to whom the others, whatever their numbers, were in some manner subservient—were, doubtless, those who were, κατ' ἐξοχήν, the recognised deities, the σενναὶ θεαί, of the Greek mythology. Can the choral odes be disposed in conformity with this theory? Equally as with that adopted by Müller; as we may hereafter take occasion to prove.

That the sentiments which the dramatist has put into the mouths of his characters were suggested by the temper of the times, will scarcely be denied; and we perfectly agree with the Professor in his opinion on this point. At the period when the *Eumenides* was produced (Olymp. 80, 2), Ephialtes had passed his memorable decree, by which the

power of the Areopagus fell under the control of the demagogues, and the liberty and the institutions of Athens received a shock which threatened immediate destruction. The poet may have been animated amid these dangers by a reminiscence of the glories of Marathon (v. 836); but that his mind was more sensibly impressed by the events immediately passing around him, will be seen in most of the incidental reflections with which the drama is interspersed. Mr. Scholefield is also correct as to the date of the *Supplices*; of which, as an extraneous question, it is unnecessary to say more, than that its early representation is borne out by a weight of evidence, which a merely presumed allusion to later occurrences cannot overthrow.

If in the foregoing remarks we have spoken somewhat disparagingly of the present state of Classical Scholarship amongst us, it has not been with the view of decrying individuals, but in the hope of inspiring more of an English tone, more of self-confidence, in the critics of the day. There is not one of the several writers upon whose productions we have had occasion to remark, without attainments entitled to respect, and whose talents, properly directed, and guided by a pure taste and sober reflection, would not speedily raise the classical literature of the country to the standard from which it has degenerated. It is not research which is wanting, but research in the proper channels; it is not intellect which fails, but vanity and affectation would predominate; and we ardently look for the day when the sun, which set with Porson, shall rise again, and disperse the gloom of metaphysical subtlety before the brighter beams of sagacity and common sense. *Au revoir.*

THE EUCHARIST.

No. II.

WE wish our readers to be reminded of the true tendency of Tractarian opinions. The tendency is this: to set up their own private judgement by overturning any confidence in our Reformers. The time has passed when we can allow that they are dutiful members of our Church. They exhibit too much yearning to lay aside restraint, too much eagerness in opposition to our formularies. They will rest their sentiments on any ground rather than our articles. This is their conduct in plain truth. We grant that they publish a *Catena Patrum*, but we deny that it in any case proves what they assert. Let any one compare the tone and tenor of the writers quoted at the end of the sermon before us, with the sermon itself. The one is Romish; the writers are Anglican. We attempted, in our previous article, to show that Waterland, Jeremy Taylor, Bishop Cosin, and Bishop Morton in no way countenanced the Patristicism in this sermon, and confident are we,

that when the doctrine of the sermon is examined, it will be found not to be either countenanced by our formularies or our writers. We also endeavoured to make prominent the Tractarian plan of quoting the Inspired Word. Our readers will remember that the instance adduced was the remarkable fact that Dr. Pusey quoted *parts* of verses ; and, besides, in defiance of St. Augustine, and Romish as well as Anglican writers, he assumed that the 6th chapter of St. John's Gospel necessarily referred to the Eucharist. Those who are well acquainted with Tractarian writings and policy will in this discover their usual plan, which is, to assume that their interpretations are infallible, and that all authorities are in their favour. This renders it particularly necessary that they should at once be brought to the test of comparison with such authorities. They have long shielded themselves by names, and this has had a very injurious effect on the minds of those who were either unable or unwilling to read the authorities referred to. We are therefore compelled, before we enter upon the doctrine of the sermon, to clear away one more impediment, and to show that Dr. Pusey has, naturally enough, and in strict accordance with Tractarianism, neglected our Liturgy, and despised our Church. We are fully aware that it is more popular to refute by argument than by quotation. We are not ignorant that most persons prefer philippic to a quiet exposure of fallacies. Yet, at the risk of becoming tedious, we venture upon the safe ground of Anglicanism. We have no doubt that Dr. Pusey's sermon contravenes the Scripture : we have no doubt that Waterland's explanation of Patristic writings is equally important with Dr. Pusey's commentary of quotations, which are made to unsay themselves by the author's interpretations and inferences. All this, and more, we know ; but as we all profess ourselves members of the Church of England, we can best fight the battle with her weapons. We desire to mould ourselves in her formularies ; and, commencing from the Reformation, we do not seek out Nonjurors* and Scotch Papists, but reverence her own voice, as a dear and loving Mother.

It was necessary thus far to assert the ground on which we take our stand. We are confident that our Church has the *truth* of Catholic antiquity. We are confident that our Church is a better exponent of Catholic verity than we can be, and therefore we hold it to be presumption, when men, young in years, and still younger in experience, come forward and correct the doctrines of their own Church, and with a few words fancy to demolish that which the wisdom of our ancestors has handed down to us. This is the presumption of the party ; this it is of which all men have a fair right to complain ; and yet, on the subject of which we treat, men speak with a careless dogmatism, and view No. 90 with far more regard than the voice of the Church. It is a startling fact, but for its accuracy we can vouch. This is the *secret*

* We refer our readers to Mr. Palmer's pamphlet, who complains that this was their course at first. We also recommend our readers to examine the history and sentiments of Bishop Forbes.

truth: for we can form a poor idea of Tractarianism from writings, when compared with the living commentary of men's acts and opinions.* If a clergyman in our Church can hesitate, when asked in what our Church differs from Rome, and finally confess that he knows not any, it will be a practical test of such principles. This is the act of an individual, we grant; but we regret to say that he represents a class, and, in our opinion, a large class. If from such men as these we can in any way tear the garb of Anglicanism, and leave bare the heart of the Romanist, it will be a service done our Church. It may widen the ground of our discussion; but we had better hear Bellarmine's arguments from a Romanist, than from an apparent friend.

But the grand effect of the Tractarian movement, during the last few years, has been to unsettle and disturb. Nor should it surprise us, when we discover that this disaster has equally affected every doctrine of Catholic verity. We do not mean that truth is in any way changed, for that is always the same—always at one with itself; but we mean that that party has left nothing untouched. It has intermeddled with every thread of the seamless robe of Christ's Gospel. It has knotted and entangled one with another, until it has in the end desired to conceal the havoc which itself was causing, and therefore has cast over its confusion a long cloak of mystery. It wanted to prove that our Articles were imperfect, and therefore invented omissions with a lynx-like vision; and, as if they must begin with the very rule of Faith, they have asserted that the only difference between Canonical and Apocryphal Scripture was the seal which the Church had set upon one, and omitted for the other.† They are desirous that every one who reads their writings should believe the Apocrypha inspired. They have a different view of the Atonement from Anglican divines, and therefore recall the old doctrine of Reserve; and bring forward a new plan for *economising* the freely given Word of God, and are eager to dilute it by an infusion of man's theories. If they have done all this, we need not feel surprised that the doctrine of the Eucharist has fallen under their keen gaze. They have had some vague view that the want of a certain depth was the one deficiency which, in their opinion, rendered our times less healthful than those which Anglicans call "dark ages." They have, therefore, in their search gone deeper than the pure fountain-stream, and have reached the earthly pollution which was but the channel through which the truth was ceaselessly rolling. No wonder that, under these circumstances, they have tainted all with the mud which they have dug up: no wonder that it is more difficult to purify than to corrupt; and, in like manner, that it is more

* Mr. Palmer gives an indication of this, p. 64.

† The pertinacity with which they aim to erect the Church higher than the Bible, may be inferred from the fact, that they repeatedly assert that our Articles do neither mention the inspiration of Scripture, nor deny the inspiration of the Apocrypha. See Tract No. 90, sec. 1; Tract 41, p. 5; Tract 38; Newman's Lectures on Romanism, p. 362.

difficult for the defenders of Catholic truth, as handed down by our Reformers, and cherished by our departed saints in every age of our Church, than it was for those divines to create the confusion. The stream, however, is not corrupted, except to themselves. The Word of God remains. The Articles of our Church remain. The service of our Church remains free from that false doctrine which Rome had sedulously interpolated. Thanks to our Reformers, we have our title-deed unmarred: our policy is still safe; and our rulers, in the midst of the alarm of a raging fire, are busily and prayerfully engaged in staying its devouring flames. At first, for one moment they may have been silent in very astonishment; but the danger impending has expelled this stillness, and all are painfully alive to the danger of our birthright, and of that inheritance which our fathers have bequeathed us. The confusion did not, however, reach its height in a moment. It cost men some trouble to rend asunder the bonds of allegiance which they owed to the Church in which they were. It began by one difficulty, and ended in another. The Reformers were first found to be at variance with their increasing knowledge of what they call Catholic truth. Then the Articles were prominently brought forward as the "offspring of an un-Catholic age."* Another leader also spoke of the Thirteenth Article "as the most difficult to reconcile with Gospel truth."† Catholics were said to work in chains and bondage.‡ There was, however, a pretence of reverence for Liturgical authority; and this was put forward as a specimen of what Catholic teaching was.§ Again, the author of No. 90, in the same Lectures, says, "There is no mistaking, then, in this day, in England, where the Church Catholic is, and what her teaching. To follow her is to follow the Prayer-book, instead of following preachers, who are but individuals."|| In these Lectures the Articles were omitted, except to mention some fancied defect; and the Liturgy was put forward. Hear, however, the same author a year or two later: "Let her (i.e., the English Church) go on teaching with the stammering lips of *ambiguous formularies*."¶

The necessity for making a distinction between the private opinions of our Reformers and the formularies of our Church, will also be learned by a reference to a recent pamphlet. "The solution of this difficulty proposed is the view lately advanced by a party which may be considered as represented in the Preface to the Second Part of Mr. Froude's Remains, that the doctrines of the English Reformers may be separated from those of our formularies. It seems that this solution does not afford satisfaction."** Such are the words of one of the original writers in the "Tracts for the Times." We will not rest content with this, but will refer again to some *earlier* Tracts. For instance,

* No. 90, Preface.

† Ward's Few More Words, p. 67. 1841.

‡ Preface to No. 90. 1841.

§ Newman's Lectures on Romanism and Ultra-Protestantism, p. 29. Ed. 1838.

|| P. 321. 1838.

¶ Preface to No. 90. 1841.

** Palmer's Narrative of Events. He is writing in reference to lix, "British Critic."

in the No. 9, we read—"Conscious of the incongruity of primitive forms and modern feelings, our Reformers undertook to construct a service more in accordance with the spirit of their age. They adopted the English language; they curtailed the already compressed ritual of the early Christians."* Again, in a later period we read—"But is there not certainly a distinction of doctrine and matter between the Liturgy and the Articles?"† That these are inconsistencies of no trivial character, is very manifest. They indicate clearly that men began to build a new structure of doctrine, and yet hardly knew on what foundation to rest. It was, no doubt, very hard for men, once moulded by Anglican formularies and Anglican Articles, in a moment to discover in what "chains they were working." Time must have its wonted sway, and men, having raised a tumult, were recalled for a moment when they found documents against them. The struggle was, alas, but too short, and their filial duty was forgotten in the impetus which controversy gave them. The fancied claims of the ancient Church were needlessly brought into collision with our own, and their first love surrendered. It surely must astonish the thoughtful when they find that theologians who avowedly come forward to alter the present teaching of their Church, have no fixed notions of what ought to be the very basis of their theories. If any of their opponents have been induced to write and speak harshly of them, we may suggest many an excuse, for it is a very difficult position to remain quiet in, when it is manifest that the very party of theologians who are daily gaining support, *because* they are imagined to be zealously reforming the practice of our Church—when these very men are overthrowing the authority of the articles, and denouncing the vagueness of our formularies. It may, however, be easily accounted for, when we rightly consider that the very tendency of controversy is to push men into extremes. This will still furnish no excuse for the Tractarians, for they entered the field as aggressors, and, having had the choice of weapons, they yet choose any rather than Anglican teaching. Their standard was manifestly the opinions of centuries past, and thus were they content to allow our formularies, whenever they hoped to draw aid from them; nor did it cost them much trouble to desert them, whenever a theory of their own was likely to militate against them. This may easily receive proof from the history of the Tractarian development. Dr. Pusey could once‡ conscientiously rest satisfied with our service. Time passed on, and less and less influence had previous views, until the sermon before us showed itself as the climax of inconsistency in this respect. We will, therefore, reduce Dr. Pusey to a test of his own proposing. We read in one of his previous publications these words: "It is ever the tendency of novelty and schismatical teaching to develope itself further, and detach itself more, from the doctrines of the Church."§

* Tract, No. 9.

† Tract, No. 38.

‡ See Christian Magazine, p. 48.

§ Dr. Pusey's Preface to the 4th Ed. of his Letter to the Bishop of Oxford,

Is he or is he not condemned by his own rule? We believe that every one will now grant that their whole system is a developement of theories, unintentional, may be, on their part.* If this be the case, it would only appear natural for Mr. Newman to support, as he does, the theory of Möhler in his last volume of sermons.† It is, however, no praise to the actors in this "ecclesiastical agitation," that their course of action should so far have fluctuated as to render it doubtful to what end they were tending. Like another set of agitators, we beg pardon for the comparison, but we have the name from themselves, they have said quite enough to justify them to Romanists, and also have so spoken against Rome that there is no lack of an apparent argument when a Protestant accuses them of a tendency to Popery. The daily prints of a particular party are filled with declarations that the leading Agitator always wished and spoke for peace. The same answer we would offer to each. The tenor of the whole, not the single sentence which contradicts the tenor, is our guide: by this we try them, and by this we condemn them. But Dr. Pusey not only misapplies the Scripture and the Fathers, but he also neglects our Church in her Services. We might have expected a contrary course in men claiming the character of Anglican Churchmen, unless we had read the writings above quoted, and carefully marked the true nature of this "bold and comprehensive sketch for a new position" for our Church. The sermon can only boast of one‡ quotation from the Service, and when the sermon is reprinted we would venture to recommend that this should be verified and *accurately* copied. Here is the sum of Anglican teaching with which we are favoured, and even the position of this quotation demands our notice. It precedes a passage from the Roman Liturgy, and follows passages from the so-called Liturgy of St. James and St. Mark. We will speak more of these Liturgies, but we learn by an apparently trivial circumstance the position in which Tractarians view our Church. Do they need instruction in rites and ceremonies? They seek it from abroad. Do they wish to inculcate doctrines? They "rhetoricate" by means of some eloquent father. The sober voice of our Church can find no place with them amidst the more pleasing chants and music of an earlier date. It may be said to have been the result of a variety of circumstances that this quotation so occurs in unhappy solitude. We rather prefer the authority of Mr. Newman upon this point, and the date of the document is 1838. It is allowable that the author of No. 90 should be in some small measure in advance

* See Dr. Pusey's Letter to the Archbishop of Canterbury.

† It is a subject of regret, that when Mr. Palmer noticed this theory of developement as held by the writers in "The British Critic," he omitted to mention that Mr. Newman had received the thanks of "The Dublin Review" for his assertion of the same doctrine.

‡ P. 26. We cannot allow that the *imitation* of a quotation on p. 9 is a quotation at all, for it would puzzle any one to discover in it anything but a contradiction to our Catechism, unless by means of a note it, in turn, was contradicted or (if the phrase be preferred) explained away. Dr. Pusey, in his preface, also, by a *note*, refers to the Catechism, p. 5.

of his friends ; but, we believe, they will seldom be very far in the rear. We remind our readers that Dr. Faussett had attacked, in a sermon preached before the University, several passages in Froude's *Remains*.^{*} The passage which we quote is the answer of Mr. Newman. The explanation which it gives of Tactarian opinions must excuse its length.

"And thirdly let me allude to two statements in Mr. Froude's volumes, on which you dwell, to the effect, that our present Communion Service is 'a judgement on the Church,' and that there would be advantage in 'replacing it by a good translation of the Liturgy of St. Peter.' The state of the case is this: the original Eucharistic form is with good reason assigned to the Apostles and Evangelists themselves. It exists to this day under four different rites, which seem to have come from four different Apostles and Evangelists. These rites differ in some points, agree in others: among the points in which they agree, are of course those in which the essence of the Sacrament consists. At the time of the Reformation, we, in common with all the West, possessed the rite of the Roman Church, or St. Peter's Liturgy. This formulary is called the Canon of the Mass, and, except a very few words, appears, even as now used in the Roman Church, to be free from the Ordinary of the Mass, which is the additional and corrupt service prefixed to it, and peculiar to Rome. This sacred and most precious monument, then, of the Apostles, our Reformers received whole and entire from their predecessors; and they mutilated the tradition of 1500 years. Well was it for us, that they did not discard it, that they did not touch any vital part; for through God's good providence, though they broke it up, and cut away portions, they did not touch life; and thus we have it at this day, a violently treated, but a holy and dear possession, more dear perhaps and precious, than if it were in its full vigour and beauty, as sickness or infirmity endears to us our friends and relatives. Now, the first feeling which comes upon an ardent mind, on mastering these facts, is one of indignation and impatient sorrow: the second is the more becoming thought, that, as he deserves nothing at all at God's hand, and is blessed with Christian privileges only at his mere bounty, it is nothing strange that he does not enjoy every privilege which was given through the Apostles; and his third, that we are mysteriously bound up with our forefathers and bear *their sin*, or, in other words, that our present condition is a judgement on us for what they did. These I conceive to be the feelings which dictated the sentences in question; the earlier is more ardent, the latter is more subdued. The one says, 'For a long time he looked on me as a mere sophister, but — conciliated his affections with Palmer's chapter on the Primitive Liturgies; and I verily believe he would now gladly consent to see our Communion Service replaced by a good translation of the Liturgy of St. Peter, a name which I advise you to

^{*} The preface to this work speaks of them as "a word in season for the Church of God." Mr. Newman was one of the writers of this preface. "The British Critic" called them "a bold and comprehensive sketch of a new position for our Church." See Faussett's Sermon, p. 15.

substitute in your notes to—— for the obnoxious phrase, ‘Mass Book.’ Vol. i. p. 287. Lest any misconception of the author’s meaning should arise from the use of the word ‘replaced,’ I would observe, that such ‘replacing’ would not remove one prayer, one portion of our present Service; it would consist but of addition and re-arrangement, of a return to the original Canon. The substance of this explanation is contained in the second volume of the Remains (*Essay on Liturgies*),* and a reference to it would supersede it. The other passage runs as follows: ‘By-the-by, the more I think over that view of yours about regarding our present Communion Service, &c., as a judgement on the Church, and taking it as crumbs from the Apostles’ table, the more am I struck with its fitness to be dwelt upon, as tending to check the intrusion of irreverent thoughts without in any way interfering with one’s just indignation. If I were a Roman Catholic Priest, I should look on the administration of the Communion in one kind in the same light.’ Vol. 1. p. 410.”

Here is the view Mr. Newman takes of our service. He does not indignantly deny, that he thinks our service is “a judgement.” He does not boldly assert the superiority of our own beautiful service; but enters upon an explanation as to this very Canon of the Mass, the so-called “St. Peter’s Liturgy.” He, on the other hand, proclaims that the first feeling excited is indignation, and the after thought is, that we are undergoing a judgement from God. Truly it is “a new position” for our Church, when we regard her as stripping her sons of comfort, and when we exclaim, that she has “mutilated the tradition of 1500 years.” Is this the most charitable judgement which men, who have everywhere received praise for their *meekness*, can give the Church in which they were born? Can this be the furthest limits of their praise, that we have not lost essential truth, though we have bared it of its beauty and ornament? Is it the most which their endurance can extract from themselves, that the defect in our Liturgy is no worse than the denial of the cup to the laity? Perhaps this may be the meaning also of Mr. Ward,† when he says, “And may we not, by the way, allude to this as one out of the numberless marks we have on us of being a living branch of Christ’s Church, that *the Roman Church and ours together make up so far more an adequate representation of the early Church*, (our several defects and practical corruptions as it were protesting against each other,) *than either separately.*”‡ These are the opinions of clergymen

* Vide also the Introduction of Tracts, No. 81.

† Mr. Ward in his Few Words, p. 89, says, of the denial of the cup to the laity, “It is very *comforting* to know that it is a *mere point of discipline*, which she might revoke at any moment.” “Comforting,” indeed, for those who intend some day to be in her pale. We would draw every one’s attention to these two pamphlets of Mr. Ward.

‡ A “Few Words in Support of No. 90.” By the Rev. W. G. Ward, Fellow of Balliol.

The author, as if hardly thinking his words strong enough, and as if for fear of annoying his Romish friends, gives the following as a note on the word “together:”

in the Church of England, and we wonder no longer that some of them should cease to call our Church, the Church of England, but the Church in England. They calumniate our Liturgy, depreciate the articles of the Church of England, and certain it is that they are not dutiful sons of this Church; if they are in truth churchmen in any sense, it is of some unknown Church, of some Church which either has its origin from Rome, perhaps, or it may date its birth at a place such as Littlemore, or even the individual fancies of a mind desiring novelty and yet tracing out a perverted antiquity. Dr. Pusey has lately given his public opinion of No. 90, and we can know of no difference between leaders in what they think is Catholic truth. In a word, it would be harsh to suppose that Dr. Pusey had any shadow of difference with his leading colleague, for it would appear to imply that two men with equal advantages, and seeing with the same eyes, "formed in the same mould," could yet take a different view of that which they consider to be written more plainly than the Bible, and more manifest than that which the finger of the Almighty, if one may so speak, hath engraved, "for doctrine, for reproof, for correction, that the man of God may be *perfect*." If this difference were possible it would overturn their main argument against God's word being sufficient as a rule of Faith.* We will not run any risk of such injustice, as to believe such a disagreement possible. Nay, rather we will believe that Dr. Pusey's sermon is but the practical commentary upon the quotation from the answer to Dr. Faussett, above given. It is the unconscious testimony (and therefore the more convincing) of a disregard and dislike of our Church both in form and in spirit. It puts an end to any surprise on our part, that our services have found scarcely any place in Dr. Pusey's writings or feelings. It gives an air of consistency, at the very least, to their opinions, and for this we give ready thanks. It identifies Dr. Pusey with Mr. Froude and his editors. It leaves no opening for any future occasion on which Dr. Pusey can act the part of a mediator between some eager disputant on the one hand, and Anglican truth on the other. Our formularies are no longer plain teachers—nay, rather, our holy Church and sainted Reformers may congratulate themselves, that they are not worse than they are; that the remnants of Catholicity, the shreds of antiquity, are left in it. "Well was it for us," says Mr. Newman, "that they did not discard it." "They broke it up." O yes, it was "a violently treated" possession! Nay, more; the very violence of our Reformers has endeared it to the Tractarians.

We might enlarge upon the apparent arrogance of such observations from a man having no high place in our Church, and only known during a few short years, but we leave the matter with our readers. The *truth* of the principles of Tractarians is put before them, and they must choose

"It is much to be wished that Roman Catholic writers would remember that *it is not incumbent on any member of our Church to maintain our superiority to them either in formal statement or in practice*," &c.

* See No. 90; Tract 78, preface; also Mr. Keble's Works.

between our holy Church and Mr. Newman. They must decide between sentiments happily seldom before heard, and the glorious history of our Church. These are not the sentiments of Hooker and our divines. No, they were content to "work in the chains," if such they be, which a dear parent made them. To them and us it is a golden band, guiding, yet not degrading; fostering, but not frustrating; offering no hindrances, but pointing our eyes backward to her Reformation, sprinkled with the blood of her saints, and tried by the Rome-kindled fires of Smithfield and Oxford. This is her work, and yet she rests not in herself, but tells us of the ancient history of God's people, and again in a nobler strain bids us anticipate the song of Angels; nor does she rest there, but bids us imitate it in our lives and anticipate it in our practice. This is the true glory to God in the highest. This betokens peace on earth and good will towards men. "Be ye holy," cries our Church in her every service; "Be ye perfect, even as your Father which is in heaven is perfect."

But we must not stop here. The writer of the sermon, by his practice, has shown his opinion of our service, and also his comparative opinion of the Liturgies of St. Mark, and St. James, and of Rome. The author of the letter to Dr. Faussett calls the Liturgy from which he *thinks* our Liturgy is derived, Apostolical in its origin. We again join both writers in one order. Let us ask these writers what has been "broken" off from our service? Why it is only as "crumbs?" In what is it deficient? For we are compelled to confess that we are not shrewd enough by our unassisted vision to discover. If our readers are in the like ignorance with ourselves, they may, by a reference to Palmer on the Antiquities of the English Ritual,* read in one collection the objections which Romanists have made to our service, and perhaps they may find among them the needful faults. It would certainly be no easy task without some helping hand to divine the faults which sometimes are charged against it. The writer in the work referred to, states that "he has taken considerable pains to collect all the arguments which such men have advanced against the English Ritual."† Now, what are these objections? We give them, that our readers may see their true character.‡ The first particular objection is that the bread is not taken, and broken, and blessed for the consecration. Second, "There is no invocation of the Holy Ghost that the bread may be made the body, and the wine the blood, of Christ."§ Third, That there is no intention on the priest's part.|| Fourth, The English priests have no due regard to the *force* of the expression or sacramental solemnity.¶ Fifth, That there is no consecrating prayer.** Sixth, That there is no water mixed with the wine.†† Seventh, That

* Chap. iv. vol. ii.

† Page ii.

‡ Page ix.

§ Page x. vol. ii.

|| Page x. vol. ii.

¶ Page xiii. vol. ii.

** Page xiii. vol. ii.

†† Page xiii. vol. ii. Mr. Newman has tried already to remedy this defect at St. Mary's, as well as Littlemore. He has endeavoured to account for the one, but not for the change at Littlemore.

there is no *oblation*.* Eighth, There is no adoration ordered.* Ninth, The English Liturgy contains no prayers for the dead.† Tenth, There is no worship nor commemoration of the Saints.‡ Eleventh, None said in secret.§ The twelfth and thirteenth complain that the Lord's Prayer is omitted in one place, and that the priest reads the Epistle.|| Fourteenth, That Confiteor, Misereatur, Kyrie Eleison, Sanctus, Agnus Dei, Benedictions, Sign of the Cross,¶ Exsufflations, Exorcisms, Anointing, Praying towards the East, have been omitted. Such is a specimen of Romanist objections to our service. Such are the "fond credulities" of antiquity which we have had broken off and violently treated. In consequence of such losses, we are said to have only crumbs, and to bear our fathers' sin, and our service is compared to a sick friend. The loss of these is the cause of holy "indignation" in the breasts of Tractarians. That our service should have been stripped of these is the punishment of our sins. We deserve no such apostolic privileges as these exorcisms and crossings. Could not the writers of the sermon and of the letter have rather inferred, from these omissions, that their own spirit and sentiments were not in harmony with that of our Church. We expel these things as in part "turned to vanity and superstition," and in part, even in the first instance, forced into the Church "by indiscreet devotion and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuse, which not only for their *unprofitableness*, but also because they have *much blinded the people and obscured the glory of God*, are worthy to be cut away and clean rejected."** Thus much for the ceremonies, for we confess that we never have heard one Tractarian argument which has made the rejected ceremonies appear in any other light than our Church describes them. But we fear that there is more in the back-ground. There are certain doctrines involved in some of our omissions. We have neither comprecation with nor supplication to Saints and Angels. There is a blank, doubtless, on this point, and we may infer with a distinguished Bishop of our Church, that omission is condemnation.†† It was a surmise of Dr. Wiseman, that if Mr. Newman had once denied any comprecation with Saints, and yet had yielded this point, he might also be induced, at some future time, to yield still further and grant prayers to them.‡‡ Whether Mr. Newman has yielded at this moment we know not, but there are things by far more improbable, and especially when we find Mr. Ward putting forward such an opinion as the following: "In proportion as minds of a certain

* Page xiv. vol. ii.

† Page xvi. vol. ii.

‡ Page xvii. vol. ii.

§ Page xvii.

|| Page xviii. vol. ii.

¶ The reader may refer to Wheatley on the Common Prayer in reference to all these objections. He answers many of them, and shows many ancient customs which are now omitted. The pp. are included p. 290 to 318. Oxford.

** The Preface to our Common Prayer of Ceremonies.

†† See the letter of the Bishop of London in reference to the Ilford dispute.

‡‡ His letter on No. 90.

character realise the Communion of Saints, and advance in the spiritual life, they will be drawn to the practice of invocation."* Mr. Ward's view of No. 90 evidently is, that Mr. Newman showed that our Church did not condemn this doctrine.† Such is, at least, an unprejudiced opinion of No. 90, and we use it for this reason, that none can esteem it unfair to Mr. Newman; and therefore, also, it is Dr. Pusey's way of solving doubts. It is, indeed, a fortunate circumstance that we can continually refer to such an authority as that No. 90, and we owe very much to Dr. Pusey for his confession that he cordially assents to a book which his own diocesan, and that, too, *ex cathedra*, declared to be a method of interpretation which made anything or nothing of the Articles. In proportion as we realise the true sentiments of Tractarians, we shall discover the true extent of their objections to our service. We do not, indeed, pray for the dead, for our Church can say, "Almighty God, *with whom do live* the spirits of them that depart hence in the faith, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, *are in joy and felicity.*" Not only, therefore, have our reformers omitted such prayers, but they have shown their futility, and thereby condemned them. We do not acknowledge "the remedial as well as cleansing efficacy of suffering,"‡ and therefore are not "led to the thought of a purification through pain." We are consistent as a Church, and therefore we everywhere assent to that which we affirm, that our Blessed Lord "made there (by his *one* oblation of himself *once* offered) a full, perfect, and sufficient sacrifice, *oblation*, and satisfaction for the sins of the whole world."§ When, also, we are blamed for the absence of any *oblation*, we present the same answer. We dare not say that which Bishop Morton|| calls a proof of Rome's sacrilegiousness: "Offerimus Majestati tuæ, Domine, *immaculatam hostiam*, sanctum panem vitæ æternæ et calicem salutis perpetuæ."¶ We do not call for the ministry of angels as Rome does: "Jube hæc perferi per manus sancti Angeli in sublime altare tuum celeste."** We have a merciful Father, who is always more ready to hear than we to pray. "He giveth liberally and upbraideth not." We dare not be so falsely charitable to Rome as to say, with Mr. Ward, of Cranmer and Ridley, "that they really mistook the doctrines held by the Church on the subject."†† Nor, again, can we say, with the same writer, that "It is common charity to these prelates to suppose that they did not rightly understand what the doctrine was *against which they felt themselves at liberty to use such unbridled language.*"‡‡ If they did not rightly understand the doctrine, they

* Ward's Few More Words, p. 84.

† See remarks which follow the quotation from p. 84.

‡ Ward's Few More Words, p. 84.

§ Communion Service. See also Articles xv. and xxxi.

|| Page 560, ed. 1635.

¶ Romish Missal.

** Ibid.

†† Few More Words, p. 62.

‡‡ Ibid, p. 64. We cannot avoid giving a few words from Mr. Ward's first pamphlet, which may throw a light upon such language as he uses against our great

are but poor guides even in appointing a Liturgy; and yet one could write thus of it: "In short, this Liturgy is honoured by all but the Romanist, whose interest it opposeth, and the Dissenters, whose prejudice will not let them see its lustre." (Comber's preface.)

We have given these as specimens of a painful disregard for our Liturgy and Church, and we believe that it renders the controversy much more simple. Certain we are that the Tractarians stand upon dangerous ground; they are hesitating between one principle and another; they have ceased to be dutiful and faithful sons of our Church, and yet have not shown us to what Church in the present day they belong. The Church of Rome has more scope for the feelings of awe* than we have. We have, in their opinion, much that is sinful and the consequence of sin. They are very apt to claim authority, and we will give them a fair opportunity; let them show, by a *Catena Patrum*, that our Hookers and long list of Divines felt the bondage which they say they are feeling. We can quite believe that they are bound; we can quite allow that they are harassed beyond measure at the every-day increasing difficulties of their position. And we are sure that they have but one remedy. The *via media* has ceased, and they are fluctuating upon the breakers, but every wave bears them nearer to the Tridentine rock. The English Church calls upon them to *return*; but she is fully aware of her own power, and, therefore, when she entreats, it is not for herself, but for the sake of their souls. She supplicates, but the reason is not that she needs them. Oh, no; she has within her walls much tried and untried strength. Hers is a giant confidence, for it is a confidence in her God. She is built upon a rock, and that no erring mortal man, but the Rock of Ages. Christ is her corner-stone; and, though men may raise a superstructure of their own devising upon a foundation of sand, and therein reject the Lord that bought them, it is an eternal truth, not, indeed, given on Sinai, or born amidst the thunders of heaven, but having on it the very seal of Omniscience, for the Omniscient respoke it, and resting on Omnipotence, for the Omnipotent God confirmed it, that "the stone which the builders refused is become the head stone of the corner."

But Mr. Newman speaks of the original Eucharistic form as with good reason assigned to Apostles and Evangelists themselves. Besides this, several phrases would lead us plainly to the conclusion that his opinion is, that it rests on sufficient evidence for our undoubting assent. This appears to us a fresh specimen of the new system of railroad

reformers. Perhaps some of our readers may deem the plea hardly valid. After referring to the harsh manner in which *Catholic* Churches are spoken of, as being painful "to many an English Churchman," he says, "Refer only to the severe language in which those whom we revere as *eminent Saints*, the Popes and others of the middle ages, are popularly spoken of. Think, too, which is much to our present purpose, of the language used by Bishop Jewel, for instance, and other writers of that era themselves, with regard to those who went before them, and we shall hardly think they have much claim on the forbearance of posterity." (Page 33.)

* Newman's letter to Dr. Jelf.

theology, which cuts through all obstacles which authority offers, and destroys the natural impediments of learning and judgement. There are a few facts in relation to the Liturgies themselves which we will notice; but first let us ask, why is it thought right thus unnecessarily to place tradition on a par with Scripture? We have read of *traditive* interpretation in the Tracts for the Times, but here we find an addition to the Canon. We must leave the writer to account for its omission in our list of Canonical writings; but perhaps this may be one of many objections which they have to that Article. Scripture and tradition, taken together, are the joint Rule of Faith,* say they; and here we have an approach to a new introduction, and that, too, unwritten tradition, as we find in a work previously quoted. "There can be little, if any, doubt that Christian Liturgies were not at first *committed* to writing, but preserved by memory and practice."† He further informs us, that "Le Brun contends that no Liturgy was written till the fifth century."‡ He then says, that in continual use, they "necessarily received various additions to adapt them to the circumstances of successive ages. Some prayers became obsolete, and were omitted. Words, and names, and prayers were introduced, and acquired importance from the rise of heresy, from civil commotions, or some other cause."§ He also states a fact, which we mention for the inferences which our readers may draw, that few allusions are made to this Eucharistic service by the Fathers, and on consecration they are almost entirely silent.|| Mr. Palmer accounts for this on the ground of primitive discipline, but here we leave the matter. It is, however, by no means desirable that a writer, whose opinion is so much looked up to by his followers as that of Mr. Newman, should assume the very point which Cave, Fabricius, Dorschœus, Dupin, and many others have discussed.

A remark of Mr. Palmer appears worthy of observation. "It seems," says he, "to have been often assumed by the learned, that there was originally some one apostolic form of Liturgy in the Christian Church, to which all the *monuments* of ancient Liturgies, and the notices which the Fathers supply, might be reduced. *Were this hypothesis supported by facts*, it would be very valuable. But the truth is, there are several different forms of liturgy now in existence which, as far as we can perceive, have been different from each other from the most remote period."¶ Waterland says of the ancient Liturgies that "they are mostly *spurious* and *interpolated*, and answer not strictly to the names which they commonly bear," but he considers them as a good proof of the universality of a doctrine *for the time they obtained*.** "The Clementine, though it is not thought to have been ever in public use, is commonly

* Compare No. 90, Tract 45, Tract 78, preface.

† Palmer on Antiquity of English Ritual, vol. i., p. 9.

§ Vol. ii., pp. 11, 12.

¶ Palmer, vol. i. pp. 5, 6.

** Waterland's Review, p. 341, ed. Cam. 1737.

‡ Vol. x., p. 11.

|| Vol. ii., p. 14.

believed to be the *oldest* of any now extant." He further asserts that as a collection it can be set no higher than the fifth century, though it may contain many things derived from earlier times. Just so may any writing of the present day: but it will not establish it as the legacy of Apostles and Evangelists, or prove it not to be *spurious* and *interpolated*, and under names to which it has no claims. Wheatley, also, after saying that our Saviour did not prescribe any particular method, and that, therefore, "most Churches *took the liberty to compose liturgies for themselves*," further considers that they were used by the founders of those Churches, "and are now a little altered and enlarged, and were *in honour* of those founders distinguished by their names: for thus the Liturgies of Jerusalem, Alexandria, and Rome, have been always called St. James', St. Mark's, and St. Clement's.* But, however, none of these being received as of divine institution, therefore St. Basil and St. Chrysostom, St. Ambrose and St. Gregory, each of them composed a Liturgy of his own; and so also the *excellent compilers* of our Common Prayer," &c.† There is, however, a fact mentioned by Mr. Palmer, which may illustrate the origin of our service and disconnect it entirely with St. Peter's Liturgy: "The present work may convince them of the *injustice* of representing the English Ritual as derived from the modern offices of the Roman Church. It will be seen that Romanists are loud in their hostility to our Liturgy, which *in form and substance rather resembles the ancient Gallican, Spanish, Egyptian, and Oriental Liturgies, than the Roman.*"‡ These authorities will place the discussion relative to our Liturgy in a clearer light than Tractarians would wish, but we will conclude this notice by a few remarks, with a view of summing up the matter.

We have thus far presented our readers with a few out of the many proofs of Tractarian disregard for our Liturgical forms. We have quoted from their writings early and later in proof of our assertion. It is, however, probable that many of our readers will be wearied of hearing a proof of that concerning which they have no doubt. Many may have a practical testimony of it from Tractarian friends, but this is not enough. We need assert, and repeat our assertion, that if they are tried by Anglicanism, they will be found wanting. This will not put an end to the controversy; it will only be one step in the onset; nor will the march end before the true Standard (not of the Crucifix, but) of the Cross is planted upon the basis of God's Word. Men may deny it as much as they please, but it is a truth, that the ultimate Standard of Appeal is the Scripture. From its very author it must be perfect; from having an object, it must accomplish it.§ It does not depreciate in any sense our confidence in this, that we defend the outwork first. We

* Mr. Newman and Mr. Froude are pleased to call it "the Liturgy of St. Peter." There is an easy inference from this fact.

† Wheatley, c. 6, s. 2, pp. 250-1, ed. Oxford.

‡ Palmer, vol. ii. pp. 1, 2.

§ This argument is very forcibly set forth by Coleridge, in *Lay Sermons*, p. 203.

have a full right to show how much men have deviated from our Church, that we may also remind them of their allegiance, that they may not lead away unwary souls, the lambs of the Anglican fold—that they may not be enabled to perpetrate such wrong by the very influence which our Church honours them with, as ministers. If there were no other reason than this, it would be more than sufficient, for we can testify of many who are defending these errors by asserting that these writers are Clergymen, and that no formal condemnation has been passed upon them by the Prelates of our Church. We can no longer allow them to range along this vantage ground; but holding it to be the land of our fathers, on which their feet have peacefully and happily trodden, we dare not surrender it at any cost. It is our birthright—it is our joy—and we must never yield it up, because men whose sympathies are with a different land think to occupy it for strife, but not to cultivate it. We wish to grow in it safely, and live in it securely, and we would weed it of all that growth which will not endure cultivation or profit by the pruning to which their Church would subject them. We would root out all suckers which sap the root, add no beauty to the land, but occupy the place of more profitable shoots, and grow daily stronger at the expense of that tree in which they should have grown as fruitful and undistinguished branches, that is, branches undistinguished except for their heavy fruits of good works. And, be it remembered, the tendency of this very fruit is to bow the branch to the earth, as it were, in silent humility, which yet speaks louder in God's courts than the proudest vaunt of a Catholicity which is unaccompanied by this ennobling prerequisite. It is, therefore, most important that we should open the true state of the controversy before we enter upon the solemn doctrine of the Eucharist.

Resting, as we do, on the basis of our Church, matured and fed by her, we feel "indignation" when we read any open or covert attacks upon her purity. We know that our Articles and Liturgy are the very reflected light from the bright sun of inspiration, and *therefore* we know that they are Catholic truth, for they are as extensive as the Church triumphant, as well as the Church which shall fight the good fight in its militancy here, and shall, in God's good time, join the Church triumphant hereafter. This it is which should render every English Churchman eager in his defence of his Church; because he believes his Church to represent the truth far more than Rome, and to have Christ as its way, and, therefore, that it *lives* and moves in his love and guidance; for this reason he will "fight manfully under Christ's banner," and, with the Bishop of Ossory, will he say, with confidence, "I do hope that these men will find that they have underrated the attachment of the Clergy, and of the people of England too, to the principles against which they (the Tractarians) have declared open war; that the astonishing success which has intoxicated them and beguiled them into this salutary manifesto, has been the result of ignorance—most incomprehensible and inexcusable, but still real ignorance of their designs; and that now they have unequivocally

declared themselves, their success will come to an end.”* Their plan is manifest ; it is all laid bare. If we do not profit by this happy disclosure, the dark hour will have risen upon our Church. If we dare attempt to *FREE ourselves from the oaths and obligations* which we owe to our own Church by professing an attachment to an Antiquity, be it what it may, we shall have rung the death-knell of our Church. If they can build a Church upon such a ruin as this doubtful Jesuitism, it must also fall ; and even if they could rejoice on the fall of Protestantism, Protestants will say—

“ Ille dies utramque
Ducet ruinam.”

But Protestantism will not fall : it is the protest against idolatry ; it is therefore a protest against Rome ; and Rome, by her impious assumption of infallibility, has denied all possibility of change in herself, and has, therefore, rendered our protest necessary as long as the Lord in his mercy shall spare her ; but over her soon shall be heard the mighty cry—“ Babylon the great is fallen !

“ Rome shall perish—write that word—
In the blood that she has spilt !
Perish hopeless and abhorred,
Deep in ruin as in guilt !”

True are the poet's words, and “ Truth shall triumph over Trent,” and from her fall the stone cut out without hands shall fill the whole earth ; but it is an awful truth, on whichsoever of its adversaries it shall fall it will grind him to powder. The darkness of the waters betokens the coming hurricane, and the waters of truth are deeply agitated ; but out of all our troubles will God deliver his own. It is a glorious truth, that his mighty hand and stretched-out arm are as eternal as his Deity.

PAPISTIC AND TRACTARIAN JOURNALISM.†

“ THE Dublin Review,” is a honest straight-forward publication, boldly asserting its Romanism. Of the three systems or ideas of the Catholic Church, it holds, it tells us, as the true one, “ that the Church in communion with the Holy See alone represents Catholicity, and that she alone has the prerogative of being the Spouse of the Lamb, and as such ‘without

* Charge, p. 212.

† The Dublin Review. Vol. XVI., No. 30. January, 1844. C. Dolman.

The Christian Remembrancer, or Monthly Magazine and Review. Vol. VII., No. 36. January, 1844. J. Burns.

The British Magazine and Monthly Register. Vol. XXV. January, 1844. T. Clerc Smith.

spot or wrinkle; that they who should have truth and holiness, must come into her as she is, without haggling or pretending to make terms, or, Donatist-like, holding out till she may choose to alter or modify herself to their taste." This is straight-forward, we repeat, and plain writing. Re-union with Rome is to be effected, if at all, without the slightest concession or shadow of such on her part. We know it must be so. These true Romanists accordingly laugh to scorn the pretensions of some of the Tractarians, who, according to the statement in "The Dublin Review," seek to establish a false *Via Media* system, a merely syncretic coalition between opposites and contraries altogether ridiculous—"a sort of middle course," it says, "which would fain have a Church moulded between present Catholicity and present Anglicanism. It considers the tone of the one too high, that of the other too low; and it would lower the one and screw up the other, till both accorded upon a middle note. To what extent each change should be carried, whether Rome should relax more than England strains, or whether the task should be equally divided, is by no means a settled point: for we suspect, that if those who wish for unity upon this theory, were asked first to settle among themselves the amount of curtailments, modifications, and changes of every sort which would satisfy them on our parts, no two would be found to agree upon the exact line which we must descend to, to meet the alterations in an ascending direction, which they would ask from their own establishment." And thus, ye Tractarians, your Romanist friends fairly laugh ye out of court, to be the derision and contempt of the very mob. The remaining system "The Dublin Review" describes as the "Anglican establishment just as it is," the class to which we profess to belong.

We cannot wish the distinctions to be better drawn, or by other agency. Yet, though thus derided and condemned, these same Tractarians condescend in the present Number of "The Christian (?) Remembrancer," to review in terms of eulogy the Roman Catholic Dr. Wiseman's Lectures delivered in Rome, on "The Connexion between Science and Revealed Religion;" nay, they go out of their way to do it—for the book was published as early as 1842. We know the book well, and know there are Protestant books on the same subject, quite as eloquent, accurate, and more fully illustrated. Why not prefer these? But no: your genuine Tractarian is of the true spaniel nature—the more he is spurned, the more he fawns.

Yes! it is "The Christian (?) Remembrancer" that is lying before us. But how "crest-fallen," Where are now its quips and cranks, its personalities? Few and far between, indeed! The mass of dullness is scantily illumined by glow-worm sparks of animadversion, that mock the darkness in the midst of which they faintly glimmer. The fact is, its conductors are conscious that their trick is discovered, and confess it. Thus, in a review of Mr. Newman's sermons, they are compelled to exclaim—"It is not to be denied that there has been a *check*, and that it is not quite so easy to *play at Catholicism*, as it was four or five years ago." *Play at Catholicism! PLAY!* Their speech bewrayeth them! Yes, their Catholicism was only stage-play—but their Ro-

manism was in earnest. This is what they mean, but vainly trust that we shall not penetrate their sophisms.

One sophism more we must unveil. Tract 90, "was not proposed, it seems, as *the* exposition suited to the whole Church, but only as satisfactory to a section of it, (p. 107,) reclaimed against;" and since they have reclaimed against it, Mr. Newman and his reviewer (there is really something very amusing, in the party thus perpetually reviewing their own publications,) warn them that they must take the responsibility of the consequences. He (good man!) washes his hands of them. Very awful all this—very! Nevertheless, we have fairly looked the consequences in the face, and are quite willing to incur the denounced responsibility. Once for all, then, let it be known, that we wish not to retain in the Anglican communion, those who are straggling Romeward, if their retention depends on their being permitted so to interpret our Articles as to make them speak, not our language, but the enemies'. If they cannot stay but on that condition, let them go! We want true and sincere men, and not men who, to cover their own mendacity, will make our Oracles speak falsely, as though they were the utterances of the Father of Lies, and not of the Holy Spirit of everlasting Truth. Let them go! We are enough without them. Let them go—and the sooner the better.

We know not whether it is worth while to consider such a poor sophist's abuse, of what he calls the "Prussian Episcopate Scheme," denouncing it as Anti-apostolical, and rejoicing at the "Withering away of the Jerusalem Scheme." His opinions on any subject of true Anglican Church economy are those of a traitor, and should be passed, *sub silentio*, as of one who has no right to speak on practical topics that he has no real interest in. Poor Charlotte Elizabeth may console herself on this ground—though denounced by him as "a heretic of no ordinary type," and her publication characterised as a "performance which is to be viewed with the deepest horror." Horror, forsooth! Come, ye Dublin Reviewers! and have again your laugh out at this scape-goat of the Tractarian Schismatics.

We have noticed above how these miserable men succumb to the necessity of reviewing their own books. James Burns is the publisher of their Magazine, and James Burns is also the publisher of their "Library," falsely call "The Englishman's;" and James Burns's books are all highly praised in the literary notices of "The Christian" (?) Remembrancer." What wretched and despicable work! As to other people's books—some are condemned on ultra-pietistic pretences, and others with the most profane ribaldry.

We subjoin specimens of both sorts.

1st. "Mr. Dickens's 'Christmas Carol in Prose,' (Chapman & Hall,) is a very acceptable present at this season. A very old and hackneyed subject is treated in a very original way, and the story displays all its author's eminent powers of combining humour with pathos. He has, however, thought fit to make an attempt at a religious allusion here and there, one at least of which could well have been spared—that occasioned by some of his grown-up characters playing at blindman's-buff and forfeits, on which he

says, 'It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a Child Himself.' We do not believe that Mr. Dickens is aware of the extreme irreverence of this way of speaking; but we are mistaken if numbers of his readers will not be pained by it; and we feel bold to assure him, that his expunging, or altering, the sentence in his next edition, will give general satisfaction."

2d. "'Commemoration of the Fifth of November,' by Mr. Smith Bird, (Hatchard,) is a single, though heavy, sermon on this perilous state-service, which has contrived to identify two subjects as dissimilar as Tenterden steeple and the Goodwin Sands. The day itself was celebrated, we hear, by a *feu-de-joie* of sermonising, a sort of mixture of Vauxhall and a Protestant *auto-da-fé*; but the flower-pots and Roman candles have not many of them exploded in print: a dropping fire of squibs from three or four of the Islington Clergy, has ignited, though tardily, and with more splutter than brilliancy."

What absurdity in the suggested objection of the first extract—what vulgarity in the virulent vituperation of the second. Has Mr. Dickens offended by a touching but familiar illustration of a sacred truth? What shall we say of the writer, who in Tract 85 (a Tract, by-the-by, more objectionable than Tract 90, inasmuch as it attacks the Bible in a viler strain than was ever attempted by the professing infidel)—we ask, what shall we say of a writer, who tells us, that "the phrase, Lamb of God, is ludicrous and grotesque;" that "there is something repugnant in our present habit of mind in calling again and again our Saviour by the name of a brute animal;" that, unless we were used to it, he conceives it would hurt and offend us much, to read of *glory and honour* being ascribed to Him that sitteth upon the Throne and to the Lamb, as being a sort of idolatry, or at least an unadvised way of speaking;" that "it seems to do too much honour to an inferior creature, and to dishonour Christ;" adding, that we "will see this, by trying to substitute any other animal, however mild or gentle;" and that "the ancients formed an acrostic upon our Lord's Greek title, as the Son of God, the Saviour of men, and in consequence called him from the first letter, *ΙΧΘΥΣ*, or fish." And then, that the suggested ridicule may lose none of its point, what does the writer do? He quotes an English writer as saying, "This contemptible and disgusting quibble originated in certain verses of one of the pseudo sybils. . . I know of no figure which so revoltingly degrades the Son of God." And then remarks as from himself—"Such is the nature of the comment made in the further east on the sacred image of the Lamb. The two objectors may settle it with each other." In the opinion of the writer of No. 85, Fish is quite as good as Lamb; both are equally "ludicrous and grotesque," and "we are only reconciled by habit to the use of one." And yet the men who utter these blasphemies, affect to shrink with horror, when Christian parents are told, that the founder of their religion was once a little child; and thence they should recognise the state of childhood as a hallowed thing. And is it not? And says not Christ himself of children, "That their angels do always behold the face of his Father in Heaven?" (Matthew xviii. 10.)

We have not much to say of "The British Magazine:" it professes altitudinarianism, and perhaps something more, if we may judge from a passage at p. 97. Speaking of the "Nonjurors," they exclaim, "Honoured and blessed for ever be their memory! They were shamefully exasperated by real injuries, and if they resented it by making a show of approximation to foreign modes of worship, and wrote and thought as unlike the men who ill-used them, and as much like Papists as their consciences allowed, is it to be wondered at? They were men—our own ancestors—not angels." Verily, were they not! Far from it! We deny the whole showing. Honoured and blessed be their memory! Why? We will not say Amen to it! What we declared in our first Number, we will repeat in this: The Church of England, as by law established, will have nothing to do with the non-juring heresy, neither will we!

II. ART AND ANTIQUITY.

TOPOGRAPHY.*

MANY readers of this Magazine must have both leisure and inclination to peruse Topographical books; and some may venture on writing and publishing them. The volume above specified will prove of infinite service to persons who may be partial to and wish to prosecute this species of Literature. In it the author has given a sort of *Grammar of Topography*, and thus furnished the student with a guide and directory in a devious path, which many have dared to tread, but which few have explored with benefit to themselves and to others. Many vainly fancy that a little local reading, with local partialities, will qualify them to write histories of particular places; but, though they may write and print on such vain-glorious presumption, they will be likely to produce error and disgrace in the result, unless they duly qualify themselves for their task. To write a sound, good, interesting and authentic topographical work, is an arduous undertaking, which many have essayed, but very few have accomplished.

Should there be a reader of "The Christian's Monthly Magazine," who fancies the book above referred to is not adapted to the pages of

* An Essay on Topographical Literature: its Province, Attributes, and varied Utility; with Accounts of the Sources, Objects, and Uses of National and Local Records; and Glossaries of Words used in Ancient Writings. By John Britton, F.A.S., &c. London: Printed for the *Wiltshire Topographical Society*, by Nichols & Son. 1843. (Fifty copies printed.)

this periodical, he can have but very imperfect acquaintance with the principles and compass of Topographical Literature. The history of every parish in Great Britain must necessarily and essentially embrace facts and elucidations of ecclesiastical and religious matters: the foundation, and endowment, and varied alterations in churches: their architectural and sculptural characteristics: their monumental memorials: the lives and deeds of clergymen who worshipped Omnipotence within their sacred walls, and who reaped honours and reverence for themselves by fulfilling their benign mission, by proclaiming sound doctrines, and by practising the amenities and charities of the good Christian pastor. The Church, with all its associations and dependancies, constitutes a leading, a most important feature in parochial history; in many cases, indeed, almost the only object to give interest to its annals.

Mr. Britton, the author of the *Essay* here referred to, has been nearly half a century before the public, from the first appearance of his "Beauties of Wiltshire," and "Beauties of England and Wales," in the year 1800, to the publication of this work in 1843. The titles and number of volumes he has produced in that period, demonstrate that he must have visited most parts of our island, and investigated the topography and antiquities of nearly all its counties, cities, and remarkable objects. It is equally apparent that he must have studied all the printed works accessible, as well as the most valuable MSS. and records whose evidence was essential to the history of certain places and antiquities. Thus disciplined and instructed, he has laid before the public the result in the "*Essay*" above cited, and has thereby imparted to students in Topography a mass of useful information. This, however, is compressed into a small compass, in the volume before us, which, in the space of 66 closely printed quarto pages, embraces a review of the essential characteristics and utility of the science of Topography, with the opinions of several eminent authors on the subject. He also gives references to, and accounts of, the sources and authorities whence the most authentic information is to be obtained on local history and archæology; with an account of the origin and proceedings of the Record Commission and of its publications; also glossaries of words used in the Domesday-Book and in other old writings.

The following text furnishes the theme of the *Essay*, and this is discussed and elucidated with much force and eloquence, not only in the author's own language, but in passages from the writings of the Reverend Thomas Warton (*History of Kiddington*), Gilbert White (*History of Selborne*), Dr. Whitaker (*History of South Yorkshire*), Joseph Hunter (*History of Hallamshire*), H. J. Todd (*History of Ashdridge*), Dr. Milner (*History of Winchester*), and from other eminent authors.

"If the study of Antiquities and Topography be judiciously pursued and tastefully directed, it tends to develope the fluctuations of science, art, and literature; it carries the mind back to remote ages, and

displays the condition, customs, and manners of men in former times. Hence this branch of literature becomes the most positive and incontrovertible data for historical deduction; as it shows what man has been by his works, and teaches us the important lesson of knowing ourselves by contrast and comparison with our ancestors."

"Such," says the author, "were the sentiments entertained, and such the language I used, many years ago; and, with the advantage of more extensive study, and intercourse with men of talent and experience, since, I feel confirmed in my opinion of the varied utility of this class of literature, whilst my partiality for it has been strengthened by study and reflection."

As intimated in the title-page, this Essay is printed for the *Wiltshire Topographical Society*, which has been formed chiefly by the persevering exertions of the author, for the purpose of publishing historical accounts of parishes and places in that interesting county, which have not hitherto been described in any local history. Amongst these places, it appears that Mr. Britton is preparing a "*History of Kingston St. Michael*," his natal parish, with a Biographical Memoir of John Aubrey. In the latter subject we anticipate much curious and interesting matter, not only in the personal character of that singular person, but illustrative of the manners, customs, and literature of his times. Aubrey was a diarist; a relater and recorder of anecdotes of persons and events; lived in intimate communion with Anthony A. Wood, and other eminent Oxonians; and, tinctured with the superstitious prejudices of the age, believed in day-fatality, corps-candles, fairies, apparitions, &c., &c. In an octavo volume, entitled "*Miscellanies on Various Subjects*," by John Aubrey, Esq., F. R. S., is a series of narratives of prodigies, miracles, supernatural stories, which he prepared for the press in 1690. Contemporary with Elias Ashmole, Dr. Dee, and others of that class, all of whom seem to have lived and breathed in a world of superstition and fantasy, they fanned and administered to each other's credulity, and believed in the most romantic and silly absurdities. It is at once pitiable and consolatory to review the annals of those by-gone times, and peep into the laboratories and book-closets of the actors in the living drama.

RECOLLECTIONS OF CANTERBURY.

I.

A Mill-Stream hath its own peculiar grace,
And such, my love, hath this. 'Tis sweet to see
How from each bank the roots of either tree
Bend the lithe trunks along the water's face—
The boughs and leaves how sweetly they embrace,

And kiss the wavelet dimples. Jealousy,
 Phœbus hath glimpses through them shadowy.
 Yon Willow hath a melancholy trace
 Of passion in its weeping—how the Rill
 It loves, and drooped until they kissed each other!
 And this weeps over Earth, to embrace his Mother,
 Like a sad Son, in vain—yet, yearning still—
 Or mourning she had borne—(O, Vale! O, Hill!)
 So grateful, few—though man, heaven-moulded, be his Brother!

II.

Hath Gratitude in human hearts no shrine?
 Men have affection for their Residence;
 The City of their Birth, or Choice, or Chance;
 And, Simmons!* leave memorials there like thine,
 And it repays them with the inscriptive line.
 Behold the Pillar and the Hill its stance,
 The Field his generous skill hath made divine—
 Hold ye these public walks in reverence!†
 Religion is Gratitude! and she
 Descends from God, and unto God returns!
 Sublime Cathedral, hail! whose heart not burns,
 When as the chanted service solemnly
 Tow'ards th' Universal Architect up-years,
 Is an unburied corse, and hath no soul for thee!

J. A. H.

III. MISCELLANEOUS LITERATURE.

I. MODERN CONTROVERSY.

A Charge addressed to the Candidates for Deacons and Priests' Orders, at the General Ordination held at Worcester, on Sunday, Dec. 24, 1843. By HENRY, LORD BISHOP OF WORCESTER. London: Rivington. 1844.

THE Bishop of Worcester has here spoken out in a manner which becomes him and his position in the Church of England. He declares himself the unflinching advocate of our blessed Reformation; briefly but forcibly insisting upon the duty of moderation

* See the Inscription on the Pillar in the Field and Hill opened to the public, which are as follows:

"This Field and Hill were improved, and these Terraces, Walks, and Plantations made, in the year 1769, for the use of the public, at the sole expense of James Simmons, Esq., of this City, Alderman and Banker. To perpetuate the memory of which generous transaction, and as a mark of gratitude for his other public services, this Pillar was erected by voluntary subscription in the year 1803.

"The Mayor and commonality of this ancient City, in consideration of the expensive improvements made in this field, unanimously resolved, in the year 1802, to appropriate the same in perpetuity to the use of the public; and to endow it with sixty pounds a year for the maintenance and support of the terraces, walks, and plantations."

† Boards are placed in the niches of old ruins, by the walks upon the summit of the hill, with this Inscription: "Respect this walk—'tis for the public good."

relatively to the two parties who now divide the household of our Faith. Discussion in itself he maintains as a good, and commends a spirit of enquiry : but he permits no quarter to be given to Romanising tendencies. This is as it should be. We quote the peroration to his charge :—

“The next rule which I am anxious to press upon your attention, as being especially useful under the present circumstances of the Church, is, that you should not take an exaggerated view of the dignity conferred upon you by the important office which you are about to hold as ministers and stewards of the Gospel of Christ. It has become a custom of late years, among certain of our brethren, to magnify their office, not in the sense in which the Apostle Paul magnified his office, but by assuming an air of undue superiority above the laity, and considering themselves as the appointed ministers of Christ, who are entrusted with the keys of heaven and hell, and through whom only, therefore, access can be had to the kingdom of heaven, and, as such, entitled to the utmost reverential deference and respect. Far be it from me to undervalue the sanctity of the office now about to be conferred upon you. As teachers and expounders of God's word, and as dispensers of his holy sacraments, you are entitled to the respectful homage of your several congregations ; but such homage will be more willingly offered, if you do not claim it with an unbending and unconciliating arrogance, but rather maintain your claim to it by your assiduous exertions to fulfil properly the duties belonging to so sacred an office. When the holy Psalmist proposes the question, ‘Who shall dwell in the tabernacle of the Lord, or who shall rest upon his holy hill?’ among those who will be entitled to this high privilege he specially enumerates ‘him that sitteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.’ We may surely from hence infer that an undue assumption of importance, as ambassadors of Christ, must be offensive in the eyes of God ; and although in this, as in all other points, a middle course between pharisaical arrogance, and entire forgetfulness of what is due to our sacred calling, is to be recommended, still, if we do err, let us err on the side of humility, rather than arrogance, deeply impressed, as we ought to be, with the vast extent of our obligations, and the woful deficiency of our performances. One of the principal objections to this habit of assuming undue importance from the sacred character of our calling, is, that it is calculated to impair the usefulness of our ministry, by indisposing the laity towards us, who will be always inclined unduly to depreciate those who overvalue themselves. And this brings me to a third rule, which seems particularly important at the present time : ‘Give not needless offence to the laity.’ I am far from recommending any improper compromise with the vices, the follies, or even the prejudices of your people. Preach the word of God fearlessly, nor ever allow the shame of man to prevent you from performing your important functions through evil report and good report ; but such a conscientious discharge of your duties, as the ministers of Christ, is perfectly consistent with the exercise of a due discretion in things indifferent. Thus, if certain forms which may or may not be sanctioned by the practice of primitive antiquity, but which certainly have fallen into desuetude for the last two hundred years, convey to the minds of the laity the impression of a tendency towards the formality of the Romish service, it would be most unwise, especially without the authority of his diocesan, for any young minister to attempt their revival. It is a trite observation, that no quality of the human mind is more rare than that of common sense ; and certainly we have never had so much cause to make it, as when we have seen churches deserted, and consequently the means of usefulness in a minister entirely destroyed, because he would persist, in opposition to the expressed wishes of his congregation, in performing certain forms, which, however in themselves indifferent, gave offence to them. Things in themselves indifferent, cease to be so when the adoption of them creates a suspicious feeling in the minds of those committed to our charge, and indisposes them to our ministry. Your especial office will be to win souls to Christ ; and for this purpose it will be necessary that while you are harmless as doves, you should likewise be wise as serpents ; and such wisdom will be evinced, not in running counter to the prejudices, however unfounded, of your people, but in conciliating their affections, and consulting their wishes in things indifferent, thereby obtaining an ascendancy over them in regard to those matters

which really concern their everlasting salvation : therefore, my beloved brethren, give no offence in anything, that the ministry be not blamed. I cannot quit this subject without adverting to one practice, which I have reason to believe has been adopted in more than one church of this diocese, and which is so unreasonable in itself, and so unsupported by any Rubric or Canon of the Church, as to demand the most marked reprehension from me. The practice to which I allude, is that of the minister turning his back upon the congregation while reading the solemn services of our Church. There are two objections to this practice: the first is, that it prevents the minister from being heard by his congregation—no slight objection this, when it is recollected how many of a congregation, in a rural parish especially, are either without prayer-books, or, if they have them, are unable to read them. The second is, that it can only be founded upon the Romish notion, that the officiating minister prays *for* and not *with* his congregation. Now, it is impossible to take the most cursory view of the rubrics of the Book of Common Prayer, without being convinced that the congregation have a part, and a very important part, assigned to them in the performance of divine service. The general Confession, the Lord's Prayer, whenever it occurs, and the Belief, are directed to be said by the whole congregation, while the repetition of the alternate verses in the Versicles and the Psalms, as well as the joining in an audible Amen at the termination of every prayer pronounced by the minister, attest the intention of the compilers of our Liturgy that the people should take an active share in the performance of divine service, and not remain, as they do wherever the Roman Catholic religion prevails, either perfectly passive, or engaged only in their private devotions, while the officiating priest is offering up prayers for them. Such an intention, however, must be defeated, and the Roman Catholic practice countenanced, whenever the minister, by turning his back upon the congregation, renders it impossible for the greater portion of them to hear him.

"This, indeed, is but one among many novelties which have been introduced by some injudicious clergymen into the service of the Church, by which it would appear that they are anxious to try the experiment how nearly they can approximate to the practices of the Romish Church, without renouncing communion with that to which by their ordination vows they ought to feel conscientiously bound—against these I cannot too emphatically caution you. While they are calculated to unsettle the minds of your congregations, and excite suspicions as to the soundness of your Protestant feelings, they have a tendency to substitute a minute attention to ritual observances for the vital spirit of true religion. It is somewhat remarkable that the state of the Church at the present moment should so much resemble that which prevailed in the reign of Charles the First, and terminated in its entire subversion under Oliver Cromwell. Then, as now, a powerful party existed unfriendly to the doctrines and practices introduced by our reformers, and anxiously bent, like Archbishop Laud, if not upon a return to Romanism, at least upon combining as much as possible of Roman Catholic opinions and practices with the services of our Church. Opposed to this party was the party of the Puritans, enemies alike to royalty and episcopacy, and who founded their religious opinions, not upon those of our illustrious martyrs, Cranmer and Ridley, but upon the extravagant notions imported from Geneva of their apostle Calvin. The result of the contest between these two antagonist forces is well known. The disciples of Calvin prevailed, and for a time the Church of England, as established at the Reformation, was humbled to the dust.

"Thanks be to God, I see no reason to expect so disastrous a result from our present divisions. But why? Because I believe that, if there are some few among us who, like Archbishop Laud and his supporters in the time of Charles the First, are desirous of introducing as far as possible Roman Catholic forms and ceremonies into the services of our reformed Church, and some few, again, who may be inclined to the puritanical notions which then prevailed, the great body of our clergy are still true sons of the Church, anxious to avoid both extremes; and while they observe those forms which have been directed by the Church, and are necessary for the decent performance of Divine Service, never will lose sight of the superior importance of spiritual religion, and will be therefore careful to guard their congregations from supposing that they have done enough when they have observed such forms, unless they

possess in their hearts a deep sense of those momentous truths deducible from the word of God, and embodied in our Articles and Liturgy, on which they profess to believe that their everlasting salvation will depend. So long as a vast majority of the clergy are thus moderate in their sentiments, steering between rigid intolerance on the one hand, and listless indifference on the other, and, adopting the spirit of their own Liturgy and Articles, aim at a principle of moderation between the superstitious formalities of Popery and the unsparing simplicity of Puritanism, never losing sight of those great and vital truths which were brought into their proper prominence by our revered reformers, but at the same time not neglecting those forms and ceremonies which have been prescribed as means to an end, namely, the more stringent inculcation of those truths, we may confidently hope that, under the blessing of Providence, no second ruin awaits our beloved Church; but if the time should ever arrive when this middle party ceases to be a majority, when the clergy, as a body, become Romanists in all but the name, dwelling, if not exclusively, yet with so much more earnestness on the observance of days and the punctilious attention to minute forms, than on the inculcation of vital truth; it is obvious that those who cannot agree with them will be driven into the opposite extreme, and thus all those dangers incurred which occasioned the ruin of the Church under the superintendence of Archbishop Laud. God forbid that such should ever again be the case! and while it pleases our Divine Master that I should retain the situation which I now hold in his Church, it will always be my object to warn those especially, whose young and ardent spirits, when first embarking on their sacred profession, render them liable to be captivated more by the excitement which belongs to extreme opinions, than by the sober and reasonable course which I have endeavoured to point out; that such extreme opinions are attended with much danger to the interests of that Church which they so dearly value, and that if they wish to assist in the good work of maintaining her in her due pre-eminence, they must let their moderation be known unto all men, they must be humble in their own conceit, they must avoid as much as possible all occasions of offence, and, above all, they must preach the Gospel zealously and entirely, dwelling upon the observance of forms chiefly as subsidiary to the inculcation of the great truths which we are told formed the subjects of the apostle Paul's preaching both to the Jews and also to the Greeks—repentance towards God, and faith towards our Lord Jesus Christ."

II. SACRED POETRY.

1. *Luther; or, The Spirit of the Reformation.* By the Rev. ROBERT MONTGOMERY, M.A., Author of "The Omnipresence of the Deity," &c. Third Edition, revised and corrected. London: Baialer. 1843.
2. *Eight Sermons: being Reflective Discourses on some Important Texts.* By the Rev. ROBERT MONTGOMERY, M.A., Oxon, Author of "Luther. or the Spirit of the Reformation," &c. London: Baialer. 1843.

SACRED Poetry, as it is the most difficult, so has it been the most depreciated and the most maligned. Dogmas have been broached, and by critics of authority, declaring that the hopes, the joys, and the calling of the Christian, together with the sublime Truths of Revelation, belong not to verse, but to prose—not to the Poet, but to the Preacher; and thus an art, erewhile esteemed divine, has been degraded to uses wholly secular, if not profane. Before the awful grandeur which invests sacred themes, the proudest intellect is abashed, the noblest language shamed; and the imagination labours, hopeless as presumptuous, to picture in finite and perishing symbols the Infinite and the Eternal. Such is the decree which has been recorded among the laws of the Literary Republic; laws as unalterable as those of the Medes and Persians, and not seldom equally among the things that were. Poetry, the critics

have ruled, requires a constant alternation of light and of shade; a varied succession of objects sufficiently dissimilar to lend the enchantment of contrast, and yet sufficiently alike to amalgamate, so as to yield a pleasing whole; but the subjects of the sacred Poet have been asserted, to afford little relief from the monotony which wearies without satisfying, and the repetition which darkens where it seeks to explain. The sublime, however, is necessarily the monotonous, from its very nature; while the wearisomeness and repetition condemned, arise from the short-comings of the Poet, rather than from the defect of his art. And this may be the case without any imputation on his genius, or even on his industry; for, in addition to attaining the difficult accomplishment of verse, he has to grapple with a theme which the natural man is confessedly incompetent to understand, until, in answer to his earnest prayer, hath been vouchsafed the enlightening unction of the Holy One.

Hence it is evident, that of all species of Poetry, sacred Poetry can least permit of blemish in its outward mechanism and form. The majesty of the subject demands a corresponding perfection in the means of its treatment; and since, even when the best is achieved, such an immense disproportion must remain, how is the failure aggravated when something less than the best is alone attempted! The admitted monotony should be relieved by all the legitimate resorts of the art; for which end, to the severity of imagination should be wedded the gracefulness of fancy. All men possess imagination; but fancy is a gift much more charily dispensed. He who can conceive an idea in its simplest proportion, has imagination; but fancy is the only power which can associate pleasing combinations, and temper with due delicacy the rugged and unsymmetrical strength of the former. In short, if imagination may dare the sublime, fancy must add the beautiful.

No poem could be more appropriately introduced with these remarks, than the Rev. Robert Montgomery's "LUTHER." Of the hero we have already spoken, as the divinely appointed Apostle of the Reformation; in whose character we recognise prophetic attributes as proper to bear testimony to an intellectual era, as were those of the olden time to correct a sensuous and carnal generation. To the sentiment, therefore, of Mr. Montgomery's poem we cannot do other than cordially respond; yet, neither can we conceal our regret that a work, in many respects so orthodox and so admirable, should be disfigured by faults of diction, and a disregard of some of the most obvious laws of correct versification. Until Mr. Montgomery can be brought to look upon these faults as faults, they will continue to expose him to that malignity of which, not without justice, he complains; and prevent his taking that station among our living poets which would otherwise be his due. Mr. Montgomery accuses his critics of lacking a *spiritual faculty*, and his accusation is not groundless. We are aware how incapable, both by education and by will, many of our common reviewers are to appreciate any work of lofty endeavour; but even from the ignorance of his enemies, the true Poet will learn wisdom. We can assure Mr. Montgomery that we should not burthen ourselves with the unnecessary labour of pointing out the faults of a writer whose excellencies were not, on the whole, deserving of respect and encouragement; and whose character and station did not justify the conclusion that those reproofs would be received kindly, which were offered in an affectionate spirit of sincerity and truth.

If the subject of the sacred Poet be monotonous, all the more for that reason should his style be enriched by every possible embellishment, every possible variety of illustration: theanalogies of nature, the records of history, the treasures of science, should be laid under contribution, and compelled to subserve the sublimities of faith and the ecstasies of devotion. Mr. Montgomery's style, however, is certainly too little diversified, both absolutely and relatively. For instance, the word God is too frequently and indiscriminately reiterated: "That problem deep as God, and dark as guilt;" "Divine as Heaven, original as God;" "In tears that glow with gratitude, and God!" In one short paragraph we observed this word to occur eight times; besides many others similar or synonymous, as "Face Divine," "Christ," "Deity," "Emmanuel," "Jehovah," &c. Let not our remarks be misinterpreted: our objection is, not that these words are used, but that they are used unnecessarily, merely to round a line or complete an antithesis. How different was the procedure observed by our great

Poet Milton; how seldom does he mention the awful name of the Almighty, save when he can do it with authority. At other times he describes the Deity rather by His attributes, than by a word which should never pass our lips unadvisedly. Nor are these the only instances of this iteration: the word "Hell" is likewise continually recurring: "Encompassed ever like incarnate Hells;" "No! never hath the murderous hoof of Hell;" "For ages, like an incubus of Hell;" "Defy their malice, though it breathe of Hell." Again, with regard to "Lie," and its plural: "Is given over to a heartless lie;" "But long ere this, the great Arabian lie;" "No foul elixir of a fiendish lie;" "That mitred lie;" "Leprous church of lies;" "By his damning spell of lies." There are some phrases, too, which might provoke a spiteful critic; such as, "Not from the *loins* which heraldry admires." But to us the task of noticing such excrescences is one of unmitigated pain; and we only do so in the hope that Mr Montgomery will listen to our earnest and loving entreaties, and no longer suffer such to damage his fair fame. Are we not justified in excepting to the phraseology of these lines?

"On Calvary's hill God's attributes were throned,
Jehovah there in coronation shined."

We recognise the poet's meaning; but we put it to Mr. Montgomery himself, whether the words in italics do not rather degrade than elevate the idea? These are faults, we admit, which do not affect the intrinsic merit of the poem; yet nevertheless, like all faults, they serve most lamentably to obscure it.

But enough of dispraise; let us now quote a passage in *extenso*, which we can heartily commend, both for sentiment and expression:

"Here is the doom of Hero, Bard, or King: The cross of hatred first their hearts endure, And then,—the crown of homage on their heads, Dying, or dead, at last cold Justice puts! Their crown we witness—has their cross been weigh'd? We boast their triumphs,—have we told their tears. We laud their greatness—have we felt their gloom, Their lonesome watchings, and their weepings long, The fret, the fever, and the wasting pangs Year after year, that wore the heart of Youth To sickness, ere the laurel'd moment came, When Truth and Triumph paid high merit's due? <i>Result</i> the many only dare to prize; But still, the <i>process</i>—solemn, stern, and strange, Through stormful agonies, and griefs, and glooms, By which a Hero to his great result Attaineth why should this no homage win? Lather was great at threat'ning Worms, we grant; But greater still in solitude and tears, When first he grappled with his own fierce mind, And in the prison of a papal creed Panted, and pray'd for ev'ngelic Day.	"Heroes are martyrs, if their minds be pure And highly temper'd; for the Truth is strange To men who only by their bodies live, And to the pageantries and powers of Sense External tune their sympathies alone; Or, never down themselves presume to plunge A gaze reflective: so when Prophets rise, And utter oracles, from deeps of Life Hidden and heavenly, from the flesh remote, To them they sound like necromantic tones; Eye, ear, and taste, to them make All in All; And though around, within, above them, moves And lives an energising POWER SUPREME, Whose Vesture is that visible they love, They give no credence, save to Flesh and Forms. Yet what is Genius, but a mouth for God To speak Himself to Nature and to Man, And from the visible and vain of Sense, To guide us to That spiritually vast Which underneath external Semblance lies? There, faith's REALITY alone is found; For all expression which the Outward bears Is but a token of God's Inner truth And purpose. Thus, beneath a typic veil
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The INFINITE His awful Presence hides,
His thought embodies, and reflects His
power."

"Still, what is Life, but Imperfection's
breath,
And human Being, but incarnate fault
E'en at the best, howe'er by Grace re-
fined?

Moses was anger'd; David's honour fell;
Paul felt his thorn; and Peter told a
lie.

Genius hath faults, and Luther's none
o'erveil.

A brave Restorer of departed truth,
No hollow Semblance, and no heartless
Shade

Came he on earth to manifest or preach.
Manful, but rugged, to the centre bold,
His heart beat fiercely, and his blood ran
fire

When Right divine, or some disastrous
Wrong

Challenged his faith, or forced his feeling
out

In action; then, the Soul's tornado
rag'd,

And shook the spirit to its moral roots!
Stormful, and strong, and gusty in his
moods—

Of the black whirlwind from some ireful
cloud

Roused his rent bosom with disturbing
rush,

And hurl'd Propriety from off its throne
Amazed, and master'd! His was battle-
life;

Great-hearted Being! with a lion plunge
Full on the foe, with all his living fire
Leapt his free soul, magnanimously firm,
And—no surrender!—for the Truth
must fight

And Faith prove conflict, if it stand
sincere!"

"Spirits there be, like flowers from
heaven that fall,

Deck'd with fine beauty, clad with
mental bloom

Most delicate, but soon Earth's tainted
soil

Bedims them; trodden in the dust they
lie,

Forgotten, faded, or defeatured things,
Ere yet they open'd their immortal buds
Of virtue, or their perfect fragrance
gave.

Not such was Luther's: like some burly
oak

Whose boughs wave battle with the
tearing winds,
And bend, but never break, his fighting
Heart

Contended with all mutinies, that came
From prince or pope, from circumstance
or creed,

And wrestled with them; or, with Samson
force

Subdued them,—or Himself with glorious
fall

Laid prostrate! Sinful oft, his moody ire
Betray'd him; unadvised words he spake;
And sometimes, when his fervid heart
o'erboil'd,

Scatter'd both friend and foe, with burn-
ing froth

And scalding fury!—like a soul on fire,
Intensely real, with his raging glow.

The gentle wonder'd and the wise con-
demn'd,

To see him thus by evil lightnings rent
And harrowed:—but, how soon the
tempest died!

When the broad sunshine of forgiving
love

Blazed o'er his spirit, like a summer noon
Settled and bright. Not always hot and
harsh

Did nature find him; playful he could be;
For oft that smiting earnestness of tone
That scorn'd the False, and cleaved all
fiction through,

Priestly or papal, with a forcing might
That flash'd with fierceness, like a sword's
descent,

Melted away; and, like an infant lull'd,
Pathetic Luther all the poet-life
Of purest feeling testified and taught.
Witness, ye tears! that dropt o'er Tetzels
bed

When rest and dying; and o'er thine that
fell,

Beloved, and lost, and beauteous Mada-
line!—

Oft in the granite of a soil unhewn
Full many a flower in secret freshness
smiles;

And many a stream, where all looks arid
blank,

Lurks in the Horeb of the heart, un-
known:

E'en such was Luther; with his rocky
front

And jagged features, to the foe display'd;
But sweet affections, sanctified and soft,
As ever water'd human breast with love,
Gush'd into force when Feeling's reign
began."

Mr. Montgomery's popularity has not been unmerited, not without a deep and potent cause; for, with all their fault, his poems *have* contained that high and ecstatic feeling of piety, that love of the holy and the sublime, which by the devout mind is accepted and stored as the richest of all treasures. Hence, from his first appearance he found and deserved a public; and, however defective might be the outward structure of the work, yet the pious Christian always found that with which he could sympathise—ay, and strongly. Such works are the last which a religious critic should neglect; the last which he should seek to stifle either by ill-timed or ill-natured severity. The pertinacious courage wherewith Mr. Montgomery through good and evil report has stood his ground as a Christian Poet—the undeviating faith he has manifested in the majesty and strength of his theme, apart from all considerations touching its execution, have won him name and place; and would he but subdue his style—be less prodigal of emphasis, which from its frequency at last becomes no emphasis of all—suffer the intermediate links of his chain to be less glowing than the gems and precious stones which they are to support and connect—and, above all, would he but follow the example of all great Poets, and commence in a quiet strain; then might he be accepted as a stalworth and unexceptionable defender of Sacred Poetry, in an age and country delighting to revile her mission and dishonour her sanctity.

We have included Mr. Montgomery's Sermons in the present article (though in opposition to the strict letter of our arrangement), because the majority of the remarks which we have applied to his poetry, will apply to them. Our pulpit oratory needs a reformation; the cold argumentation which appeals to the head, must be enlivened by the warmth and earnestness which assaults the heart. More men can feel than can reason; and many who would listen unconcerned to the most cogent demonstration, are yet to be conquered, if once you can reach their affections. Not a few are to be won by love, some must be compelled by terror; to these must be presented the awfulness of the judge—to those, the gracious benignity of the Saviour; but the passions, as they are the most prolific source of evil, so they may be made the most effective instruments of good. We would have the preacher to appeal to the reason, of course. This he ought to do, and not leave the other undone; yet how often do we listen to sermons, excellent as compositions, and sound in doctrine, but without fervour and without life, which are heard only to be forgotten! Mr. Montgomery's sermons are not perfect specimens of the kind of address we would recommend; but they are valuable approximations. We, however, detect in them all the faults of the author's Poetry—too many endeavours at fine writing, too much clustering of ornament, too great a lack of repose and simplicity. Nevertheless, like his Poems, they contain much which the Christian will cherish and improve.

III. TRADITIONS.

St. Patrick's Purgatory; an Essay on the Legends of Purgatory, Hell, and Paradise, current during the Middle Ages. By THOMAS WRIGHT, Esq., M.A., F.S.A., Corresponding Member of the Royal Institute of France (Académie des Inscriptions et Belles Lettres). London: Smith, Soho. 1844.

THE doctrine of Purgatory is in a certain sense part of the Anti-Protestant theory of justification, and, as such, connected with its misinterpretations of the baptismal and eucharistic rites. Some mysterious gift is conveyed in Baptism, and again in a still more sacred manner in the Holy Communion. But a difficulty soon meets these unphilosophical theorists, in the fact that the possession of the gift is irrespective of the conversion of the will: suppose, therefore, its possessor die without being renewed in the spirit of this man-and-christian-making faculty: what then becomes

of him? Many baptised persons, according to the Anti-Protestant theory, "leave this world, having a store of spiritual life still remaining in them, of which their Christian proficiency is not the gauge and measure." The words we have just quoted are from Mrs. Coleridge's Essay. They are succeeded by others of such great value in this argument, that we shall proceed with the extract:—

"An endowment which does not necessarily reform the moral being upon earth, will not necessarily, it might well be supposed, endue it with blessedness above; yet who can venture to say that a gift of so exalted a nature as that of which we are treating, can fail to place the owner in the highest heaven? Though unimproved here, yet, when the world and the flesh are withdrawn, 'the material organism that rendered the man temptible to evil' done away, it must surely work its full effect. It is obvious at once that the notion of a purgatory intervening betwixt the soul's departure from this world, and its entrance into final bliss and fullness of glory, is the natural and necessary pendant to such a scheme as has been described; and yet a painless purgatory, which Anglican Anti-protestants can alone venture upon, though not so plainly contradicted, is yet as unwarranted by God's word as the fearfullest den of torture which a monkish imagination ever portrayed, and in one point of view is far more demoralising in its tendency. No self-indulgent nominal Christian, no lingerer before the strait gate and narrow way, will, in the present life, indeed, give broad pieces or lands to escape any such comfortable half-way house betwixt this world and the heavenlier part of that to come; he would rather feel it a relief and a respite, that he has no chance of passing at once into the company of saints and angels, when he knows himself, if the answer of his conscience may decide the question, to have little that is saintly and angelic about him; he will rather enjoy the thought of an intermediate sojourn, where he is sure to obtain, by some means or other, those qualifications for heaven which he took but little pains to *work out* for himself here. The tenet thus explained has not the remotest tendency to enrich or aggrandise the clergy; but so far as it is taken into the mind, and becomes something more than a subject of discussion, it must surely serve to take the sting out of all their dehortatory preaching. We may revert too little to our Baptism; but this doctrine, if conscience did not continually unsay what it says, would make our Baptism a down cushion to fall back and repose upon through life. It is not to be denied that this whole subject of individual salvation is full of darkness: it would seem to our apprehensions, if we permitted ourselves to speculate on such a point, that there must be many persons, who, though quite unfit for heaven, are yet scarce worthy of eternal burnings: but it should be remembered that when our Lord was questioned on this very subject, he gave no direct answer; and it is plain enough, that the uncertainty, whether or no we shall escape the worst, unless we are doing our best, when our Lord comes to look for us, is of high spiritual use. Moreover, it is one thing to say, 'I cannot see through the cloud;' and quite another to maintain that the confused shapes which present themselves to us athwart the misty atmosphere, are the very forms of real objects."

Mr. Wright remarks that the legends he has collected regarding purgatory, if compared with one another, and with the ancient penitentials, would furnish most valuable materials for the statistical history of crime; and he is satisfied, from the researches and observations he has made, that crime and vice were infinitely more prevalent and in their worst forms, during the ages of papal supremacy, than at any other period of history, if we except, perhaps, the most degenerate period of the Romish Cæsars.

"I can add," he proceeds, "both from my own observations, and from those of a friend who has passed much of his life in examining the judicial records of the English local courts, that the amount of crime diminished in our own country constantly from the Reformation to the end of the reign of Elizabeth; that it appears to have risen again very suddenly under James I. and Charles I.; that it began to diminish quickly again under the Commonwealth; and that, in spite of the immorality in the higher classes after the restoration, the general morality of the people has been continually improving down to the present time. A series of researches carried on with the especial object of illustrating this subject, would be exceedingly interesting;

and the visions of purgatory would have great value in the age when our judicial records are imperfect; because, by the proportioned scale of punishments in each, they would help to show the classes of crimes most prevalent at different periods.

"The following pages have also their importance in an historical point of view. They show how, during the middle ages, the Christian religion was gradually corrupted by adventitious and superstitious legends. Nothing was ever more true than the stigma of idolatry applied by the earlier reformers to the religion of papal Rome. The Roman Catholic system was (and continues to be) a mixture of Christianity with Paganism, in which too generally the pure religion of the gospel is stifled under the weighty superstructure. Superstitions, such as those described in the present essay, were at first tolerated among a newly converted and ignorant people; but they were subsequently approved and encouraged by a political priesthood, as a powerful instrument of domination and oppression, till they were finally accepted as an integral part of the doctrines of the Church."

This book deals chiefly with the Irish superstition regarding purgatory, and resolves their notions of its situation into the original mythology of the people.

"The formation of the story of purgatory itself seems to have been gradual—it was a work of the imagination—and every artist who copied the picture added some fresh touches of his own. This we can easily understand, when we but consider the extreme love of metaphor which could make the writers of the middle ages talk of 'the transparent eye-balls of virgin bashfulness,' or 'the purple flowers of modesty,' or 'the plentiful plantations of apple-trees fertilising the mind with flourishing leaf.' Let us but imagine such phrases as 'the dragon of gluttony,' or 'the shrubbery of pride,' to be taken literally, and we have at once created no small part of purgatory. These phrases will all be found in the writings of Adhelm. The English writers seem to have exceeded those of any other country in their partiality for such metaphors, and it is remarkable that nearly all the purgatory legends which exist are English or Irish.

"The fables of western paganism furnished sufficient materials for the foundation of these legends. We have there a place of punishment (hell), of which even the name was adopted by the Christian missionaries, and a place of happiness after this life. The former was a gloomy comfortless region, like the shades of the ancients—perhaps if we were better acquainted with the details of the Teutonic mythology, we should find there some of the torments of the hell of later times. At the end of the *Semundar Edda* of the Northerners, we find a legend on this subject, entitled the '*Solar-lodh*,' which presents an early mixture of the Christian and pagan doctrines of the west. A father appears to his son in a dream, and describes to him the state of the souls after death: he informs him, that after quitting the body, he first passed through the seven zones of the lower world; that he then came to the mouth of the abyss, where he saw multitudes of blackbirds as thick as clouds of flies—these were souls. He then describes the different punishments of various classes of sinners: impure women were seen dragging sorrowfully heavy stones; wicked men covered with wounds were walking along paths of red-hot sand; envious men had runes of blood imprinted on their breasts; those who had sought wordly pleasures were condemned to pass their time in painful pursuits which had no object; robbers, bending under burdens of lead, marched towards the castle of Satan; venomous reptiles gnawed the hearts of assassins; the ravens of Tartarus tore out the eyes of liars. The vision closes with a prospect of the splendour of paradise. The primitive form of the legend is here probably smothered under the details of a comparatively late period.

"The earlier visions of purgatory and paradise are distinguished from those which followed by the simplicity of their details. The first, of which we have any knowledge, is that of *Furcu*, which is alluded to by Bede, and must have been extremely popular amongst our Anglo-Saxon forefathers. There still exist manuscript copies of the same history which Bede saw, and which appear to have been written soon after the date of the vision. In the tenth century it was translated into Anglo-Saxon, in the form of an homily, by Archbishop Alfric, the most celebrated literary man of his time; and we have a manuscript of it which, there are reasons to think, is in his own hand-writing. Alfric introduces the subject by an allusion to a similar vision, said to

have been granted to St. Paul; but he, as well as the other earlier writers who allude to this latter vision, pretend to no further knowledge of it than what may be gathered from the apostle's own words, who mentions a person that had been carried up in the spirit to the third heaven. Among the manuscripts of Trinity College library, however, there is a short relation, entitled '*Visio sancti Pauli Apostoli de pœnis purgatorii*;' it was perhaps a work of the twelfth century, when such legends were most fashionable. At the entrance of purgatory St. Paul saw growing fiery trees, on which people were hanging by their different members, or by their tongues, eyes, or hair, according to the crimes they had committed on earth. Within was a great furnace, with a dreadful fire, and beyond it a fiery lake. After having witnessed the operations of purgatory, he was taken to paradise to see the condition of the saints."

"Ireland," says Mr. Wright, "once looked upon the English Church as the mother and protector of her own. In 1073, the fourth year after Lanfranc was consecrated Archbishop of Canterbury, Patrick came to London to be ordained Bishop of Dublin, and took back with him from the archbishop, letters to the kings of Ireland, whose contents were 'very worthy to be held in memory.' A few years after this Lanfranc sent to the Irish Bishop Donald, 'letters filled with the fatness of holy doctrine;' and about 1085 he consecrated to the bishopric of Dublin the monk Donatus, at the desire of the king, the clergy, and the people of Ireland, who also carried back with him letters of exhortation. At the date 1121, the monk, who wrote the continuation of the '*Chronicle of Florence of Worcester*,' says—'This year a certain Irishman named Gregory, elected by the king, the clergy, and the people of Ireland to the bishopric of Dublin, came, according to the custom of ancient standing, to be ordained by the Archbishop of Canterbury, the primate of England.' By the precept of the archbishop, Roger, Bishop of Salisbury, at his castle of Devizes, raised him to the grade of deacon and presbyter in the August of that year, and he was consecrated bishop shortly after by Ralf, Archbishop of Canterbury, at Lambeth. Before his return to Ireland he assisted at the consecration of the Church of Tewkesbury."

"Before the time of the Norman Conquest purgatorial legends were common as well in England as in the neighbouring parts of Europe, in the fact, that at the beginning of the eleventh century they had become an object of ridicule. In a manuscript volume, preserved in the public library of the University of Cambridge, which bears internal evidence of having been written by an English monk in Germany about the middle of that century, among several Latin rhyming songs, there is one which tells the story of a 'prophet' who had lately visited the infernal regions. Among other circumstances of their geography, he described them as surrounded on every side by thick woods. He had afterwards been to heaven, and there he saw Christ sitting and eating: Peter, he said, was head cook, and John the Baptist was butler, and served round the wine to the saints in a glorious cup. On being pressed for an account of the repast which he himself had made there, our 'prophet' confessed that in a corner of the kitchen he had stolen from the cooks a piece of liver, and after devouring it had slunk away. The delinquent was punished in this world for his offence in the other; for Heriger, the prefect of Mentz, ordered him to be publicly flogged, advising him at the same time that 'when Christ invited him to dinner, it would be well for him if he would in future keep from stealing.'

"The doctrine of purgatory appears to be the oldest of those which distinguish the Romish from the Protestant Churches. It is now generally known that the Anglo-Saxon Church did not hold many of what are called the Romish doctrines, but, on the contrary, that towards the tenth and eleventh centuries its orthodox teachers opposed them as growing heresies. Purgatory, however, may be traced a long way back in the Anglo-Saxon divines. In Bede's time (the eighth century) it seems to have been a matter of speculation whether there existed such an expiatory place or not, but the two visions which the historian has recorded, perhaps went further than any reasoning to dispel the doubts which might exist. The Anglo-Saxon notions of purgatory, indeed, have generally these visions for their model. The earliest and most popular doctrine was that which was pointed out by Fursey, that in the end of the world the earth would be occupied by a great purgatorial fire, which would cleanse it from all sin, and leave it renovated and purified. This was the doctrine taught by

Alfric. In one of his homilies he says, 'God's day will show them, for then he is manifested in fire, and the fire will prove what is the work of each of them. And he whose edifice lasteth through and withstandeth the fire, then receiveth the workman from God reward of his work: if any one's work burns, he hath the harm of it, and so is still held through the fire.' But the vision of Drihtelm shows that already the more enlarged notion of a purgatory immediately after death was getting ground, and that the belief in the power of helping people through it by masses and the alms of their friends was beginning to be established. In Bede, the angel is made to say to Drihtelm, 'The great burning vale which you saw is the place in which are punished the souls of those who, neglecting to confess and amend their sins till their last day, have been penitent at the moment of death. All, however, who have confessed and repented, even in death, will come to heaven at the day of doom. Many, however, are helped by the prayers of the living, and by alms and fasts, and, above all, by the celebration of the mass, so that they are delivered before doomsday.' In a homily preserved in the Bodleian library at Oxford, (quoted in Soames's Bampton Lectures,) which is probably not much older than the beginning of the eleventh century, this doctrine is still more fully developed. 'Some men's souls,' it says, 'go to rest after their departure, and those of some go to punishments, according to that which they wrought before, and are afterwards released through almsdeeds, and especially through the mass, if men do these for them: and some are condemned with the devil to hell. They come never thence; and he who once cometh to rest will never come to punishments. The soul hath truly, even as books tell us, the likeness of the body in all its limbs, and it feels softness or soreness wherever it is, according to that which it earned before. Light crimes and little sins are then purged through the penal fire: and there is a punishment of no kind in this world so severe as that aforesaid fire which purgeth the negligent. Some are there long, some a little while, according to what their friends do for them here in life, and according to what they earned before in life. Each knows another, and those who come to rest know truly both those whom they knew before and those whom they knew not, because they were in good deeds before alike.'

"Many of the popular ideas which were held by our Saxon forefathers concerning the actual situation and appearance of purgatory, and more especially of paradise, are not easily to be accounted for, unless we suppose them derived from some of the sectarians of the eastern church. A manuscript in the British Museum furnishes the following information respecting the latter place: 'Paradise is neither in heaven nor on earth. The book says that Noah's flood was forty fathoms high, over the highest hills that are on earth; and paradise is forty fathoms higher than Noah's flood was, and it hangeth between heaven and earth wonderfully, as the Ruler of all things made it, and it is perfectly level both in length and breadth. There is neither hollow nor hill; nor is there frost or snow, hail or rain; but there is *fons vite*, that is, the well of life. When the calends of January commence, then floweth the well so beautifully and so gently, and no deeper than man may wet his finger on the front, over all that land. And so likewise each month once when the month comes in, the well begins to flow. And there is the copse of wood, which is called *Radion Saltus*, where each tree is as straight as an arrow, and so high that no earthly man ever saw so high, or can say of what kind they are. And there never falleth leaf off, for they are ever-green, beautiful and pleasant, full of happiness. Paradise is upright on the eastern part of this world. There is neither heat nor hunger, nor is there ever night, but always day. The sun there shineth seven times brighter than on this earth. Therein dwell innumerable angels of God, with the holy souls, till doomsday: therein dwelleth a beautiful bird called *Phœnix*; he is large and grand, as the mighty one formed him; he is the lord over all birds.' And so the writer runs on in praise of the phoenix.

"The Anglo-Saxons appear to have been attached to these strange tales. In the dialogue between Saturn and Solomon, which is printed in Mr. Thorpe's 'Analecta Anglo-Saxonica,' one question, and its answer, are, 'Tell me why is the sun so red in the evening?—Because she looketh down upon hell.' In a similar dialogue between Adrian and Ritheus, the same question occurs, and is similarly answered; and we

have also another question: 'Tell me where shineth the sun at night?—The answer is—'I tell thee, in three places: first, in the belly of the whale, which is called Leviathan; and secondly, she shineth on hell: and the third time she shineth on that island which is called Glith, and there resteth the souls of holy men till doomsday.' Where such tales originated, it is impossible to say till we know more of them. Some may have come from the eastern Christians—others probably originated in a mixture of the pre-existing myths of the Saxons with Christianity—and not a few from a too literal interpretation of scripture language. Of the latter class, we have a remarkable instance in the belief which prevailed during the middle ages, that there was actually a sea above the sky, which was founded on the mention made in Genesis of the separation of the waters above the firmament from those below. This belief is curiously illustrated by two legendary stories preserved by Gervase of Tilbury. One Sunday, he says, the people of a village in England were coming out of church on a thick cloudy day, when they saw the anchor of a ship hooked to one of the tomb-stones; the cable, which was tightly stretched, hanging down from the air. The people were astonished, and while they were consulting about it, suddenly they saw the rope move as though some one laboured to pull up the anchor. The anchor, however, still held fast by the stone, and a great noise was suddenly heard in the air, like the shouting of sailors. Presently a sailor was seen sliding down the cable for the purpose of unfixing the anchor; and when he had just loosened it, the villagers seized hold of him, and while in their hands he quickly died, just as though he had been drowned. About an hour after, the sailors above, hearing no more of their comrade, cut the cable and sailed away. In memory of this extraordinary event, says my author, the people of the village made the hinges of the church-door out of the iron of the anchor, and 'there they are still to be seen.' At another time, a merchant of Bristol set sail with his cargo for Ireland. Some time after this, while his family were at supper, a knife suddenly fell in through the window on the table. When the husband returned he saw the knife, declared it to be his own, and said that on such a day, at such an hour, while sailing in an unknown part of the sea, he dropped the knife overboard, and the day and hour were known to be exactly the time when it fell through the window. These accidents, Gervase thinks, are a clear proof of there being a sea above hanging over us.

"This superstition was not confined to our islands. St. Agobard wrote against it in the ninth century. He tells us that the people of his time believed that there was a region named Magonia, whence ships navigated above the clouds, in which the fruits of our earth that were apparently destroyed and beaten down by tempests were carried, being sold to the sailors above by the excitors of the tempest. He adds, that he himself saw four persons, three men and a woman, in the hands of the populace, who were proceeding to stone them, because they believed them to have fallen overboard from one of the ships in the upper waters; but, after much reasoning, the ignorant and superstitious people 'were confounded by the truth, as the thief is confounded when he is taken.'"

The twelfth century was also famous for purgatory visions—and these are full of wild flights of imagination, most of the incidents being, however, of classic origin. Mr. Wright details one which was evidently adapted from the story of Medea. Allusions are frequent to Vulcan and his Cyclops, and to Acheron and Lethe. It is even supposed that Henry of Sultrey was indebted for the scene of his legend of Owain to the "Necyomantia" of Virgil, or to that of the Cave of Trophonius in Greece. Of this legend there have been subsequent French and English metrical versions. Mr. Wright gives an abstract of the English poem of "Owayn Miles," from the Cottonian MS. The peculiarity of this vision lies not in the circumstances, but in the place—the situation of purgatory, which it reveals.

"The situation of purgatory was not restricted to one place. Gervase tells us a story of a maiden to whom the soul of her lover appeared after death, who told her that he was in purgatory, but that he had permission sometimes to visit her. He said, among many other things, that there was a purgatory-place *in the air*; and also at a greater distance from the earth, a place where the souls of the good waited the day of doom. This, too, was a notion founded upon popular belief; for one class

of the elves of the peasantry had their dwelling-place in the air. When people began to philosophise upon the beings of the popular mythology, they created many hypotheses to account for their origin; one of which was, that they were a part of the rebellious angels who were expelled from heaven with Lucifer. In the Anglo-Saxon dialogue of 'Saturn and Solomon,' the answer to the question, 'Whither went these angels?' is, 'They were divided into three parts: one part God placed in the vortex of the air, another part in the vortex of the water, and a third part in the abyss of hell. The monks taught that these spirits were much more terrible before the coming of Christ, at which time they were reduced to a state of comparative harmlessness, and were compelled to retire into wildernesses and into the water and air. A curious story illustrative of this circumstance is told by Giraldus. There was in Denmark an archbishop, and he had a 'clerk,' a stranger, who by his diligence and discreet behaviour, but more particularly by his great knowledge of literature and history, soon became a favourite. One day, while he was relating to the archbishop many ancient and before unknown histories, mention happened to be made of the time of the incarnation of Christ, when he said, 'Before Christ came on earth the demons had great power over men, but at his advent that power was very much diminished, so that they all fled from before his face and disappeared: for some threw themselves into the sea; others concealed themselves in the hollows of trees and in the clefts of rocks; and I myself jumped into a certain fountain.' As soon as he had said this he blushed as if he were ashamed, and left the company. The archbishop and his people were very much astonished, and almost immediately sent to seek after him, but he was nowhere to be found. Not long after this, two of the archbishop's clergy returned from Rome: when they heard what had happened during their absence, they enquired the day and hour of his disappearance, and declared that on exactly the same day and hour they met him on the Alps, and that he told them he was going to Rome, about the business of his master the archbishop. Whence it appeared clearly that he was a hob-goblin in clerical disguise.

"Saint Brandan, in his wonderful voyage, found hell in the north." Paradise is said to be in the east.

"At the beginning of a MS. volume in the library of Corpus Christi College, Cambridge, is a map of the world, according to the ideas of our forefathers of the twelfth century. In the extreme east the Ganges empties itself into the ocean, about the place where our modern map-makers are accustomed to place the most northerly of the Japanese islands, and opposite the mouth of the Ganges appears the island of 'Paradisia.' Near it, a little to the north, is 'Tilos insula,' and a long way to the south-west appears Taprobana or Ceylon. In this volume is contained an early copy of the 'Imago Mundi,' a Latin treatise on the cosmography of the time, written at the beginning of the twelfth century, in which paradise is said to be the extreme region of Asia, towards the east, and to be rendered inaccessible by a wall of fire which surrounded it, and which reached to heaven. The writer of this treatise describes the infernal regions as being within the earth, and tells us some particulars of their geography, presenting a strange mixture of classical and biblical names: here we have 'Lacus vel terra mortis;' there, 'Terra oblivionis;' in other parts, Tartarus, Gehenna, Erebus, Baratrum, Acheronta, Styx, Flegeton.

"However, the most common and most generally authorised position of purgatory and of hell was within the earth. It is thus described in the French 'Image du Monde,' written by Gautier de Metz, in 1245: 'I do not deny,' he says, 'that there may be a hell in other places besides this; for he who has merited it will have pain and evil after his death, wherever he may be.'

"Jou ne di pas qu'infers ne soit
Ailours, en quel liu qu ce soit;
Car après la mort partout a
Paine et mal qui deservi l'a."

"But now," he continues, "listen to me, if you have the patience, how hell is situated in the middle of the earth, and of what nature it is, and what are its punishments."

"Or m'oiés, et si ne vous griet,
Comment infers eu milieu siet

De la tere, et de quel nature
Il est, et de la paine dure
Que chil ont qui laiens sunt mis.'

"The writer then proceeds to describe its position. He says that it is a great gulf, filled with sulphurous fire, in comparison with which our earthly fire is but a mere shadow of the devouring element; there also are 'perillous rivers, hideous with fire and with ice, full of devils and filthy beasts, which molest greatly the souls that are thrown into them.'

" 'Là sunt li fleve perilleus,
De fu et de glace hideus,
Plain d'anemi et d'ordes bestes,
Qui od ames font grans moleskes.' "

Among the different entrances to Fairy-land, "one of the most remarkable was the Peak Cavern in Derbyshire. In the Christian legends of the middle ages the volcanoes of the old world—Etna, Vesuvius, Hecla, &c.—were considered either as entrances to hell and purgatory, or as separate places of punishment. But there were other, less conspicuous, ways, several of which were in Italy, and their fame had probably been handed down from the days of the Romans and Greeks. The old traveller, Sir John Maundeville, found an entrance to the infernal regions in the 'vale perilous,' in the kingdom of Prester John. 'Sum men clepen it the vale enchanted, some clepen it the vale of develes, and some clepen it the vale perilous. In that vale heren men often tyme grete tempestes and thonders, and grete murmures and noyses, alle dayes and nygthes, and gret noyse, as it were soun of taboures and of nakeres and trompes, as though it were of a gret feste. This vale is alle fulle of develes, and hathe ben alleweys; and men seyn there that it is on of the entrees of helle.' A similar object of popular superstition was, in Ireland, the cave in the island of Lough Derg, which has obtained so much celebrity as St. Patrick's Purgatory.

"These visions of the other world having once become popular, they were soon turned to different purposes. They had been originally invented by the Popish clergy to strike in terror to the laity, and impress upon them certain doctrines which required something more than the mere force of preaching, such as the advantage of spending money on prayers and masses of the dead, the danger of robbing churches and monasteries, the necessity for paying tithes regularly, and the like, which were often neglected or despised in turbulent times. They were sometimes contrived to answer particular cases, of which we shall have instances in the course of our extracts: a new vision was published to put down some popular vice, or decry some extravagant fashion. Among the late Mr. Douce's manuscripts, now in the Bodleian Library, there is a 'relation of a countess, who, for her love of superfluous finery, was carried away to purgatory.' "

Mr. Wright then proceeds to treat of those more modern writers who founded allegories upon the older visions. But here we must quit him, recommending his book as both amusing and instructive. He has, however, neglected to show how far their moral fables had their origin in truth, and how far they were derived from fiction. Herein lay the religious interest, and this he has unfortunately missed.

IV. MEDICINE.

The Cyclopædia of Popular Medicine, intended for Domestic Use: with numerous Illustrations. This work comprises an account of the Causes, Symptoms, and Methods of curing Diseases, together with the Diseases of Women and Children, and those incident to warm climates; with a Plain Description of the Medicines in common use: to which is added, A Complete Treatise on Diet, and Directions

for the Treatment of Fractures of the Limbs. Illustrated by several Plates. By KEITH IMRAY, M.D., Fellow of the Royal College of Physicians of Edinburgh, and Licentiate of the Royal College of Surgeons of Edinburgh. London : Simpkin.

A book with a title like this almost precludes review—it bears its name and its quality inscribed on its front. A goodly tome it is, indeed, of nearly nine hundred pages, full of useful matter. At a certain age we are all qualified, if qualified for anything, to be our own doctors, in ordinary cases. To suit such qualification, the present work is admirably adapted. Regular medical advice, moreover, is not always at hand : such a book is then invaluable. The time, too, is past for doing important business by proxy. That sacred right of private judgement, which entitles every Christian to be his own divine and theologian, calls upon him to be his own physician. Nay, no man in these days can safely put arbitrary limits to his knowledge. He should take advantage of as much science as his leisure will permit him to study. He should arm himself at every possible point. To the clergy “The Cyclopædia of Popular Medicine” may be safely recommended. As we remarked in our last Number, the village parson is frequently called to perform the duties of physician. Here, then, is an entire library in one book for him. In cases where limbs are fractured, Dr. Imray has been careful to give specific instructions, illustrating the article with numerous drawings from the pencil of Mr. MacIise. The alphabetic arrangement obviously facilitates reference. Further, it is to be hoped, that, by means of books like this, knowledge may be so extended in all sciences, that quackery may be banished from each. Indeed, the existence of empiricism is only consistent with ignorance. The simple style in which the diseases are here described, and the directions given, fits the work for general use. No man should be without this Manual of Medicine.

Want of space compels us to defer reviews, already in type, of—Rolfé's Church of England, Apostolical, not Patriistical—Overton's Rome's True Character—Meller's Comparison of the Doctrines of Dr. Pusey and the Fathers—Smith's Village Discourses—Preston's Salvation by Christ—Chanting Simplified—Kelly's Sabbath Evenings—Barham's Hephsestion, &c.

IV. CORRESPONDENCE.

[The Editor begs it to be understood that he does not hold himself responsible for the opinions stated in this part of the Magazine.]

“THE ENGLISH CHURCHMAN.”

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

It will be matter of rejoicing to the true churchman, if your ably conducted journal, though late in the field, should counteract the poisonous error disseminated by “The British Critic.” In your article on the spirit and tactics of the Tractarian periodicals, your animadversions on “The British Critic” are severe : but nothing can be too severe in condemnation of a reverend editor who has privately declared that he will abide by Tract 90, with its Jesuitical sophistry and Romish bias, till it has been *authoritatively* condemned by our Church. Permit me to call your attention to an absurd and offensive announcement recently made in a newspaper, that deserves to fall under your lash, and is the organ of the Tractarian party. The paper I allude to is “The English Churchman.” The announcement respects an individual whose secession from our Church occasioned pain and surprise to every

devout Anglican, and whose speedy return to our Protestant Communion should be hailed with joy and thankfulness. The individual is none other than the pious yet unstable Sibthorpe, of whom we read as follows in "The English Churchman:"

"Although we must apologise to our readers for occupying so much of their time with what concerns so very eccentric and *insignificant* an individual, yet we cannot refrain from informing them, as a *fact*, that the Rev. Mr. Sibthorpe has never abandoned the Roman Communion, that he is still within its pale, and that he is now undergoing a course of *penitential discipline* under the superintendence of Dr. Wiseman, preparatory to readmission to its *full privileges*. True, he has *several times received the Eucharist at the hands of priests of the Anglican Church*; but it seems it was because he was temporarily, and by way of *punishment for certain irregularities, shut out from the Sacraments in his own*, not because he ever intended to profess obedience to his former spiritual mother."

This paper professes to advocate sound High Church principles, and yet in this splenetic effusion lowers the dignity of our Church, and tarnishes the holiness of her Sacraments. The first impression on reading such an announcement, would be, that the writer was either an avowed or a disguised Papist, chagrined at Sibthorpe's distaste for the *idolatrous* services of his Church. The contemptuous sneer about the *insignificance* of a man whose praise was once in all the churches, and whose silvery eloquence has elicited the applause of the polite and learned, seems to rise not from the circumstance that he has renounced a sound Protestant Creed, but from the *fact* that he is on his road back to our Anglican Communion. The Church of England, too, is represented as lax, and the Church of Rome as strict in discipline. A person, according to this statement, unworthy to communicate at the Romish altars, is worthy to approach the Lord's Table in our Church. A person under the *penitential discipline* of Rome, debarred the *full privileges* of that Church, is readily admitted to a participation of the *comparatively* smaller privileges of the Church of England. A person, too, may be avowedly and really in communion with Rome, and yet outwardly and *sacramentally* in communion with us. Surely, the statement respecting Mr. Sibthorpe, couched in such un-Protestant language, carries on the very face of it a contradiction of its truth, and proclaims its origin in a breast hankering after the *full privileges* of corrupt and idolatrous Rome.

Disclaiming all sympathy with the sentiments of "The English Churchman," and rejoicing in the recovery of a fallen brother,

I remain, Sir, yours faithfully,

A CLERICAL SUBSCRIBER.

REFERENCES TO THE THEATRE.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

Having now completed the perusal of your first Number, I propose to myself the pleasure of sending you a few lines, by way of cheering you on in your important undertaking.

I am truly happy to find that you will not deal in that *French polish* with which a sickly charity would often varnish over the ill-concealed rottenness of Popery. You stand on the firm ground of *honesty*, laying hold on *truth* for your sure support. The maintenance of *affirmative* Protestantism is a pleasing feature, among others, in your Magazine; and I trust that no angry contentions or low personalities, from which your present number is entirely clear, will ever defile your pages; but that "peace on earth, good will towards men," will be a joint motto of your practice with the suitable and significant text upon your title-page.

A benevolent exposure of facts for the warning of others, is frequently taken for *uncharitableness* towards the persons who are necessarily involved in such exposure; but surely this is a mistake, if, indeed, it be not something *worse*.

There is a wide interval, as it seems to me, between the two positions of holding on the one hand, that an intermixture of seeming good in a system radically and *destructively* bad, instead of qualifying, rather aggravates the evil, and, on the other hand, of attributing *base motives* to the agents of such system.

The above remark applies to every modification of *genuine* popish error. The doctrine of pious frauds, as it is rife with every possible evil, so is it an inseparable characteristic of Rome even in all her *provinces*. Hence, we are fully justified in suspecting everywhere, under the influence of her principles, an *under-current* of purpose contrary to that which appears upon the surface; while yet we can often allow her agents credit for a *mistaken and pernicious idea of right* in what they do.

Will you, in conclusion, permit me to venture a modest hope, that when you may at any time see it advisable to criticise the drama, as you have so ably done in regard to the very powerful poetry of Mr. Powell, you will take especial care not even to *seem* to connect it with the *play*! The former, *abstractedly* considered, may be kept quite distinct from the latter, and thus may be made to convey many useful impressions: but the *Theatre* should not receive even the remotest sanction from a Christian. It is a very Pandora's box. The word itself seems to open to the mind suggestions of all the moral plagues of society. Prostitution, debauchery, and dissipation of every kind revel there as in their proper home; not to speak of the bad passions which are fostered, and the maxims, anti-religious and anti-social, which are imbibed under the extraordinarily depraved state of the drama itself at the present day. I feel the more confidence in alluding to this subject here, from the excellent principles on which your periodical has commenced its career, and on which I see no reason to doubt it will proceed.

You have to do with "those high motives which are the springs of a religious life;" and the "literature" of your pages is to be "carefully guarded from a profane, secular, and unworthy direction;" and is to "appeal to the spiritual rather than to the natural man—if to the latter, only for his redemption." You have started high game; let the following of this be at once your toil and your sport, and you can hardly fail of insuring the approbation, if not the active co-operation, of most good men. I would not, however, be understood to desire the absence from your pages of all that is pleasing to the taste: by no means. I would have you "please," but only "to instruct;" and the occasional light gleam of a poem or an essay upon some subject of a sanctified imagination will be a pleasant relief to the sombreness of the necessary articles on Tractarianism. I must not, however, burden you with more; but, with a sincere hope that the character of your Magazine, as a *treasury* of spiritual weapons, will be always upheld, and its sphere of holy influences enlarged considerably, I beg to subscribe myself,

Sir, yours, &c.

F. W., Jan. 10, 1844.

F. O. S.

REUNION WITH ROME.

No. II.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

In proceeding with the subject of these letters, the plan I have drawn out is, first to show the positive contrariety between the Doctrines of our Church, and those of

Rome; and then to expose the sophistry and corrupt principles on which many Schismatics would introduce disunion, under the semblance of promoting Unity. It is not, however, the first time that Satan has appeared in the form of an Angel of Light. It is true that their principles would tend to promote unity, but it would be an Antichristian Unity, and not "the Unity of the Spirit." There are two all-controlling centres of unity, as well as two distinct families on earth, two ways that men tread, and two places of reception in the future state. These two all-controlling centres of unity are Christ and Antichrist. There is the Spirit of the Living God, who dwells in believers; and the spirit of the *evil* one, "which now worketh in the children of disobedience," or of unbelief.

In the present letter, however, I must confine myself to showing the direct and positive opposition which exists between the creed of Rome, (determined by the Romanists themselves,) and the doctrines of our Church as set forth in her articles. In doing this, I would place the various points of Doctrine in juxtaposition, that the Antithesis may be so apparent as to need no comment.

The Creed of Rome, in the words recognised by that Apostate Church; yet abridged and condensed, to suit the present subject.

1. The apostolical and ecclesiastical traditions and other usages of the Church of Rome, to be firmly received and embraced as of equal authority with the canonical books of the Old and New Testaments.

2. The Holy Scriptures are to be received according to that sense only, which the Church of Rome (to whom it belongs to judge of the true sense,) has held, and still holds. Nor is Scripture ever to be received and interpreted otherwise than according to the unanimous consent of the Fathers.

3. There are truly and properly seven Sacraments instituted by Jesus Christ, and necessary for the salvation of mankind, though not all for every one; that is, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony. All these Sacraments invariably confer grace.

4. It is necessary to receive and embrace "all and every the things" which have been defined and declared in the Council of Trent, concerning original sin and justification.

5. It must be confessed that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the Sacrament of the Eucharist is truly, really, and substantially the Body and Blood, together with the Soul and Divinity, of Christ; and that a change is made of the whole substance of the Bread into the Body, and

The Doctrines of the United Church of England and Ireland, as set forth in her Thirty-nine Articles.

1. Articles vi. and xxxiv. On "the Sufficiency of the Holy Scriptures;" and on "the traditions of the Church."

2. Articles xx. and xxi. On "the Authority of the Church;" and on "the Authority of General Councils." Compared with Articles vi. and xxxiv.

3. Article xxv. On "the Sacraments." Article xxvii. "Of Baptism." Article xxviii. "Of the Lord's Supper."

4. Article ix. On "Original sin." Article xi. On "Justification." Article xx. On "the Authority of the Church."

Article xxi. On "the Authority of General Councils."

5. Article xxviii. On "the Lord's Supper."

Article xxxi. "Of the one oblation of Christ finished on the Cross."

of the whole substance of the Wine into the Blood, which change the Catholic Church calls Transubstantiation.

6. It is also necessary to acknowledge that under one kind only, a whole and entire Christ, the true Sacrament is taken.

7. It must be constantly held that there is a Purgatory, and that the souls detained there are helped by the prayers of the faithful.

8. The Saints reigning together with Christ are to be venerated (worshipped) and prayed to, and that they do offer up prayers to God for us, and that their relics are to be venerated (worshipped).

9. It is most firmly to be asserted that the images of Christ, and the Virgin Mother of God, and other saints, are to be had and retained, and due honour and veneration (worship) to be given them.

10. It is also affirmed that Christ has left in His Church a power of granting indulgences, and that their use is most wholesome to Christian people.

11. The Roman Church is to be acknowledged to be the mother and mistress of all Churches. Also, it is necessary to promise and swear true obedience to the Pope of Rome, the successor of St. Peter, Prince of the Apostles, and the Vicar of Jesus Christ.

12. All other things likewise that are delivered, defined, and declared by the Canons and (Ecumenical Councils, and especially by the Synod of Trent, are to be undoubtedly received and professed. And, at the same time, whatsoever things are contrary hereto, and all heresies condemned, rejected, and anathematised by the Church, are, in like manner, to be condemned, rejected, and anathematised by every member of the Church. This is the true faith, out of which none can be saved.

In thus taking a review of the respective creeds of our own Church and of Rome, I trust it will appear, Sir, to all your readers, that reunion with Rome, would be communion of light with darkness, and fellowship between Christ and Belial.

6. Article xxx. "Of both kinds."

7. Article xxii. "Of Purgatory."

8. Article xxii. "Of Purgatory."

9. Article xxii. "Of Purgatory."

10. Article xxii. "Of Purgatory."

11. Article xix. "Of the Church."
Article xxxix. "Of a Christian man's Oath."

12. Article vi. "On the Sufficiency of the Holy Scriptures."

Article xxi. "On the Authority of General Councils;" compared with Articles ix., x., xi., xii., xiii. xiv., xvi., xvii., xx., xxiv., xxxii., and xxxvii.

I am, Sir,

Your faithful servant,

FIDEI DEFENSOR.

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. II.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

I proceed with my projected plan: and, in doing so, I shall consider it unnecessary always to mention the names of authors to whom I may be indebted; inasmuch as I confine myself to *historical facts*, well authenticated by ancient ecclesiastical historians. In availing myself, therefore, of the labours of others, I incur no danger of being stigmatised as a plagiarist, since in no other way could I derive that information which I seek to make more generally known in a condensed form. I am not often among the number of those who despise tradition, when confined within its proper boundary.

Although in the apostolic age there were "many Antichrists," and various were the errors in doctrine and in practice which abounded on every side, yet it was not until the beginning of the second century that we find any account of ancient customs subsequently abused to superstitious and idolatrous uses. Having chosen the topic of ancient ceremonies, it will not be expected that I shall depart from the unity of my subject, to consider the varieties of wood, hay, and stubble, in doctrine, which many have built on the one foundation of Christ crucified. I am obliged to confine myself to those Jewish-Pagan rites and ceremonies which have been introduced into the Christian Church. Many of the Jewish converts continued to adhere to legal ordinances; and the Gentile Christians were not less tenacious of their Pagan ceremonies. *On this Jewish-Pagan foundation Popery has been built.* Jewish shadows have been made to obscure the substance. Pagan fables and ceremonies have been canonised. Romish priests affect celibacy, in imitation of the Pagan priests appointed to particular goddesses. Nuns and sisters of charity have succeeded to the Vestal virgins. The Lustral gave rise to the holy water. The infernal regions, as described by Virgil, seem to have suggested a future purgatory. Images of saints have been substituted in the place of Pagan idols; and they have not even forgotten the addition of burning lamps and lighted tapers. Thus has the great enemy of souls endeavoured to retransform Christians into Jews and Pagans.

But to return to my historical relation. I am to show in what way, and by what degrees, the Christian Church became degenerate; the ceremonies and superstitions which were gradually introduced; and on what foundations the various practices of the Popish Church have been built. The taxes, which were sown in the apostolic age, made rapid growth in that immediately succeeding. The tower of Babel, of which the foundation was laid in the first century, began to show its walls of confusion soon after the apostles were removed to a better country. The Christian Church, though at first presenting a front of pure gold, gradually, in succeeding ages, assumed a form resembling the statue of Nebuchadnezzar: the head of gold, the arms and breast of silver, the thighs of brass, and the legs and feet of iron and of earth. As we descend to succeeding ages, we find a gradual degeneracy, until the gold and silver are concealed by the protuberance of the iron and clay. At first various innovations were viewed as things either indifferent or expedient; but these were gradually advanced to superstition. And now to commence with such as arose within the *second century*.

1st. The origin of the custom of carrying offerings into the Church.

It is well known that the Jews on their solemn feast-days were wont to present to God some of the fruits of the earth as a token of gratitude and of homage. The Jewish converts among the ancient Christians retained this custom; and, when they assembled for the public worship of God, brought with them either corn and grapes, or bread and wine; and these offerings were consecrated to God by prayer. Afterwards a part of this bread and wine was taken for the Lord's Supper, while another portion was allotted for the "love-feasts," which were continued after the apostolic

age; and what remained was either retained for the use of those who ministered, or else distributed among the poor. (On this subject vide "Cyprian, lib. de Oper. et Eleemos," and "Ireneus, lib. iv., cap. 32.")

2d. The reason of the name of "sacrifice" given to the Eucharist.

These gifts, presented to God, were called "offerings;" and since they were made at the time of the celebration of the Holy Communion, the Eucharist was called an "oblation," or a "sacrifice," in allusion to the bread and wine "offered" to God. Nothing, at this time, was further from their intention than the idea of an *expiatory* sacrifice. It was altogether *eucharistical*. "They offered unto God the first-fruits of His creatures." (Vide again Iren., lib. iv., cap. 32.)

3d. The mixture of water with the wine.

This custom must be included among the innovations of the second century. It seemed, at that time, to have been tolerated as a matter of indifference; and none ever attempted to support it by apostolic ordinance and practice, or to consider it as authorised by the original institution of the sacrament of the Lord's Supper. (Vide Justin. Martyr. defens. ad Antonin.)

4th. The custom of carrying about the consecrated elements of bread and wine.

At this period, also, the custom was introduced of carrying the sacramental bread and wine to the sick, and to those who were prevented from being present in the public assembly. The consecrated bread and wine was also used as a symbol of friendship, and as such it was presented to visitors from distant provinces. (Iren. Apud. Euseb., lib. v., cap. 23 and 26.)

5th. About the same time the interchange of a holy kiss, or a kiss of charity, was generally practised at the conclusion of public worship. This kiss of peace has been changed by the Romanists into a most absurd and ridiculous ceremony. (Justin. Martyr., defens. ad Antonin. Tertullian, lib. de Oratione.)

6th. To this period must also be assigned the introduction of *fasts* by individuals; but without any public authority. Indeed, had any attempted to enforce on the Church, as a body, certain times and seasons for fasting, or abstinence from certain meats, there can be no doubt, from the treatment experienced by Montanus, that such an infringement of Christian liberty would have then been resisted. (Iren. Apud. Euseb., lib. v., cap. 24; Ignat. ad Her.; Iren. ad Uctor.)

It would appear to have been the custom of most churches, not long afterwards, to hold their public assemblies on Wednesdays and Fridays, for the administration of the sacraments, as well as for public prayer; and, as a preparation for these services, the practice of fasting on those days prevailed among many. There was also an anniversary fast established before Easter, from which the Quadragesimal time took its origin. This was, however, never designed by the ancient Church as an imitation of the miraculous fast of our Lord, which was full six months previous to the Passover. Had such been the case, the time would have been made to correspond. It is clear that the fast preceding Easter was principally designed for those who were excommunicated for a season, until they had afforded evidence of repentance, in order that they might be again received into communion at that feast. Moreover, many might have considered fasting and prayer a proper preparation before the time of baptising the Catechumenes, which was fixed for that season of the year. Others, probably, considered fasting a good preparation for the other sacrament, which was also administered on Easter day. Still, it is certain, from ecclesiastical history, that this practice of fasting depended on private judgement, and not on any imposed law by the Church collective; since in some churches this fast was lengthened to three weeks, while in others it was restricted to seven days only. Others, again, extended it to forty days; and from this originated our Quadragesimal, or Lent. (Vide Clem. Alexandr. Stromet., lib. v.; Euseb., lib. i., cap. 24, ex. Iren.; and Theophil. Euseb., ex. Iren.)

7th. The origin of Saints' days comes next in order, which may be assigned to a period between A.D. 160 to 190.

This was a time of persecution and of martyrdom; and the very sepulchres of the martyrs suffered from the malice of the enemies of the Gospel. The faithful of those days, in order to encourage believers to follow the example of these martyrs, intro-

duced the custom of an annual commemoration, which was clearly an imitation of the solemnities around the tombs of the Grecian heroes. These Saints' days were called the days of their nativity; and these were kept around their graves. Hence, burying-grounds became the ordinary places for public assemblies. At the conclusion of prayer, and the exposition of the Scriptures, the names were rehearsed of those who had been put to death on the day of their assembly. On such occasions a kind of funeral oration was delivered in praise of the martyred saints. The day's service was closed with the celebration of the Lord's Supper. (Iren., lib. iii., cap. 4; Euseb., lib. v., cap. 9 and 15, &c.)

8th. About the same time Church discipline was introduced in respect to those who were convicted of crime. Both *confession and satisfaction* were required. The latter was *not* considered as *expiatory*, but simply as a *proof of sincerity*—not as a satisfaction to God, but to the Church and to the injured member. (Iren., lib. i., cap. 9.)

9th. About the year 195 the controversy commenced respecting the Feast of Easter, between the Asiatic and the European Churches. It is clear, from ecclesiastical writers, that no observance of feast days, any more than of fast days, was enjoined by the apostles. Even the Feast of Easter was voluntarily introduced by individual Christians, and subsequently established by prescription. This is apparent from the diversity of practice which then prevailed in the churches of Asia Minor, when compared with that of the European Christians: the former celebrated the Feast of Easter on the 14th of March, after the manner of the Jews in respect to the Passover; whereas, the churches in Europe kept the Feast of Easter on the following Lord's day. About the year 195 this diversity of practice was made the subject of several councils, held in mutual opposition between the eastern and the western churches: and so warm was this controversy, that Victor, Bishop of Rome, ventured to excommunicate all the Asiatic churches. This was the first assumption of judicial power by a Bishop of Rome; and the conduct of Victor was severely censured by Irenæus, and others, who maintained that such observances were altogether matters of indifference, on which different churches and individuals might justly exercise their private judgement.

Trusting that there may be no providential hindrance to the continuance of these letters,

I am, Sir, your faithful servant,

Δέμιος.

V. MONTHLY REGISTER.

DOMESTIC.

DIOCESAN INTELLIGENCE.

ORDINATIONS.

On Sunday, December 24, 1843, the following gentlemen were ordained in the parish church of Eccleshall, Staffordshire, by the Lord Bishop of Lichfield:—

Priests.—James Richard Quirk, B.A.,

St. Edmund hall, Oxford; Richard Wilson Greaves, M.A., St. Edmund hall, Oxford; Peter George Bentley, B.A., Hulme Exhibitioner of Brasenose coll., Oxford; Hastings Gordon, M.A., Trinity college, Cambridge; William Leighton, B.A., St. John's college, Cambridge;

Edwin William Symons, B.A., St. John's college, Cambridge; Thomas Mason, B.A., Trinity college, Dublin.

Deacons.—John Parkin Pearson, B.A., St. Catherine hall, Cambridge.

On Sunday, December 24, 1843, the following gentlemen were ordained in the Cathedral Church of Chichester, by the Lord Bishop of Chichester:—

Priests.—Thomas Bayly, B.A., Magdalen hall, Oxford; George Douglas Dawes, B.A., Trinity college, Cambridge; Samuel Minton, M.A., Exeter college, Oxford; James Henry Vidal, B.A., St. John's college, Cambridge; Owen Emerick Vidal, B.A., St. John's college, Cambridge; William Frederick Wilcocks Watson, B.A., Emmanuel college, Cambridge; Alfred Wigan, B.A., St. John's college, Oxford.

Deacons.—Henry Hamilton Hamilton, Literate; Henry John Rush, B.A., Worcester college, Oxford; James Henry Sheppard, B.A., Queen's college, Oxford; Alfred Spalding, B.A., Trinity college, Cambridge; John Ingram Penfold Wyatt, B.A., Magdalen college, Cambridge.

On Sunday, December 24, 1843, the following gentlemen were ordained in Gloucester Cathedral, by the Lord Bishop of Gloucester and Bristol:—

Priests.—Charles Cripps, B.A., Magdalen hall, Oxon.; Octavius Goodrich, B.A., Oriel college, Oxon.; James George Edward Hasluck, M.A., Pembroke college, Oxon.; George Hewett Hodson, M.A., Trinity college, Cambridge; Henry Cooper Key, B.A., Christ Church college, Oxon.; Joseph Pitt, B.A., Oriel college, Oxon.; Adam Clarke Rowley, B.A., Wadham college, Oxon.; James Gavin Young, B.A., Trinity college, Cambridge; Benjamin Webb, B.A., Trinity college, Cambridge; John Acres, B.A., Lincoln college, Oxon.; David Morgan, Scholar of St. David's college, Lampeter, by letters dim. from the Bishop of Salisbury, acting for the Bishop of Bath and Wells; Henry Edwards, B.A., Lincoln college, Oxon., by letters dim. from the Bishop of Exeter.

Deacons.—Jacob Clements, B.A., Oriel college, Oxon.; Thomas Crook Gibbs, B.A., Trinity college, Oxon.; Robert Gregory, B.A., Christ Church college, Oxon.; Walter Sunderland Lewis, B.A.,

Trinity college, Cambridge; William Cater Randolph, B.A., Trinity college, Oxon.; William Henry Twynning, B.A., Jesus college, Oxon.; James Hughes, Trinity college, Dublin, by letters dim. from the Bishop of Llandaff; Randle Barwick Brereton, B.A., St. John's college, Cambridge; Charles Cox, B.A., Exeter college, Oxon.; Vaughan Campbell Day, B.A., New Inn hall, Oxon.; Henry Folkes Edgell, B.A., Oriel college, Oxon.; Armitage Forbes, B.A., Trinity college, Dublin; Edward Godfrey, B.A., Clare hall, Cambridge; Henry Littlejohn Master Walters, B.A., Christ Church college, Oxon., by letters dim. from the Bishop of Salisbury, acting for the Bishop of Bath and Wells.

On Sunday, December 24, 1843, the following gentlemen were ordained in the Cathedral Church of Worcester, by the Lord Bishop of Worcester:—

Priests.—Henry Bittleston, B.A., St. John's college, Oxford; William Balhetchet Budd, B.A., Queen's college, Cambridge; William Ewart, B.A., Exeter college, Oxford; Frederick French, M.A., Trinity college, Dublin; George Christopher Hodgkinson, M.A., Trinity college, Cambridge; Charles Hanson Sale, M.A., Brasenose coll., Oxford; John Shelley, B.A., St. John's college, Cambridge; George Woodberry Spooner, B.A., Magdalen hall, Oxford; James Reynolds Young, M.A., Gonville and Caius college, Cambridge.

Deacons.—Thomas Anderson, B.A., Corpus Christi college, Cambridge; Arthur Mozley, B.A., Oriel college, Cambridge; William Price, St. David's college, Lampeter, by letters dim. from the Bishop of Llandaff; William Hamilton Thompson, B.A., Trinity college, Dublin, by letters dim. from the Bishop of Llandaff; Abraham William Bullen, B.A., Trinity college, Cambridge, by letters dim. from the Bishop of Exeter.

On Sunday, December 24, 1843, the following gentlemen were ordained in the Cathedral Church of Canterbury, by the Archbishop of Canterbury:—

Priests.—Benjamin Heath Drury, M.A., Gonville and Caius college, Cambridge; Joseph Haskoll, B.A., Clare hall, Cambridge; George Bryant, B.A., Emmanuel college, Cambridge; Thomas Sheepshanks,

B.A., Trinity college, Cambridge; Benjamin Whitelock, B.A., St. John's college, Cambridge; Henry Parker, B.A., Corpus Christi college, Cambridge; John Henry Hughes Hallett, B.A., Caius college, Cambridge; Henry Milne, B.A., Brasenose college, Oxon.

Deacon.—Thomas Augustus Charles Firminger. B.A.. Pembroke college, Cambridge.

On Sunday, January 14, 1844, the Bishop of Llandaff held an Ordination in the Parish Church of St. Gregory, in the city of London, when Arthur Alexander Bridgman, B.A., of Caius college, Cambridge, was ordained Deacon.

ORDINATIONS TO BE HOLDEN.

Sunday, March 3, Bishop of London, at London.

Sunday, March 3, Bishop of Lincoln, at Lincoln.

Sunday, March 3, Bishop of Ripon, at Ripon.

Sunday, March 3, Bishop of Peterborough, at Peterborough.

Sunday, March 3, Bishop of Salisbury, at Salisbury.

The Bishop of Ely will hold an Ordination, in London, on Sunday, the 9th of June next. Candidates for Holy Orders are desired to transmit the requisite papers, pre-paid, to his Lordship's Secretary, John Burder, Esq., 27, Parliament-street, Westminster, on or before the 5th of May. Candidates for Deacons' Orders (except on College Titles) are to give immediate notice to the Bishop, at Ely House, Dover-street, London, of their intention to offer themselves, unless they have already had communication with his Lordship. The Bishop takes this opportunity to notify to the Reverend the Clergy of Cambridgeshire, and that part of Suffolk in his Diocese, that it is his intention to hold Confirmation therein, in the month of June next, of which further notice will be given.

The Lord Bishop of Winchester purposes to hold Confirmations throughout the county of Hants, including the Isle of Wight, in the course of the ensuing Summer.

The Lord Bishop of Lichfield purposes to hold an Ordination, in London, on

Sunday, the 3d day of March next. Candidates are requested to give immediate notice to his Lordship, at 39, Harley-street, London, of their intention to offer themselves, and to transmit the requisite papers to his Lordship's Secretary, John Burder, Esq., 27, Parliament-street, Westminster, who will in due time inform them of the time and place appointed for the examination.

NATIONAL SOCIETY'S SPECIAL FUND, FOR ESTABLISHING SCHOOLS IN THE MANUFACTURING AND MINING DISTRICTS.

The Sub-Committee appointed to collect this fund desire to thank the friends of education who have already come forward, for the liberality of their contributions, which clearly show that the contributors appreciate the magnitude of the work undertaken by the Society—a work extending over the most populous and most destitute quarters of the kingdom, and not likely to be completed for some years.

The lists of contributors already announced include—

Her Most Gracious Majesty the Queen	..	£1,000	0	0
Her Majesty Queen Dowager	..	500	0	0
His Royal Highness Prince Albert	..	500	0	0
Her Royal Highness the Duchess of Kent	..	200	0	0
His Royal Highness the Duchess of Gloucester	..	100	0	0

These are—

850 Contributions of 50 <i>l</i> . and upwards	..	92,109	7	8
7,618 Contributions of sums under 50 <i>l</i> .	..	43,808	10	5

8,468 Total amount of the fund	..	£135,917	18	1
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INCORPORATED SOCIETY FOR BUILDING, ENLARGING, &c., CHURCHES AND CHAPELS.

On Monday week, a meeting of this Society was held at their chambers in St. Martin's-place, Trafalgar-square. His

Grace the Archbishop of Canterbury was in the chair. There was also a very good attendance of members, amongst whom were the Lord Bishops of London and Llandaff; Sir R. H. Inglis, Bart, M.P.; the Very Rev. the Dean of Chichester; the Rev. Drs. Spry, J. Jennings, and Benjamin Harrison; and Messrs. James Cocks, N. Connop, J. S. Salt, W. Davis, E. Baddeley, Powell, and W. Cotton.

After some preliminary business, grants of money were voted towards building churches at Seacroft, in the parish of Whitehurst, Yorkshire; at the Link, in the parish of Leigh, Worcestershire; at Blaydon, in the parish of Ryton and Winlaton, Durham; at Thorpe Acre, Peterborough; and Great Wisley, in the parish of Cannock, Staffordshire; and at the Groves, in the parish of Sutton, near Hull, Yorkshire; also, towards enlarging, by re-building, the church at Bidnath, Staffordshire; and towards enlarging and otherwise increasing the accommodation in existing churches, at Usk, Monmouthshire; Hunmanby; Spinnall; Lewis, St. Ann; Buckley, in Hawarden, and Stoke St. Gregory, Somersetshire.

The above-named 11 parishes contain a population of 34,831 souls, and possess church accommodation in 17 churches and chapels for only 7,611 persons, including 2,149 free seats, to which provision of church accommodation 3,826 sittings will be added, by the erection of the seven new churches, and the re-building, enlarging, and otherwise increasing the sittings in several existing churches and chapels: of this additional accommodation 2,942 will be free and unappropriated sittings.

The committee next examined the certificates relating to the completion of three new churches and chapels, and of the increase of accommodation in seven existing churches and chapels; and orders were issued for the trustees to pay over to the treasurer the sum awarded in each case.

It should be remarked here that the population of the 10 parishes just alluded to is 85,115 persons, for whom church accommodation to the extent of only 7,729 sittings was provided previously to the execution of the works now certified as completed; of that number not more than 2,580 were free; the number of the seats added to the church-room

before provided is 3,796; of these 2,560 are free and unappropriated.

Since the Committee last met, the Society has lost a valuable officer in the late Rev. Mr. Rodber, M.A., who had been for many years the secretary to the institution. The Rev. Thomas Bowdler has been appointed to succeed him.

DIOCESE OF LONDON.

City of London Church Missionary Society.—On Tuesday, the members and friends of this institution held their anniversary meeting at the Hall of Commerce, in Threadneedle-street; Mr. John Labouchere, the banker, in the chair, supported by several of the clergy. The Chairman, having opened the proceedings in a long address, drew the attention of the meeting to the report. This document announced that the missions of the parent society now embrace 72 stations, employing 1,263 labourers, of whom a large number were ordained ministers. The number of schools was 665, providing education for an aggregate of 66,000 persons, in Northern India and Bombay, &c. In New Zealand alone there were 25,000 natives under instruction. During the past year there had been forwarded to the parent, from the branch society, 923*l.*, of which sum 500*l.* had been granted by the City corporation, and 100*l.* presented by the Goldsmith's Company. On the motion of the Rev. Dr. M'Caul, seconded by Mr. Clarke, the report was adopted; and several resolutions were proposed, spoken to, and passed, in furtherance of the funds and objects of the institution.

Preachership of Lincoln's-inn.—On Friday, the 12th January, the election for the above office, rendered vacant by the elevation of the late preacher, the Rev. Dr. Lonsdale, to the see of Lichfield, took place in the council-chamber of the inn. The proceedings were, as is customary on such occasions, strictly private, no person except the Benchers, in whom the election is vested, being present. We were informed there were 37 electors present, amongst whom were the Right Hon. Lord Bexley, Lords Brougham and Campbell, and Vice-Chancellor Wigram. There were 17 candidates—viz., the Venerable Archdeacon Manning, the Rev.

R.

Mr. Vaughan, the Rev. Mr. Garbett, the Rev. T. L. Cloughton, the Rev. F. Hewson, the Rev. J. S. Anderson, the Rev. Thomas Robinson, the Rev. Dr. Hussey, the Hon. and Rev. Samuel Best, the Hon. and Rev. D. Erskine, the Rev. Mr. E. Cox, the Rev. Charles E. Wylde, the Rev. James S. Beene, the Rev. J. R. Page, the Rev. William Harness, the Rev. Thomas Randall, and the Rev. C. Merivale. The Benchers met at four o'clock, and broke up shortly after five, when it was announced that the election had fallen upon the Rev. J. S. Anderson, of Brighton, Chaplain to her Majesty the Queen Dowager.

DIocese OF BATH AND WELLS.

The Venerable Archdeacon Brymer has been appointed Commissary for the Diocese of Bath and Wells, under the provisions of the Episcopal Functions Act, 6 & 7 Vic., c. 62; the Rev. J. T. Law, the late Special Commissary, having signified his desire to retire from the duties of the office.

Her Majesty the Queen Dowager has graciously forwarded 20*l.* to the Rector and Churchwardens of Walcot parish, Bath, towards finishing St. Stephen's Church, and 20*l.* to the fund for increasing the endowment of Christ Church, Rossett, Denbighshire.

DIocese OF LICHFIELD.

Consecration of Christchurch, Derby.—On Tuesday week, this imposing ceremony was performed by the Lord Bishop of Lichfield, and derived an additional interest from the fact, that this is the first time the right rev. prelate (Dr. Lonsdale) has assisted at the solemn dedication of a building to the service of Almighty God, since his promotion to the Episcopal chair. Upwards of fifty clergymen were present, besides a large number of the laity.

The Lichfield Diocesan Church Extension Society has voted a grant of 500*l.* towards a new church for the district of Brockmoore, in the parish of Kingswinford.

UNIVERSITY AND ECCLESIASTICAL INTELLIGENCE.

OXFORD, JAN. 12.

M' Mullen v. Hampden.—The following are the delegates of appeal in Convocation, to whom the plaintiff in this case has given notice of appeal against the decision of the delegates of appeal in Congregation, reversing the judgement of the assessor in the Vice Chancellor's Court; viz., Rev. R. Harrington, D.D., Principal of Brasenose; Rev. D. Williams, D.C.L., Warden of New college; Rev. R. W. Jelf, D.D., Canon of Christchurch; Mr. J. M. Ogle, D.M., Trinity college; Mr. T. Twiss, D.C.L., University college; Mr. W. A. Greenhill, D.M., Trinity college; Rev. J. E. Sewell, Fellow of New college; the Rev. Osborne Gordon, M.A., Student of Christchurch; the Rev. S. Waldegrave, M.A., Fellow of All-Souls.

The new statute spoken of at the end of last term, relative to the expense of under-graduates, has been given up.

In a Congregation held on the first day of term, the following degrees were conferred:—

Bachelor in Civil Law.—William Hungerford Morris Colston, Fellow of New college.

Masters of Arts.—Rev. Arthur Mozley, Oriel; Rev. William Gill, Exeter; Rev. Edward Pigot, and Rev. Thomas Green, Brasenose; Robert Walker, Lincoln.

Bachelors of Arts.—William Edward Dickson Carter, Fellow of New college; William Frederick Boyd, New Inn hall; Thomas Joseph Brereton, Christ Church.

CAMBRIDGE, JAN. 20.

BACHELORS' COMMENCEMENT.

EXAMINATION FOR HONOURS.

Moderators.—M. O'Brien, M.A., Caius; R. L. Ellis, M.A., Trinity.

Examiners.—H. Goodwin, M.A., Caius;
G. F. Reynar, M.A., St. John's.

Wranglers.—Dr. Hemming, John's;
Hopkins, Caius; Budd, Pembroke; Stephen, John's; Dixon, John's; Warren, Trinity; Hedley, Trinity; Walker, Trinity; Woolley, Peterborough; Yatea, Pembroke; Hiley, John's; Wilkinson, Christ; Nicholson, Emmanuel; Waddingham, John's; Woodhouse, Caius; Green, Corpus; Tryon, Clare; Jones, Jesus; Gutch, Sidney; Thompson, Catherine; Bell, Jesus; Hughes, Trinity; Bowring, Trinity; Wall, John's; Staley, Queen's; Restrict, Trinity; Buck, Christ; Goodman, Christ; Gurney, Trinity; Maxwell, Corpus; Curtis, John's; Somerville, Queen's; Penn, Trinity; Edwards, Trinity; Wright, John's; Gorham, John's; Lawson, John's.

Senior Optimes.—Hardwick, Catherine; Harrison, Corpus; Brooke, Caius; Rigg, Pembroke; Walton, Peterborough; Underwood, John's; Broadmead, Trinity; Whittaker, John's; Bodley, Queen's; Mason, John's; Kingdon, Trinity; Cooper, Trinity; Lynes, Christ; Patey, Catherine; Holmes, Trinity; Richards, Trinity; Davies, Trinity; Clark, Trinity; Frampton, Clare; Frewer, John's; Cox, Jesus; Fisher, Emmanuel; Hodgson, Peterborough; Smith, John's; Wratistlaw, Christ; Harris, Trinity; Richardson, Trinity; Davie, John's; Kewley, Magdalen; Field, John's; Naah, Trinity; Byers, Christ; Leeding, John's; Stewart, John's; Hamilton, Caius; Day, Trinity hall; Walker, John's; Lathbury, Jesus; Lugg, Clare; Steuart, Trinity; Keary, Trinity; Maine, Pembroke; Sells, Clare; Weston, Christ; Morgan, John's.

Junior Optimes.—Dr. Robinson, Caius; Dr. Snowball, John's; Byers, Peterborough; Tatham, John's; John's; Porter, Corpus; Lanthwaite, Jesus; Mason, Pembroke; Sharpe, Trinity; Hoare, John's; Mould, Trinity; Sutcliffe, Magdalen; Kirby, John's; Field, T., John's; Stevenson, Corpus; Martineau, Caius; Evans, Sidney; Welldon, Queen's; Bennett, John's; Tomlin, Queen's; Geldart, Clare; Murton, John's; Dikes, Clare; Baker, Trinity; Trevelyan, Caius; Gifford, Emmanuel; Morse, Trinity; Swann, Trinity; Fowler, John's; Smith, Christ; Wilson, Queen's; Rodger, Trinity hall; Taylor, Magdalen; Dalryell, Trinity; Wallas, Pembroke; Parr, John's; Wren, John's.

Agrotat.—Hotham, Trinity.

Decrees allowed.—Barker, Caius; Barrett, John's; Blaker, John's; Crawley, John's; Devett, Catherine; Lower, Peterborough; Platt, Trinity; Snow, Trinity; Tomkins, John's.

EXAMINATION IN LENT TERM, 1845.

Notice has been given that the following will be the subjects of examination in the last week of the Lent Term, 1845.

1. The Gospel of St. Matthew.
2. Paley's Evidences.
3. The Old Testament History.
4. The Three Olynthiac Orations of Demosthenes.

5. The 10th and 15th Satires of Juvenal.

Classical Tripos.—The Candidates for the Classical Tripos are requested to send in their names to one of the Examiners on or before Saturday, February 10.

THE COLONIES.

BENGAL.—Rev. R. B. Panting, to be Chaplain at Penang. Rev. R. Eteson, to be Chaplain of the Garrison of Fort William and the General Hospital. Rev. W. J. Whitting is appointed Chaplain of Umpballa. Rev. Richard Brough Maltby, M.A., of St. John's college, Cambridge, to be Chaplain of Sukkur. Rev. James Boustead, M.A., of Queen's college, Cambridge, to a Chaplaincy in the East India Company's service, in Bengal.

MADRAS.—Rev. Meade N. Stone, Curate of Miltown, diocese of Dublin, to the Chaplaincy in the Madras Presidency, in the gift of the Hon. the East India Company.

BOMBAY.—Rev. C. Laing, M.A., to be Chaplain of Hyderabad. Rev. H. D. Leeves, to be Minister of the Church of St. Paul, Athens.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen.

Rev. P. S. Ashworth, late Curate of St. Mathew's, Birmingham.

Rev. R. Atthill, B.A., Domestic Chaplain to the Right Hon. the Earl of Bantry.

Rev. N. Dodson, Vicar of Abingdon, Essex.

n 3

Rev. W. Dixon, Incumbent of Tong.
 Rev. L. P. Mercier, B.A., of the Episcopal Chapel of St. Andrew's, Glasgow.

Rev. H. Melville, Minister of Camden Chapel.

Rev. J. W. M'Kinlay Milman, late Curate of Worthenbury, Flintshire.

Rev. J. N. Peill, Rector of St. Botolph's, Cambridge.

Rev. J. H. Short, of Whittle-le-Woods, Lancashire.

Rev. J. Topham, late Curate of St. Paul's Church, Huddersfield.

Rev. J. Ind Welldon, late Second Master at Shrewsbury School.

Rev. G. Willcock, Curate of Dodbrook, Devonshire.

Rev. Richard White, late Curate of Longridge, near Preston.

PREFERMENTS.

Rev. T. W. Meller, late Principal of the Collegiate School, Sheffield, to the Perpetual Curacy of Woodbridge, Suffolk. Patron, T. W. Meller, esq.

Rev. John Allen, Chaplain of King's college, London, Inspector of Schools, to be Examining Chaplain to the Bishop of Lichfield.

Rev. Lord John de la Poer Beresford, M.A., of Trinity college, Cambridge, to the living of the Union of Baronstown, vacant by the death of the Rev. Sir Thomas Forster, who held the living upwards of sixty years. Patron, the Archbishop of Armagh.

Rev. Edward F. Berry, Curate of Tullamore, Ireland, to the living of Kilbride, vacant by the promotion of the Rev. John Lever, to the Vicarage of Ardnurcher.

Rev. William Borton, B.A., to the Rectory of Thornton-le-Moors, Lincolnshire. Patron, the Bishop of Ely.

The Rev. Thomas Bowdler has been appointed Secretary to the Incorporated Society for Building, Enlarging, &c., Churches and Chapels, in the room of the late Rev. Mr. Rodber.

The Rev. Richard Syndercombe Bryan, B.A., Rectory of Cheldon, Devon.

Rev. C. M. Collins, M.A., of Exeter college, Oxford, to the Mastership of the Grammar School, Chudleigh, Devon, on the nomination of the Trustees.

Rev. J. C. Crawley, Curate of Sheviok, to the Rectory of St. John's, Cornwall.

The Rev. E. B. Chalmer, A. M., to the Perpetual Curacy of Fullwood, near Sheffield.

Rev. Francis B. Danby, late Scholar and Librarian of Catherine Hall, Cambridge, to Chaplaincy of the County Gaol, Kendal.

Rev. J. Daniel, Curate of Deene, Northamptonshire, to the living of East Ardsley, near Wakefield.

Rev. D. Davies, Curate of Llanyblodwell, Salop, to the Rectory of Llanarmon, Denbigshire. Patron, Bishop of St. Asaph.

Rev. C. Drury, M.A., to an Honorary Prebendal Stall, Hereford.

Rev. Thomas Dry, Head Master of the Forest Grammar School, in union with King's college, London, to be Head Master of Sir W. Paston's Free Grammar School, North Walsam, Norfolk.

Rev. Hugh Elliot, to the Vicarage of Castle Sowerby, Yorkshire.

Rev. Thomas Evans, D.D., to the Vicarage of Sandhurst, Gloucestershire. Patron, Lord Bishop of Gloucester and Bristol.

Rev. Cavendish Hervey Fooker, has been presented to the Rectory of Theydon Garnon, Essex.

Rev. John Galbraith, to the Provostship of the Cathedral of Tuam, vacant by the death of the Hon. and Rev. George de la Poer Beresford.

Rev. Samuel Wright Gardner, to the Perpetual Curacy of Trostree, Monmouthshire.

Rev. William Gillbee, Vicar of St. Issey, to the Vicarage of Gwennap, Cornwall. Patrons, the Dean and Chapter of Exeter.

Rev. Dr. Graham, Rector of Willingham, to be a Rural Dean in the Deanery of Chesterton.

Rev. W. Grigson, of Corpus Christi college, to the Rectories of Whinbergh and Westfield, Norfolk.

Rev. G. C. Hales, to the Vicarage of Hayes, Middlesex.

Rev. James Hannay, Fellow of Worcester college, to the Rectory of Ashley, Hants. Patron, James Hannay, Esq.

Rev. Edward Burdett Hawkshaw, formerly of Oriel college, to be Chaplain to the Earl of Erne.

Rev. Robert William Hippisley, B.A., to the Rectory of Stow-on-the-Wold, Gloucestershire,

Rev. J. Hodgkinson, to the Vicarage of Strensall-with-Haxby, near York. Patron, his Grace the Archbishop of York.

Rev. Henry Humble, of Durham University, to be one of the Domestic Chaplains of Lord Forbes.

Rev. John James, to the Vicarage of Pinhoe.

Rev. Sampson Kingsford, B.A., has been appointed to the Mastership of the Sevenoaks School.

Rev. George Knight, jun., to the United Vicarages of Hungerton and Twyford, Leicestershire. Patron, William Ashby Ashby, Esq.

Rev. Thomas Knox, Fellow of St. John's college, Oxford, to the Rectories of Bimwell and Ramsden Crays, Essex. Patron, Vicesimus Knox, Esq.

Rev. George Lancaster, late Curate of Aughton, near Lancaster, to the Head Mastership of the Free Grammar School of Slaidburn, Yorkshire, and Assistant Curate at the parish church.

Rev. Edward Arthur Litton, Fellow of Oriel college, to the Perpetual Curacy of St. Thomas's, Stockton Heath, Cheshire.

Rev. Samuel Jordan Lott, of Downing college, Cambridge, to the Perpetual Curacy of Bradninch, Devon. Patrons, the Dean and Chapter of Windsor.

Rev. Henry Mackenzie, Minister of St. James, Bermondsey, to the Perpetual Curacy of St. Nicholas, Great Yarmouth.

Rev. George May, jun., to the Rectory of Liddington, Wilts. Patron, the Duke of Marlborough.

The Rev. John Mould, M.A., to the Head-Mastership of the Free Grammar School of Queen Mary, Walsall, with the Incumbency of St. Paul's, in the same borough.

Rev. George Francis Master, M.A., to the Rectory of Stratton, in the county of Gloucester.

Rev. William Mulleneux, B.A., to the Perpetual Curacy of St. Luke's, Liverpool. Patron, Sir J. Walmaley.

Rev. Cyril W. Page, late Curate of St. Margaret's Church, Westminster, to the Incumbency of Christ Church, Broadway, Westminster.

Rev. J. Palmer, to the Rectory of Doverdale, Worcestershire.

Rev. Benedict Pering, to the Rectory of Persfield, Norfolk. Patron, F. Nassau, Esq.

Rev. Edward Pigot, of Brasenose coll., to the Perpetual Curacy of Longridge, Lancashire.

Rev. Henry William Richter, Chaplain of Lincoln Castle.

Rev. Charles Richson, Curate of Preston, to be Clerk in Orders in the Collegiate Church, Manchester.

Rev. T. Sandon, of Queen's college, Cambridge, to the Perpetual Curacy of Barlings, Lincolnshire.

Rev. John Benson Skipper, M.A., to the Vicarage of Royston, Herts. Patron, Lord Dacre.

Rev. Owen Emerie Vidal, B.A., to the Perpetual Curacy of Trinity Church, Arlington, Sussex.

Rev. J. Venn, of Queen's college, to be Prebendary of Hereford Cathedral.

Rev. J. B. Webb, of Corpus Christi college, to be Prebendary of Hereford Cathedral.

Rev. George Donville Wheeler, M.A., to the Vicarage of Great Walford, Warwickshire.

Rev. Algernon Wodehouse, B.A., to the Rectory of Carleton-Forhoe, Norfolk. Patron, Lord Wodehouse.

MARRIAGES.

Rev. J. George Venables, of Jesus College, to Caroline, widow of the late James H. Hosken, Esq., of Ellenglass, Cornwall.

Rev. Francis G. Jackson, to Maria, daughter of the Rev. F. F. Knottesford, Rector of Billesley, Warwickshire.

Rev. Chas. Melhuish, Rector of Highbray, Devon, to Eliza, daughter of the late A. Venn, Esq., of Reading.

Rev. Charles Bowen, Lecturer of Armley-in-Leeds, and Chaplain to Lord Bateman, to Charlotte Elizabeth, youngest daughter of the late Rev. Leigh Richmond, Rector of Turvey, Beds.

At Bishop's College, Calcutta, the Rev. Arth. Wellington Wallis, to Eliza, eldest daughter of William Wootton, Esq., M.E.C.S., late of Blackheath.

Rev. John Atcherly Ashley, of Jesus College, Cambridge, to Sarah Theophila, eldest daughter of the Rev. E. Jermyn, Rector of Carlton Colville, Suffolk.

Rev. R. Errington, Incumbent of Burnwood and Hammerwich, Staffordshire, to Caroline, youngest daughter of T. G. Parr, Esq., of Lichfield.

Rev. Wm. Hinson, Incumbent of St. James's, Macclesfield, and Domestic Chaplain to the Right Hon. the Earl of Courtown, to Margaret Jane, eldest daughter of the late Philip Antrobus, Esq., of Turner Heath, Cheshire.

Rev. John Fletcher, Head Master of King's College School, Nassau, Officiating Minister of St. Matthew's parish, Nassau, and of the Episcopal Chapel at the Creek settlement, to Mary Munnings, eldest daughter of the Hon. John Campbell Lees, Chief Justice of the Bahamas.

Rev. John Rushton, Archdeacon of Manchester, and Incumbent of Newchurch in Pendle, Whalley, Lancashire, to Henrietta, eldest daughter of Wm. Leaper Newton, Esq., of Leylands, Derby.

Rev. Wm. Bruce, Rector of St. Nicholas, to Mary Elizabeth, only daughter of the Rev. W. D. Conybeare, Vicar of Axminster.

Rev. Edward Free Champneys, to Mary Frances, youngest daughter of the Rev. R. F. Davies, D.D., Rector of Pendock, and All Saints, Worcester.

Rev. John Collingwood, one of the Masters of Christ's Hospital, to Jane, eldest daughter of Richard Hicks, Esq., of Stockwell, Surrey.

At Stratford-on-Avon, on the 3d ult., the Rev. J. E. Crawford, M.A., Head Master of the Western Grammar School, Brompton, and eldest son of the late John Crawford, Esq., Captain, Indian Navy, to Harriet Warford, youngest daughter of the late Robert Hobbes, Esq., of Stratford-on-Avon.

Rev. Francis Daubeney, Scholar of Jesus College, Cambridge, to Sophia, fourth daughter of the late W. Jones, Esq., of Woodhall, Norfolk.

Rev. Edward Lutwyche Davies, Perpetual Curate of Kilpeck and Kenderchurch, Herefordshire, to Ann Hardwick, youngest daughter of the late W. Hardwick, Esq., of Llangarren, Herefordshire.

Rev. Chas. Deedes, Rector of West Camel, Somersetshire, to Letitia Anne, eldest daughter of the Hon. Playdell Bouverie.

Rev. Edward Betanson Edgell, formerly of Balliol College, to Miss Hester Capel, of Balland College, Wivelscombe.

Rev. G. L. Fenton, Vicar of Lillcuball, Salop, to Mary Ann, youngest daughter of the late D. Lloyd, Esq., of Homerton, Middlesex.

On the 8th ult., at St. John's, Hackney, the Rev. George Christopher Hodgkinson, M.A., of Trinity College, Cambridge, to Isabella Lydia, eldest daughter of the late William Spence, Esq., of Upper Gloucester-place, Dorset-square.

On the 23d ult., at Trinity Church, the Rev. S. N. Kingdon, B.D., Fellow of Sidney Sussex College, eldest son of the Rev. T. H. Kingdon, M.A., Rector of Pyworthy, Devon, to Eliza Anne, daughter of Major-General Johnstone Napier, of the Madras Army.

Rev. Edward Arthur Litton, Fellow of Oriel College, Oxford, to Annie, youngest daughter of the Rev. W. Carus Wilson, of Casterton Hall, Westmoreland.

Rev. George Martin, Rector of St. Pancras, and Principal of the Diocesan Training School for Masters, Exeter, to Harriet, eldest daughter of the Rev. W. Coward, Perpetual Curate of Looe, Cornwall.

Rev. T. Pantin, Scholar of Pembroke College, to Elizabeth Ann, second daughter of C. Layton, Esq., of New Windsor.

Rev. John Rogers, Canon Residentiary of the Cathedral at Exeter, to Grace, eldest surviving daughter of the late George Sydenham Fursdon, of Fursdon, Devon.

Rev. John Stanfield, of St. John's College, Cambridge, to Elizabeth, eldest daughter of John Birkbeck, Esq., of Anley House, near Settle.

Rev. G. F. Thomas, of Worcester College, Oxford, to Lydia, daughter of the late Rev. R. Loxham, Rector of Halsall, Lancashire.

At St. Edward's Church, on the 19th ult., the Rev. W. H. Walker, Rector of Hickling, Nottinghamshire, late Fellow and Bursar of Queen's College, to Catherine, third daughter of J. K. Wilson, Esq.

Rev. Charles F. B. Wood, Precentor of Gloucester Cathedral, and Vicar of Barnwood, to Caroline, daughter of the late John Page, Esq.

Rev. John Williams, of Magdalen College, Cambridge, to Mary Cove, youngest daughter of the late W. Herbert Maund, Esq., of Somers-place, Regent's Park.

OBITUARY.

Rev. R. G. Bedford, nineteen years Vicar of St. George's Church, Brandon-hill, Bristol.

Rev. Edmund Bellman, thirty-one years Rector of Hemingham, and forty-two years Rector of Pettburgh, Suffolk, aged 72.

On the 8th ult., the Rev. Thomas Shinton Bomford, Rector of Woodbridge, aged 80.

Rev. J. St. Vincent Bowen, son of the late Admiral Bowen, of Ilfracombe.

Rev. William Dixon, Incumbent of East Ardsley, near Wakefield, aged 67.

Rev. George Pyke Dowling, Curate of Puckington, near Taunton, aged 70.

Rev. John Neville Freeman, upwards of forty years Vicar of Hayes, Middlesex, aged 80.

At the Rectory, Templemore, the Rev. Dr. Holmes, Chancellor of Cashel, &c.

Rev. Thomas Dawson Lumb, Curate of Mabley, Yorkshire.

Rev. G. M. Maher, M.A., nearly fifty years Rector of Merthyr Tydvil, in the county of Glamorgan, in the 78th year of his age.

At Hadleigh, Rev. W. Powell.

Rev. John Stephens, of Pullard Cottage, Montgomeryshire, one of her Majesty's Justices of the Peace for the said county, aged 73.

At Beale, Rev. Richard Pollard, Incumbent of Parson Drive, in the diocese of Ely, aged 82.
Rev. William Johnson Bodber, Rector and Lecturer of the united parishes of St. Mary-at-Hill and St. Andrew Hubbard, London, and Secretary to the Incorporated Society for Building and Enlarging Churches and Chapels, aged 53.

Jan. 17, at Hyde Park-place, West, the Rev. Henry Smith, second son of the late Dr. Smith, Prebendary of Westminster, aged 70.

Rev. Thomas Townsend, presented to the living of Deonias last week by the Lord Bishop of Killaloe, did not live to receive induction, but was carried off suddenly after his appointment.

Rev. John Winstanley, D.D., Vicar of the third portion of Bampton, Oxfordshire, aged 88.

On the 23d Dec., at Deonias Glebe, the Rev. T. Westropp, M.A., for twenty-one years Rector of the united parishes of Kiltanlea and Killokensedy, in the diocese of Killaloe, aged 71.

On the 1st ult., the Rev. Bulkeley Williams, Perpetual Curate of Pentraeth, Anglesea.

On the 14th ult., at 57, Oxford-terrace, Hyde Park, the Rev. William Joseph Wilton, M.A., aged 88.

On Saturday, the 6th Jan., at his residence in York, in the 79th year of his age, peacefully fell asleep in Jesus, the Rev. John Graham, sen., Rector of St. Saviour's, and of St. Mary, Bishop-hill, both in the above city. His departure was somewhat sudden, though not without a gentle warning; a second fainting fit, during the same month, having put an end to his long and useful life. His dying was a

type of his living: both were tranquil and lovely. He died in his study, whence had issued from his pen so many preparations for the pulpit and the press, which "do follow" him, as "works" mightily blessed of God. He possessed the rare combination of talent and learning with humble piety, and of suavity with firmness. His deportment in society was dignified, yet meek; and his style of preaching was eminently persuasive. He was contemporary with the late Rev. William Richardson, commonly called "the Apostle of York." As the latter clergyman was made chiefly instrumental in reviving religion in that city, so the former was permitted to join in and carry on that revival during more than half a century. He was placed in the living which he held at his death, through the interest of the late Mr. Wilberforce. The cheerfulness, free from levity, of the lately departed, was another distinguishing feature of his character; and his intelligent conversation, bringing forth the well-stored treasures of a richly endowed mind, has been the delight of many a circle. He was beloved by all classes; yet was he not without his share of persecutions, infirmities, and sorrows. The writer of this brief notice has thought it appropriate, by way of tribute to the late Mr. Graham's memory, to translate, as equally applicable to him, the following Latin Elegy, which was composed on occasion of the death of Mr. Graham's friend and fellow-labourer, the late Rev. W. Richardson, above alluded to. Both were lovely and pleasant in their lives, and in their death they are now "not divided."

VERSUS

In Obitum GUL. RICHARDSONIS,
PASTORIS CHARISSIMI.

"Quis desiderio sit pudor, aut modus,
Tam chari capitis!"

Hor., Ode 24, Lib. 1.

Si patriæ causa pugnas in Marte cruento
Plebsus et lacrymas accipit ille cadens;
Illius et nomen, præclaræ facta Poeta
Argutus chordis dat celebranda lyre:
Non deest ad tumulum Miles sine honore
feratur,
Qui sacra molitur fortior arma Dei.
Quis nostrum observans adium decedere solem
Cui largo fletu non maduere genæ?
Nam radios condit qui quinquaginta per annos
Effulsit, parvo lumine cuncta beans.
Nunc precor ipsa tuos Elegia solve capillos—
Ah! nimis ex vero nunc tibi normen erit.

Ecce! Fides linquit terras, Pietasque vetusta,
Et spes, quæ multis non superanda malis:
Aspicit! demisso Charitas nunc lumine plorat,
Et tandit pectus sola relicta manu.

FREE TRANSLATION.

Ah me! the drooping of so dear a head;
Why blush to deeply mourn his spirit fled?

If fighting nobly in his country's cause,
The fallen warrior gain a sad applause;
And Bard, ambitious of a rising fame,
Sing to the tuneful lyre his deeds and name:
Much rather due, in more immortal lays,
To him the tribute of a nation's praise
Who scourged with mighty heaven-directed rod,
The scourges of his country and his God.
Ah! who could see this other sun go down,
Nor grieve to know its shining light was gone?
Ah! who could see that Saint's departing bier,
Nor yield the tribute of a copious tear?
For, quenched those beams which, fifty rapid
years,
Shed rainbow solace on the mourner tears.
Now, Elegia, loose thy frantic hair,
And duly here our inmost sorrow share!

Faith, Piety, no more the heart shall thrill,
Nor Hope, victorious o'er each earthly ill;
And sister Charity shall now deplore,
And strike her breast to see their light no
more:

Sed quare? heu jam lingua silet, longaque
 silebit,
 Dulcior Hyblæ quæ modo melle fuit.
 Illum plerabunt alio sub sole jacentes
 Terræ, quæ semper verus amicus erat.
 Illi jucundum vitæ sapientiæ cursum
 Monstravit—cunctos suavit inire viam.
 Ille crucem voluit gentes lustrare remotas,
 Perque crucem cunctos mittere vota Deo.

Hulc cordi fuit adventum spectare dierum,
 Vastabit tutos cum Leo nullus agros;
 Cum dulcis duris pendebit sentibus uva
 Et loca florescent devia more Rosæ.
 "Halcyones," dixit, "menses cito tendite
 cursum,
 "Felix, si maneat tam mihi vita diu;
 "Quin tam formosam sortem si fata negabunt,
 "Vertice de Pisgah posse videre sat est."
 Nec frustra, menti hic vias solatia summa
 Præbuit, et vitam morte premente dedit.

Quamvis nunc tacitum tua possidet ossa
 sepulcrum.
 Lapsurum nullo tempore nomen habes:
 Ter felix! remanes certe plus nominis umbra,
 Cælicolæ calcans lucida regna Patriæ.
 O! utinam tunc usque aderit junioribus ardor,
 Atque tua vibrant arma relicta manu.
 Ut quondam Iarelle "eques sic currus" abibat,
 Et petiit robur mœstus Elisha triplex;
 Annuit ut votis, chlamydemque Propheta
 reliquit,
 Exemplum nobis sic quoque morte dabis.

ALIIQUI.

May 26, 1831.

But why? Ah! now, to long—long silence
 given,
 That tongue shall sing no more the songs of
 Heaven
 Below, nor shed on sinners' listening ears
 Those honeyed words that soothed the sinner's
 fears.
 Him lands remote—how deeply shall they
 moan
 Their steadfast friend, to land remoter gone.
 Wisdom to him had shown the pleasant way,
 And taught the tribute of his praise to pay:
 His heartfelt wish that all the cross should
 know,
 And, through the cross, send up the sacred vow.

Deep in his heart the hope he fondly held,
 Raptured to see all rampant passions quelled,
 Sweet Sharon's Rose each desert spot adorn,
 And Grapes of Grace hang clustering from the
 thorn.
 "Ah! linger not," said he, "ye Halcyon days,
 Meet—meet me toiling in life's weary ways;
 But, if denied so fair a portion here,
 Enough—from Pisgah to behold you near:
 Nor vain the wish—such Pisgah-view was given,
 And in his death he felt the life of Heaven.

Although thy form the silent worm consume,
 Thy name immortal hath no present tomb.
 Thrice happy thou, in glory's substance bright,
 Thou tread'st thy heavenly Parent's realm of
 light.
 Ah! would that we, inspired with zeal no less,
 Might wield thy weapons with the same success.
 As, Israel's Prophet erst in fire removed
 Before the face of him who long had loved,
 Elisha sad, besought a triple power—
 His last petition in that solemn hour.
 This boon he gained—the Prophet's cloak was
 cast—
 Seal of a Prophet greater than the last.
 So shall thy bright example guide our feet
 More firm through Jordan to thy safe retreat!

F. O. S.

Jan. 13, 1844.

VI. EDITORIAL RETROSPECT.

It is not without singular satisfaction that our course has been cheered with additional encouragement, since the appearance of our first Number. We seem, we are happy to say with truth, to have given general satisfaction both to clergy and laity. The communications we have received are highly valuable; and some, even, are of such a character as to supersede labour intended to be undertaken by ourselves. We had designed to deliver our opinions at large on the great subject of JUSTIFICATION; but are relieved from the duty by the kindness of a clerical correspondent, whose valuable contribution we proudly acknowledge by printing it in this place, where we had predetermined to make our own statement on the doctrine. But it is now in better hands.

JUSTIFICATION BY FAITH.

In the Ordination service, it is required of the clergy of the Church of England that they preach no other doctrine but that which is contained in Holy Scripture, and that they endeavour, by the frequent comparing of their preaching with the pure Word of God, to adhere to the plain and grammatical sense of this *only* rule of faith and practice. But even more than this is required of them at that solemn moment of surrendering themselves to the *spiritual* service of our LORD JESUS CHRIST. They are then enjoined not only to watch over *their own* doctrine, but they are pointedly asked, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" and their well-weighed answer should have been, "I will, the LORD being my helper." "Who is this that darkeneth counsel by words without knowledge?" (Job xxxviii. 2,) is the passage of Scripture, which a modern writer of Lectures on Justification has thought to be *so* applicable to those who hold the doctrine of Justification by *Faith alone*, that he condemns all such in the person of Luther, as "Darkening counsel by words without knowledge." In these Lectures on Justification, however, at page 121 (we quote from the 2d edition), Bishop Davenant is mourned over as under the influence of *this* theology; and, at page 150, Bishop Beveridge is quoted as holding the views which this modern writer labours to controvert. Now, it is satisfactory to find, that the *recent* views of this author, which we may designate Tractarian, acknowledge themselves as opposed to "the old paths" of such pillars in our Church as Bishops Davenant and Beveridge: for all *other* of our Divines, who hold with these two on the great doctrine of Justification by *Faith alone*, must also fall under the censure of "Darkening counsel by words without knowledge." It is, therefore, an immense comfort to find, that *we*, who differ from these recently broached opinions, are not left without the support of the most honoured names in the Church of England; for, though these new opinions lay claim to a *Catena Patrum*, and quote the Homilies as confirmatory of their views, yet may any unprejudiced reader easily perceive, that the very passages quoted, especially those on tradition, are contradictory to the views which they so eagerly propagate; and neither may *we* expect much charitable consideration at their hands; for, at page 134, we are said "to interpret on a *theory*, or are too heedless or self-willed to learn; and ours is called a *contented ignorance*, which neither feels the depth nor suspects the difficulty of the question before us." But, if we have the teaching of the Holy Spirit to give us the *right* understanding of his Holy Word, we will be *contented* with our ignorance; for then shall we be looking for Justification through *Faith alone*, in the all-sufficient merits of our LORD JESUS CHRIST.

We will therefore go through some of the leading ideas of this author on the doctrine of Justification, being fully persuaded in our own minds that they are *unscriptural*, and contrary to the whole teaching of the Church of England, *if* we yield them their favourite authors (which we are willing to do); namely, Archbishop Laud, and Bishops

Bull, Taylor, Ken, and Wilson. We will first notice from the Lectures on Justification in question, that the writer denies altogether to Justification its *separate* office in the scheme of our Salvation. With him Justification and Sanctification are one and the same gift. Thus, at page 44, he says, "Scripture speaks of but *one* gift, which it sometimes calls *Renewal*, sometimes *Justification*, according as it views it;" and at page 45, "I really do not understand how a man can read the 51st Psalm without perceiving, that we are forgiven by *being*, or *while we are*, renewed; and that the present broad separation of Justification and Sanctification, as if they were *two* gifts, not in idea only, but in fact, is technical and unscriptural." But now hear how Hooker in his learned Discourse on Justification, section 6, maintains, that they are *two* gifts. Now, concerning the righteousness of Sanctification, writes Hooker, we deny it not to be inherent; we grant, that unless we work, we have it not; only we distinguish it as a thing different in *nature* from the Righteousness of Justification. St. Paul does plainly *sever* these two parts of Christian Righteousness one from the other; for in Romans vi. thus he writeth: "Ye are made free from sin, and made servants unto God"—this is the righteousness of Justification. "Ye have your fruit unto holiness"—this is the righteousness of Sanctification. Let Hooker suffice us, to controvert this *revived* opinion, that Justification and Sanctification are one and the same gift.

We will now take another view of Justification set forth by our author; namely, that Justification *follows* Sanctification.

At page 44, he says, speaking of Psalm li., "It is impossible to doubt, that in the mind of the inspired writer the one benefit immediately involved the other, as a part of it; that renewal involved external Justification, or God's favour; or that God's favour was given *through* renewal. And again, at page 69—"In the last lecture, the second, in which I stated what I consider as, in the main, the true doctrine, two points were proposed for proof: first, that Justification and Sanctification were *substantially* the same thing; next, that viewed relatively to each other, Justification *followed upon* Sanctification."

Now, in the very next page, the 70th, our author allows, that both our Church and St. Augustine maintain the very contrary; that is, that *Sanctification* follows Justification; for in page 70, he writes, "In the present lecture, the third, I propose to consider the exact relation of Justification to Sanctification, in regard to which our Church would *seem* to consider Luther in the right: and, I believe, that St. Austin *really does consider*, that in the order of nature Sanctification follows upon Justification." This is a large avowal, that St. Austin really does consider that Luther's view is the Scriptural one; but, that our author may make our Church *only to seem* to consider Luther in the right, in page 72, he argues, that the Eleventh Article is not to be understood as it stands in its simple sense, but that we must go on to the Thirteenth Article for its *fuller* meaning, in which Article, the Thirteenth, the actual Gospel gift, called Justification, according to our author, is renewal. But we had better adhere to what our Church *seems* to say, and her

clergy *especially*, who have *ex animo* subscribed to her Articles, and have declared, that we will not put our own sense or comment to be the meaning of the Article, but that we will take it in its literal grammatical sense.

We will now go on to another notion of our author's, and we will quote passages from his work to show in what he considers our Justification to *consist*, and this we shall find to be in *Obedience*. Thus, at page 36, our author says, "Cleanness of heart and spirit, obedience by word and deed, *this alone* in us can be acceptable to God; that is, *this alone* can constitute our Justification, for by righteousness is meant obedience such as to be acceptable. Again, at page 37, Holiness is *the thing*, the internal state upon which the blessing comes. If God blesses, surely it is by making holy; if He counts righteous, it is by making righteous; if He justifies, it is by renewing: and in the same sense in which it can be said, that God is *glorified* by our obedience, so can it be said, that we are *justified* by our obedience. And at page 69, he adds, "While the received doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can obey *unto* Justification, it is the distinguishing tenet of the School of Luther, that through the incurable nature of our corruption we cannot." But now let us turn to the Homilies, and thence learn that it is also the distinguishing tenet of our Church, that we cannot obey unto Justification. In the first part of the Homily of Salvation, it saith, "Faith doth not shut out repentance, love, dread, and the fear of God to be joined with faith in every man that is justified, but it shutteth them out from the *office* of justifying; it excludeth them, so that we may not do them to this intent, *to be made just by doing of them*." Again, in the second part it saith, "This saying that we be justified by Faith *only*, freely, and without works, is spoken for to take away clearly *all merit of our works*, as being unable to deserve our Justification at God's hands." And, therefore, as it is said in the third part, "The very true meaning of this proposition or saying, We be justified by CHRIST only, (according to the meaning of the old ancient authors,) (*these* which our *modern* author just now quoted as supporting his views,) the meaning that we be justified by CHRIST only is this: We put our faith in CHRIST, that we be justified by HIM only, that we be justified by God's free mercy, and the merits of our SAVIOUR CHRIST only, and by no virtue or good work of our own that is in us, or that we can be able to have, or to do, for to deserve the same; CHRIST himself only being the cause *meritorious* thereof." Thus clearly speak the Homilies. And now hear, also, a sentence or two from Bishop Hall: and first his "Old Religion," chap. i.: "God," says Bishop Hall, "justifies him whom he sanctifies." These two acts of mercy are inseparable; but this justice, being wrought in us by the Holy Spirit, according to the model of our *weak* receipt, and not according to the full power of the Infinite Agent, is not so perfect as that it can bear us out before the tribunal of God. It must be only under the garment of our *Elder Brother*, that we dare come in for a blessing: *his* righteous-

ness, made ours by faith, is *that* whereby we are justified in the sight of GOD : this doctrine is that which is blessed with a Tridentine curse. But all antiquity is with us. The sweet and passionate speeches of St. Austin and St. Bernard to this purpose would fill a book *alone*. Neither can any Reformed Divine, either more *disparage* our *inherent* righteousness, or more magnify and challenge the *imputed*." And so in his CHRIST Mystical, chap. v., sec. 1, having dwelt upon CHRIST as our righteousness, Bishop Hall, as it were with holy indignation, asks, "Where are now those enemies of grace, that scoff at imputation; making it a ridiculous paradox, that a man should become just by another man's righteousness? How dare they stand out against the Word of Truth, which tells us expressly, that CHRIST is made our righteousness." Thus, do we learn Truth ourselves from the soundest of our Divines, whilst controverting the errors which have so recently crept into our Church; and with such clear statements before us of the great Doctrine of Justification through Faith alone in the merits of CHRIST, we may well rejoice in these days of *sifting*, that CHRIST our LORD has not left us without these Standard Bearers in our Church.

And now for another opinion of our author, which results from the one just considered, that with the presence of the Holy Ghost we can obey unto Justification; for, as is logical, but not Scriptural, he thence concludes, that the Holy Ghost justifies us. We are justified, says our author, through the Holy Ghost. Thus, at page 48, he argues, "St. Paul again and again speaks of our Justification as not being from *without*, but from *within*; from GOD, indeed, as an origin, but through our own hearts and minds, wills and powers. He attributes it to the influences of the Spirit working in us, and enabling us to perform that obedience to the law, towards which, by ourselves, we could not take a single step." Whilst, at page 50, our author argues, "Is it not almost too clear to insist upon *that* what is first called the ministration of the Spirit is next called the ministration of righteousness; or, in other words, that the Spirit ministers righteousness, *that it justifies*?" And again, at page 154, "Justifying righteousness consists in the coming and presence of the Holy Ghost within us." And at page 234, "GOD the Son atoned; *God the Holy Ghost justifies*."

Now, in contradiction to this view, Lightfoot, in his Sermon on Rom. viii., v. 23, having introduced the passage, "We are his workmanship created in CHRIST Jesus unto good works," comments thus, "Who works this? CHRIST, and the Spirit. Something CHRIST doth by his blood—namely, restores righteousness; the rest by his Spirit—namely, recovers holiness. As the Son and Spirit co-operated in man's creation, so in his renovation. Personal works are distinct, but never separate: CHRIST to *justify*, the Spirit to *sanctify*." And so also did we learn in our Catechism, that GOD the Son redeemed us, and that GOD the Holy Ghost sanctifieth us. And in like manner speaks the Homily for Whitsunday in the First Part: "The Father to create, the Son to redeem, and the Holy Ghost to sanctify and regenerate. Whilst in looking over the Article in Pearson on the Creed, "I believe

in the Holy Ghost," the work of Sanctification is by him alone argued as belonging to the third Person in the ever-blessed Godhead. And all our Divines since the Reformation, as well as the Fathers, who attribute Justification to CHRIST alone on the ground of his merits, clearly deny this same work to the Holy Ghost. So much, then, in answer to this view, that the Holy Ghost justifies.

But our author has yet *three* other means or instruments through the which he maintains that we are justified. These three other means are the Voice of the LORD, the glory and power of God, and the Divine presence within us. We will quote passages, to prove that these are exalted by our author into the high office of justifying us, that they are with him *more than* instruments. "*The Voice of the LORD* is mighty in operation; the voice of the LORD is a glorious voice," is our author's text for his third Lecture; and, having shown how the Voice of the LORD has been operative in many ways, he argues at p. 90, "It would seem, then, in all cases, that GOD's word is the instrument of his deed. When, then, HE solemnly utters the command, "Let the soul be just, it becomes inwardly just." And at page 91, he concludes, "On the whole, then, from what had been said, it appears that Justification is an announcement or fiat of Almighty GOD breaking upon the gloom of our natural state, as the Creative Word upon chaos; that it declares the soul righteous, and in that declaration, on the one hand, conveys *pardon* for its past sins; and, on the other, *makes* it actually *righteous*." (See also page 108.) And now of the *glory* and of the *power* of GOD as our righteousness. At page 183, our author says, "Let us consider this great gift, first as it is glory, then as it is power. And, having quoted and curiously commented on some passages in which the word glory occurs, he concludes at page 186, "Here, then, is additional evidence that an endowment is bestowed upon us distinct from any moral gift, or any mere external title or imputation; and that this endowment, thus distinguished, is nothing else than our righteousness." And then our author goes on to say, that "the same general conclusion will follow from considering it as power." And from the texts he quotes, he concludes at page 193, "Here, then, as before, an endowment is vouchsafed to us, not moral, yet internal, so as fitly to answer and corroborate the description I have already given of "the gift of righteousness." Thus our author makes out, that the glory and the power of GOD in us are more than instruments in our Justification with him, they constitute *that* which he wishes to prove is *the gift* of righteousness.

But there is yet a third ingredient, which our author has to add to this his new compound of the gift of righteousness, and that is the *Divine Presence*, whether of GOD the Father, the Son, or the Holy Ghost. Thus, in page 160, "This is to be justified, to receive the Divine presence within us, and be made a temple of the Holy Ghost." And at page 193, "The Sacred Presence, *which is our Justification in GOD's sight*, sanctifies the while, as a light illuminating a room." So, also, in page

198, "The entrance of CHRIST's sacred presence into the soul, which becomes our righteousness in GOD's sight, at the same time becomes our righteousness in it." Take again page 217: "To what does the view point, which I advocate," asks our author, "as the great and immediate condition of our Justification? It points to the glorious Shekinah of the WORD Incarnate, as to the true wedding garment in which the soul must be dressed." And at page 249: "This our true righteousness, it is the in-dwelling of our glorified LORD." And thus our author sums up his view of Justification in the 316th page: "Justification comes through the Sacrament, is received by faith, consists in GOD's presence, and lives in obedience."

But where, let us now ask, are the *merits* of the Saviour in this new definition of Justification? How differently does the Homily of Salvation set forth Christ and his merits alone as the ground of our Justification. Thus, at the conclusion of the third part, it says, "CHRIST is now the righteousness of all them, that truly do believe in HIM; HE for them paid their ransom by his death, HE for them fulfilled the law in his life. So that now in HIM and by HIM every true Christian may be called a fulfiller of the law; forasmuch as that which their infirmity lacketh, CHRIST's justice hath supplied." There is in these words, no *seeming* to hold one thing, and to mean another. We will take their *popular* sense as the *exact* sense, a permission, however, which we must not request of our author, for in his Scholastic mind there is a wide difference between the *exact* sense, and the *popular* sense of our Articles and Homilies. See pages 70, 297. "Indeed, this his notion savours of the *Reserve*, recommended in Tract 80."

But, to return to the Homily of Salvation, at the Second Part: "This saying, that we be justified by faith only, is spoken for to ascribe wholly the merit and deserving of our Justification unto CHRIST only, and his most precious blood-shedding. So, that as great and godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto CHRIST; for to have only by HIM remission of our sins and Justification. So that our Faith in CHRIST (as it were) saith unto us, thus, 'It is not I that take away your sins, but it is CHRIST only; and to HIM only, I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.'" See how widely the author before us, differs from our Church. I refer not to the Articles, because he has pronounced them to be *ambiguous*: see pages 71, 72, of his Lectures. And he has also written a long Tract, No. 90, to prove that he may put his own sense or comment to be the meaning of the Article. But see how widely he differs from the Homilies on the few points which our limits allow us to lay before our readers. With him, and all who have adopted the opinions of the "Tracts for the Times," 1, Justification is one and the same gift with Sanctification. 2, Justification *follows* Sanctification. 3, Justification consists in obedience. 4, Justification is of the Holy Ghost. 5, Justification is "the Voice of the LORD" declaring us righteous. 6, That the "gift of righteousness" is the glory of God,

and the power of GOD in us. 7, And that our Justification further consists in the Divine Presence within us.

Now, from the most careful perusal we have been able to give to these Lectures on Justification, we cannot but charge their author with "self-willed;" rejection of the merits of JESUS CHRIST, as the *sole ground* of our Justification with GOD the Father; so that in these Lectures he does not distinctly and prominently bring forward the Saviour's righteousness as the *meritorious cause* of the Father's acceptance of the Sinner; of his giving unto the sinner the Holy Spirit to sanctify him; and of his bestowing upon the sinner eternal life. The Atonement, in a work of 450 pages, purporting to treat wholly of the Justification of the Sinner, is scarcely alluded to. A righteousness *through Obedience* is being introduced to take *its* place; and what is this but to hold *that* very principle on which all the errors of the Church of Rome are built? as also concludes Bishop M'Ilvaine in his "Oxford Divinity Compared." It is a systematic abandonment, observes this Bishop in his Preface, of all the vital and distinguishing principles of the Protestant faith, and a systematic adoption of that very root and heart of Romanism whence has issued the life of all its ramified corruptions and deformities." And the Bishop of Ossory, in his recent Charge, has also pointed out this Tractarian opposition to the Doctrine of Justification by Faith alone, as a clear tending towards Rome: "As to the Doctrine of Justification by Faith alone," said the Bishop of Ossory, "they generally choose to assail it under the name of the Lutheran doctrine of Justification, or this *modern* theology, or some *such* title, under which they may attack it with somewhat less indecency than if it were expressed in the common form of words, which our Church employs, when she pronounces it to be a wholesome doctrine, and very full of comfort. But their hostility to it is unmitigated and unbounded; and, indeed, seems to find no adequate expression short of the most rabid violence of language." For thus it is spoken of in "The British Critic," No. 64, page 390: "Whether any *heresy* has ever infested the Church, so hateful and unchristian as this doctrine, it is perhaps not necessary to determine: none certainly has ever prevailed, so subtle and extensively poisonous." The Bishop then subsequently adds, "I shall make no attempt to trace regularly the approximations to Rome, which have accompanied this deepening hostility to Protestantism. They have gone on, naturally, *pari passu*; and every obstacle to reunion with Rome has been gradually taken out of the way."

And now, seeing that these Roman tendencies are not ideal—seeing, as it has been declared in a letter to his Grace the Archbishop of Canterbury by the Rev. Dr. Pusey, page 138, that it is not by any warning as to any of their supposed tendencies, or by cautions as to any particular statement, or by silencing any one or more of their party, that things can be stayed—seeing that "The British Critic" has avowed, in No. 59, "that as his party goes on, they must recede more and more from the principles, if any such there be, of the English Reformation—seeing that we are thus threatened with the overthrow of all that we believe to be *Scriptural*, whether in the Doctrines or in the Formularies

of our pure and Apostolic Church, to whom shall we look for succour, on whom shall we stay ourselves, that we may still be kept in perfect peace? Let St. Paul's assurance allay our fears: "That we know Whom we have *believed*, and are persuaded that HE is able to keep that which we have committed unto HIM against that day." And what was *that* which St. Paul had committed unto his Saviour JESUS CHRIST? It was his soul's salvation; for the sake of which he had "renounced his own righteousness of the law, that he might be found in the righteousness of CHRIST, the righteousness which is of GOD by faith." And let a life devoted to our Saviour's service testify before men, that we are justified before GOD. Let our works show, that our "faith is counted unto us for righteousness," even as was Abraham's faith; for though we deny to our works any merit as to our justification, yet do we maintain their necessity as an evidence before men of our being in a justified state. And as to our Church, we know of Whom she is the Spouse; as saith the Prophet Isaiah: "Thy Maker is thine Husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the GOD of the whole earth shall HE be called;" and Praise be unto his holy Name "our GOD is a jealous GOD;" and if the hateful, unchristian, and poisonous character of the Doctrine touching our justification be with these recently broached opinions, the LORD JESUS CHRIST will protect his own body, the Church, from the subtlety of their poison. We are all aware, that some of our younger Brethren in the Ministry have been induced even to throw themselves into the arms of "the Mother of harlots and abominations of the earth," to seek reunion with Rome! But they have so acted, because they have imbibed their opinions from such works as the one which is before us, and not from the glorious light of Truth pervading the Theology of our Reformed Church. For the sin of their thus returning to Rome, they are of course responsible; but no small sin also lies at the door of those leading authors of the "Tracts for the Times," who through these writings so wrought upon their susceptible minds, as to create real doubts touching the Catholic Character of the Doctrines and of the Formularies of our pure and apostolic Church. But may the LORD JESUS CHRIST, by his Spirit, turn the hearts of these leading men in this new School of Theology.

Against the Truth, such as we have now extracted from our Homilies and Divines, the Lord will not suffer them to prevail. They may *assume* to themselves to be revivers of sound doctrine; they may claim to themselves the high duty of bringing us back to Catholic verity; they may delight themselves in the anticipation of so softening down our differences as to make our transit from Protestantism to Romanism natural and a thing of course. But O GOD our Saviour—Thou GOD in CHRIST—reconciling the world unto Thyself through Thy dear Son's cross and passion, suffer not our Church, nor Thy Church Universal, again to be deprived of those glorious Doctrines of *Free Grace*, which have been blessed with a Tridentine curse. Amen and Amen.

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THE
CHRISTIAN'S MONTHLY MAGAZINE
AND
UNIVERSAL REVIEW.

I. THEOLOGY AND PHILOSOPHY.

SECRET HISTORY OF TRACTARIANISM.

PART III.

THE Tractarians inconsiderately charge us with a want of philosophy, in not estimating the important relation which the Church of Rome has ever occupied, touching the providential designs of God, in the militant trials and final triumph of the Church Catholic. We are, on the contrary, perhaps, too much disposed to concede, that, however limited may be our view—however vague much that passes under the name of history—yet to the religious student the course of Providence will appear a continuous self-vindication: not complete indeed, nor such as to silence all doubts, and to dispel all mysteries, for in no case are we to walk wholly by sight; but such, nevertheless, as faith can recognise and improve to edification. In the light of these convictions, we cannot help confessing how intense is the significance assumed by the History of the Papacy! To the uninstructed and superficial it may seem, indeed, all confusion, and darkness, and contradiction—a perplexed maze of intermingled crimes and errors, of folly, and of wisdom—a record of triumphs accorded to corruption, of disasters suffered by the Truth—a tale, to show how gloriously were craft and cruelty enthroned in the fairest and most bounteous climes; how ill-entreated was holiness, how contemptuously spurned, how mocked, how exiled—a fearful dispensation of evil and of wrath, not to be combated, save by the passionate prayer of the Psalmist, “How long, Lord? Wilt thou hide thyself for ever?”

But beneath this gloom of tyranny and of guilt, the workings of Providence may be perceived overruling all to one result—quickenings and sustaining. Principles equally immutable reign over the moral, as over the physical world; no caprice is admitted in the one, more than in the other. In either, the effect must necessarily follow the cause; in either, Providence is manifest in uniform laws. The partially recovered Papacy wrought with a consummate art for her entire re-establishment, which resulted in successes, frequent, and even brilliant. But Providence supported not her aims; and each success was prolific only in new difficulties, new dangers, new humiliations. All that human wisdom could effect was permitted to her endeavours; but where human wisdom must fail for lack of higher aid, there was her fortune stayed, her might humbled, her glory shamed. Her history emphatically displays how strong sometimes is man, and yet how utterly impotent at last!

These are not idle assertions; they are advanced deliberately, as capable of demonstration. Human wisdom was the strength, the soul of the Papacy; her weakness and her ruin. When were means ever more admirably adapted to their ends, than in the constitution of the Jesuits? As the mechanism employed was perfect of its kind, so the Society made rapid, and apparently irresistible, progress; but, ere long, its very excellences made it vulnerable to attack. And who was its first dangerous assailant? King Philip II. of Spain, devotee as he was! He demanded and obtained that in his realm the Jesuits should forego the privilege of reading forbidden books, and of absolving from the crime of heresy—two innovations which materially threatened the most important of their functions. How could they defend the Church, if they were not to read the works of her opponents? How were they to convert from heresy, if they could not absolve from its penalty? The restrictions mentioned referred to Spain alone: the Pope himself helped more effectually to cripple his best supporters; and the monarchical spirit, to which the order owed so much of its success, was abandoned to the clamours of insurrection within, and of jealousy without. And now the staunch champions of Roman domination were themselves accused of heresy! Wherefore? Simply because they had discovered that the time-honoured system of the Thomists, then so prevalent, stood them in little stead against the Protestants. Hence, they popularised the Church's doctrine respecting grace and merits, free-will, and predestination; and attached to it a rationalistic interpretation. Considering the notions of Augustine and Thomas Aquinas too stern and cruel, they sought to reduce predestination to a mere foreknowledge. "God, from his omniscient insight into the nature of each man's will, knows beforehand what each will do in any contingency, even though it be in his power to do the contrary. But a thing does not occur by reason of the fact that God foresees it; but God foresees it, because it will occur." Thus the doctrine is stripped of all its mystery, of all its grandeur. What it lost, however, in majesty, it gained in attractiveness for the multitude, who love the

intelligible rather than the profound; and therefore its adoption was of obvious advantage. But the Dominicans idolized St. Thomas; nor could any departure from his system be endured, albeit for the promotion of the common cause. Strange instance of judicial blindness! Yet was not the useful casuistry, at least, regarded with more favour by the Popes? On the contrary, Clement VIII. would have pronounced against the Jesuits, had he dared: as it was, he died without recording any decision. Paul V. was no less inclined to the old system than his predecessor, and the Dominicans exulted; when, lo! the Jesuits made themselves necessary to the Apostolic See, and judgement was again postponed *sine die*. The Jesuits were wise in their generation; but was not the wisdom of this world wounded by its own weapons—obstructed by its own craft? It perilled, while it seemed to preserve.

In the general history of the Papacy the truth of this position is ever apparent. By the subtlety of negotiation, and the conflicting political relations of the times, the Papacy was aroused from her prostration, and once more rejoiced with the plenitude of power. With what result? Her intrinsic weakness dreaded that prosperity of her allies of which her own was a reflection; and she intrigued with foes, to save her from her friends. Fearful lest she herself should be the last spoil of the ambition she had taught to conquer, she speedily in every case sought to restore the balance of power and of parties. A policy, thus suicidal, may be gratified with transient triumphs, but can as certainly end only in permanent defeat; and, accordingly, we discover its entanglements finding their final and fatal solution under Urban VIII. Though the supremacy of the Roman faith depended on the success of the imperial arms, the Pope, notwithstanding, had interests as a temporal prince which that success endangered. His Holiness was privy to the treaty which introduced Gustavus Adolphus into Germany; and subsequently persisted that it was no war of religion, that it related merely to affairs of State. "Amidst the conflagration of churches and convents," it was remarked, "the Pope stands as cold and as rigid as ice. The King of Sweden has more zeal for his Lutheranism, than the Holy Father for the sole saving faith." So far as the Swedish king attacked and overcame the Austrian power, the Pope benefited in Italy; yet at what an expense! The head of the Church, for political reasons, had betrayed the sovereigns who most upheld and extended his spiritual authority; and the career of Catholicism was checked, even at the moment it was about to annihilate Protestantism at its source. It was in vain now that Bavaria joined the Emperor, or that Urban paid subsidies; the sceptre had departed from Rome, never more to return. She fell, destroyed by her own victories, the victim of her own arts!

Often as the general resemblance between the early progress of Christianity and that of the Reformation has been observed, one point of the analogy more especially deserves our attention. Christianity was firmly established and flourishing, when Julian, in the madness of his apostasy, contrived a Counter-Reformation to oppose it. He hated

Christianity, yet thought to renovate Paganism by an imitation of Christian virtues; as if men were likely to prefer the forced and imperfect copy, to the living, unadulterated, and divinely appointed original! Protestantism had grown into strength and importance, when that likewise was baffled by a Counter-Reformation; not, however, initiated in folly and presumption, but born of fanaticism, and nurtured by cunning. Renovated Paganism died with Julian; the renovated Papacy, as it had more at stake, so was it more enterprising and longer lived. The one was created by the beck of a despot, and weak and despicable of itself; the other was brought into life by the struggles of a powerful corporation to maintain its usurpations, and link anew the fetters which the nations had indignantly broken and cast from them. The one Counter-Reformation passed away, and left no name; the bitter fruits of the other are yet at our lips. But inasmuch as it *was* a Counter-Reformation, it carried with it the fact of its own condemnation. Instead of being a spontaneous movement, it was an imitation adopted at the eleventh hour, not out of love, but out of fear. Julian is said to have envied the wise and humane regulations of the Church, and "very frankly confesses his intention to deprive the Christians of the applause, as well as advantage, which they had acquired by the exclusive practice of charity and beneficence;" the Romanists, in a similar manner, endeavoured to win golden opinions of the people, by an ill-disguised pretension to the purity and holiness which the Protestants had rescued from contumely, if not from extinction. For a time they prevailed; and the counterfeit displaced the true, the resemblance oppressed the reality. Yet not for ever!

What conquered the Papacy? Was it the holy vehemence of Luther, the rigid piety of Calvin, the heroism of Gustavus? Verily, no! Grievous as were the wounds thus inflicted, they were not mortal. If the idol was shaken, it was not thrown down; if the mystic Babylon was troubled, she was still mighty. Had the Protestants, humanly speaking, at any period of their history, means competent to the achievement? Let the worldly advantages which Rome had accumulated supply the answer! An army of richly endowed ecclesiastics, specially devoted to her service, spread over Europe; her head a Potentate reigning over the fairest provinces of Italy, and enjoying their revenues, in addition to the contributions of the faithful; a spiritual authority, recognised by the most powerful nations, and which could keep even the ferocity of an Alva in awe;* the sanction of old and rooted prejudices, swaying the ignorant; magnificent bribes, to secure the learned and ambitious; the various interests which ever favour the cause of permanence, whether of the right or of the wrong. What had the Protestants to oppose to these? Without leaders, without means of co-operation, dependant for a pre-

* "Alva went to Rome and kissed with profound reverence the foot of him he had vanquished, of the sworn foe to his nation and his king. He had been known to say, that he never feared the face of man as he did the Pope's.—*Revue*."

carious protection on the varying faith of princes, Righteousness their only bulwark, Truth their only weapon, how could they hope to war against such puissant opposites? Betrayed in France, oppressed in the Netherlands, refugees in Italy, proscribed in Spain, their principal fastnesses an island torn with civil dissensions and the northern extremities of the Continent, at variance among themselves, disputing doubtful doctrines with ill-timed zeal instead of arming for the conflict, their fortunes were apparently desperate against an enemy so well supported, so crafty, so unscrupulous. What, then, conquered the Papacy? Did some strange, unforeseen disaster, befall her, and suddenly give victory to the weaker party? Was there treason in her camp? Was she sold, in the heat of action, by some trusted confederate? Nay: her course was marked by triumphs; her slaves were willing; she trusted no confederate. Though Protestantism won the independence of the Netherlands, though England remained firm, though the papal intrigues were worsted in Sweden; Protestantism, unlike the Papacy, was no corporation, and could not apply these favourable circumstances to the attainment of further dominion. If Protestantism numbered armies, and generals, and fenced cities, it was because political rights and interests were involved in a struggle of which Religion was only one out of many elements. The warfare which Protestantism properly supported was passive, rather than active; its tenets were propagated by suffering and by martyrdom, not by coercion or the sword. Its members resisted, as did the Christians of old, by prayers and tears: had the arm of flesh been their chief hope, poor, indeed, would have been their prospects! Then, we repeat, what conquered the Papacy? Her own crooked policy—her own worldly wisdom! If her promoters were wise as serpents, they were also as venomous. In ancient times Punic Faith passed into a proverb; in modern, was papal sincerity less notorious? Whoever doubts it, let him read Ranké.

We have asserted that the Moral World is ruled by immutable principles. The result of skill shall be obtained by the skilful; all that strength can assure shall be accomplished by the strong. Therefore, wonder not at the success of the Papacy; but examine whether she ever secured *more* than these could command. Divine Providence is always manifested in accordance with the laws which His Omniscience hath established; and never permits their operation to be disturbed, unless in case of direct miracle. Strength and skill the Papacy possessed, and used to the utmost. Violence and bloodshed were no strangers in her courts; duplicity and treachery were hallowed by their end—dominion! Her devices were allowed to develope themselves, and do what battle they might; to travail, and overcome, and seemingly to prosper. But here was the limit fixed—the remainder of wrath restrained. The wisdom of Rome was turned against herself; and saved whom it sought to destroy, destroyed whom it hoped to save. How often have the perplexed relations of the Holy See thrown her into the same attitude of opposition to the Catholic

Powers as that assumed by the Protestants, and made every step she has taken to extricate herself, their salvation? How often would the Protestants have been hunted from the Continent, if she had not been equally fearful of the overgrown potency of her assailants? Her intrigues, however brilliant in conduct, and however happy in the immediate issue, have ultimately redounded solely to the benefit of Protestantism; even the very erudition of the Jesuits has served for the instruction of Protestant scholars. Worldly wisdom had a field in which to contend, and on a splendid scale; but what availed it? "God hath made foolishness the wisdom of this world."

Fanaticism is not seldom as much deceived as deceiving; but may always be distinguished, by marks certain and infallible, from that inspiration which, with a special and mysterious call, devotes the individual to a holy life and deeds of noble daring. There is at first sight a similarity between the experience of the Great Apostle of the Reformation and that of the first effectual Regeneration of Catholicism, which may mislead the unwary; yet, how different each, when strictly compared! Luther, low-born and poor; like his Divine Master, "a man of sorrows and acquainted with grief" from his youth; a poverty-stricken student, begging in the streets of Magdeburg "bread for the love of God"—Loyola, of noble family, longing for knightly renown, priding himself in fine arms and horses, the fame of valour, and the adventures of love: Luther, already successful at the university, relinquishing all hopes of future advancement to hide himself in the gloom of a convent, in obedience to the impulses of a troubled conscience, yearning for the waters of Life—Loyola, wounded in the defence of Pampeluna, anguished less by physical pain than by the thought that he was now for ever disabled from the pursuit of military glory: Luther, bending his proud spirit to menial offices in the Monastery at Erfurth—Loyola, on the couch of sickness, reading the lives of the saints as he would romances of chivalry; burning to emulate the deeds of St. Francis and St. Dominic as erewhile those of Amadis de Gaul, to vie with them for the prize of austerity and self-denial as erewhile he had striven with the valiant for the prize of arms: Luther, humiliated beneath the weight of sin, tormented, and crying in agony to his God—Loyola, indulging in religious reveries of ghostly fame, tearing himself from his friends and relations, and climbing the Montserrat, not impelled by the remembrance of transgression, nor by any peculiar religious longings, but only by his thirst to achieve such great deeds as those which won the saints their renown, to undergo penances as hard or even harder, and to serve God in Jerusalem: Luther, drinking deeply from the Divine Fountain of Grace, cherishing his Bible, deriving consolation, and joy, and hope—Loyola, passing seven hours daily on his knees, scourging himself thrice a day, abstaining for a week together from all use of aliment, yet comfortless; not searching the Scriptures, but depending upon his own inward emotions: Luther, trusting through the merits of Christ to obtain the forgiveness of sins—Loyola, condemning all compunctious visitings as assaults of Satan to weaken the ecstasy of devotion, determining to have done for

ever with his past life, to remember it no more either for repentance or for instruction : Luther, humble, contrite, devout—Loyola, a man of visions and dreams, which were to supersede all testimony and Scripture ! What contrast could be more pregnant ? The adherents of the one were persecuted, reviled, despised ; the disciples of the other were quickly found in the halls of princes. The one pointed the road to heaven ; the other founded an order most accurately fitted for the maintenance of an earthly dominion. The stern and indomitable courage of the one effected a mighty Reformation, religious, political, and social ; the visionary aspirations and ascetic conversions of the other resulted in an institution, planned with all the skilful adaptation of means which worldly prudence could suggest, for the upholding of spiritual tyranny and temporal domination. Little doubt can be entertained which was most accordant with the example of our Lord, which was the legitimate inspiration of the appointed prophet, and which the inflated pretension of the fanatic, clothed in the rags of human merits, and ardent for human applause.

In nothing, however, is Loyola more contrasted with Luther than in his fanciful intercourse with the invisible world. Luther had, indeed, yielded to mysterious monitions of the kind which decided him to enter upon a monastic life ; but he knew how easily they might be simulated, how soon mistaken, and how frequently injurious they were to the soul's health. When they controverted Scripture he denounced them as the delusions of the Prince of Perdition. Luther was a theologian, logical, acute, and polemical ; and appealed to the enlightened reason of men, not to disordered, almost licentious, imaginations. But Loyola from the first had become the slave of an ever-active fancy, and boasted special revelations which made study unnecessary.* "He thought," says Ranké, "that no one so well understood Christianity as an old woman, who had told him in his anguish that Christ was yet to appear to him. At first he could scarcely feel assured of the fact, but by-and-by he was satisfied that he beheld at one time Christ, at another the Virgin, with his bodily eyes. He stood on the steps of the Church at St. Dominic, at Manresa, and wept aloud, because he beheld the mystery of the Trinity visibly revealed to him at that moment. He spoke of nothing else that whole day, and was inexhaustible in similes and comparisons. The mystery of creation suddenly flashed upon him in mystic symbols. He beheld in the host, Him who was God and man. Once on his way along the banks of the Llobregat to a distant church, he sat down and bent his eyes on the deep stream before him, when suddenly he felt himself in an ecstasy wherein the mysteries of faith were visibly revealed to him : he rose up, he thought, another man. Thenceforth for him there was no more need of testimony, of Scripture. Even had there been no such thing, he would yet have gone unhesitatingly to death for the faith he had hitherto cherished, the truth of which he now saw

* Obedient, however, to the injunction imposed on him in Alcalá and Salamanca, he subsequently entered the University of Paris.

with his eyes." All these visions, Luther would undoubtedly have spurned from him; he would have exclaimed, God doth of a truth manifest himself to the faithful; but not thus! Not to gratify the senses or to exalt presumption, are heavenly monitions vouchsafed; much less to enable the devotee to dispense with Scripture and with mental cultivation. Luther, we repeat, would have valued these little; Loyola thought them the all-in-all of devotion. The following is Ranké's abstract of the book of spiritual exercises compiled by Loyola for the use of his pupils:

"It is not a book of doctrine; it is a guide to self-contemplation. 'The longings of the soul,' says Ignatius, 'are not satisfied by a host of knowledge, but only by inward intuition and feeling.' This process he undertakes to direct. The guide of souls indicates the points of view; the exercitant is to follow these out. He must, on retiring to rest, and immediately on his first awaking, turn his thoughts in the assigned direction, sedulously barring every other: doors and windows are shut close, and then, kneeling or prostrate on the earth, he completes his task of contemplation. He begins with being conscious of his sins; he considers how for a single act of will the angels were hurled down to hell; but for him, although he has committed far greater trespasses, the saints have offered their prayers; heaven and its stars, animals and plants of the earth, have ministered to him; that he may now be free from his guilt, and not cast into everlasting condemnation, he calls on Christ crucified; he feels his reply; there ensues between them a discourse, like that between friend and friend, like that between a servant and his master. He then seeks chiefly to edify himself by the contemplation of Holy Scripture. 'I see,' says Ignatius, 'how the three persons of the Godhead overlook the whole earth, filled with men doomed to hell; they resolve that the second person shall for their redemption take upon him human nature: I cast my eyes over the whole range of the round earth, and in a corner I discern the hut of the Virgin Mary, from which salvation issues forth.' He proceeds onward from point to point through the sacred history; pictures to himself the several transactions in all their particulars, according to the category of the senses: the widest scope is allowed to the religious fancy unshackled by the bonds of the letter: imagination touches and kisses the garments, the footsteps of the sacred personages. In this exalted state of imagination, (possessed with the feeling, how great is the blessedness of a soul that is filled with divine graces and virtues!) the exercitant returns to the contemplation of his own condition. If a man has yet to choose a calling, he chooses it now in accordance with the wishes of his heart, keeping ever one sole object in view, how he may be saved to God's glory, and believing he stands in the presence of God and all the saints. If the choice no longer remains to be made, he then ponders on his way of life, his daily walk and conversation, his domestic economy, his necessary expenditure, what he has to give to the poor; all this he considers in that tone of mind in which in the hour of death he will wish he had communed with himself, looking exclusively to what tends to the honour of God and to his own salvation. Thirty days are devoted to these exercises. Reflections on sacred history or the individual's personal circumstances, prayers and resolutions, alternate with each other. The soul is continually intent and spontaneously active. Lastly, when the individual represents to himself God's provident care, 'who in his creation labours actively as it were for man,' he once again thinks he stands in the sight of the Lord and his saints; he beseeches Him to accept his love and adoration; he offers up to Him his freedom; dedicates to Him memory, understanding, and will; and thus he seals with Him the league of love. Love consists in the community of all capacities and possessions. In return for its devotedness, God bestows His grace on the soul."

This romantic, half-dramatic devotion is based on self-complacency, not on penitence. It thanks the Almighty for His gifts certainly; but

it thanks Him arrogantly, as if they were deserved. Besides, the experience of the Christian will speedily inform him that such imaginative raptures are *not* devotion. They are presumptuous, as they are supposed to confer rights; they are impious, as they prescribe laws and conditions to the grace of God. Repentance is, indeed, mentioned, yet not as a *means* of Grace and a Grace itself, but as something which is to merit it. Freedom, memory, understanding, will, are offered to God in *exchange* for his Grace. The Protestant, therefore, who "tries the Spirits" by the rule of Scripture, will scarcely meet much difficulty in deciding the relative claims of Luther and Loyola.

How, in the face of such works as D'Aubigné's "History of the Reformation," and Ranké's "History of the Popes," can the Tractarian heresiarchs persist in branding Protestantism as a mere negation? Surely, inasmuch as it effected a *re*-formation, it must have been so far positive? Can a negation *establish* aught; or satisfy the consciences of whole peoples for successive generations? The proposition needs only to be stated to supply its own refutation. "Protestantism," remarks Ranké, "was by no means a mere antithesis, a negation of the Papacy, or an emancipation from its rule: it was in the highest degree positive; a renovation of Christian notions and principles, that sway human life to the profoundest mysteries of the soul." The evidence adduced proves that it protested *for*, rather than *against*; that it *restored*, rather than *destroyed*; that the *negative* tendency was an accident, the *positive* its essential attribute. Against the glittering delusions of fanatic asceticism, it vindicated the regeneration which is wrought in the contrite heart by the infusion of the enlightening grace and unction, which is the only true spiritual communion; against the insolence of human merits, it vindicated that faith in the sufficiency of Christ, which, displayed in good works, is the only means of salvation; against the claims of a crowd of saints, it vindicated the majesty of the One Intercessor; against the multitude of penances, it vindicated the true repentance; against the bondage of the flesh, it vindicated the freedom of the spirit; against a host of traditions, it vindicated the pre-eminent authority of the one indubitable Word of God. But the subject is not yet exhausted.

The arguments in favour of Protestantism which may be drawn from Ranké's "History of the Popes," are, indeed, cogent; nor are they the less valuable for the exemplary impartiality of the writer whom, from anything on the face of his work, we should not have known to be a Protestant, had he not ingenuously confessed the fact in his preface. While such a work remains in extensive circulation, the attempts of Tractarianism to mislead and misinstruct, cannot be other than vain. Erewhile the learned alone had a competent knowledge of History; now, no acquisition is more general. Take our word for it; the Dark Ages have departed for aye, and are not to be compelled to return even by so potent an agency as Tractarianism.

We have felt ourselves justified in making this digression from the forthright course of our argument, for the purpose of showing, first,

what is the nature of all Counter-Reformation in itself, illustrated by the manner in which it has from time to time been manifested; and, secondly, the nature of the enthusiasm by which such reaction is prompted. What the Jesuits were, the Tractarians are. They demand that visionary food for the imagination in which Loyola revelled. The same remark is still more true of the late Mr. Froude, from whose "Remains" we learn in what sympathies with Romanism the Tractarian heresy commenced; and how far Mr. Froude's own mind was influenced by Roman Catholic connexions, conversation, and reading. The tendency which it now manifests, was inchoate in it from the first.

To Mr. Froude and Mr. Palmer the origin of Tractarianism may be justly attributed—the former sympathising with the Romanist, the latter with the Non-juror. During the long vacation of 1833, these two gentlemen met in the common room of Oriel College, and resolved to unite and associate for the restoration of that pseudo Catholicism which had been tried and found wanting; and to that end Mr. Palmer undertook to correspond with Mr. Hugh J. Rose, who had shortly before established "The British Magazine;" while Mr. Froude communicated their design to Mr. Keble. Ere long they were joined by Mr. Newman. Mr. Palmer was right-early taught to understand that mere Pro-Non-juring inclinations were not sufficient to satisfy Mr. Froude, whose influence he soon found was constantly exerted in a contrary direction. In private conversation with Mr. Froude, and others of his inclining, Mr. Palmer had reason to feel that on several important points there were material differences between their views; particularly touching the questions of the Union of Church and State, and the character of the English and the Foreign Reformers. Mr. Froude, he says, "occasionally expressed sentiments on the latter subject which seemed extremely unjust to the Reformers, and injurious to the Church; but as his conversation generally was of a very startling and paradoxical character, and his sentiments were evidently only in the course of formation, I trusted that more knowledge and thought would bring him to juster views."*

How, with Mr. Froude's Remains before him, Mr. Palmer could think there was any chance of this, passes our comprehension. Clear it is, that *he represented a PARTY, who acted on a PLAN*, and who were ready to defend his views (as they did in the preface to the second series of his "Remains") at all hazards. Nothing now remains, then, but to connect Mr. Froude and his friends with the Church of Rome; and this, we think, there will be but little difficulty in doing. The full developement of the subject, however, we must defer to future Numbers. Suffice it for the present, to ask, in the language of Mr. Young,[†] respecting the party alluded to, whether they were, while urging on a crisis which has ulti-

* Mr. Palmer's Narrative, p. 23.

† Protestantism or Popery. A Tract for the times, showing that the Tractarian Movement is a Departure from the Principles of the Church of England, and a Departure for the Principles of the Church of Rome. By the Rev. Edward Young, M.A., of Trinity College, Cambridge. London: J. Nisbet & Co. 1842.

mately reacted against themselves, men who might be safely despised, or neglected, as apparently or really powerless? Could any one look on them, and pronounce them wanting in any human qualification for success? Were they without talent, learning, wealth, influence, numbers? Did they want energy, enthusiasm, perseverance, concert? Were not their efforts everywhere? Did they not issue tracts, write in journals and newspapers, preach in churches, gather disciples in private houses, hold tutorships in colleges, and professorships in universities? Did they not inoculate poetry, criticism, literature, history—found architectural societies—revive antiquarian interests—build, endow, and curiously adorn churches, chapels, and collegiate schools—manifest the most magnificent self-devotion and most profound self-renunciation, whilst prosecuting the sublime work of making the Church (that is, their own order) what she has long ceased to be in these realms? Could any one contemplate this embodied party, without recognising the well-known portrait of an agitator, not half so dangerous? "*Corpus patiens inedia, vigilia, algore, supra quam cuique credibile est: animus audax, subdolus, varius, cujuslibet rei simulator ac dissimulatio*:" (sure, Sallust must have caught a prophetic glimpse of No. 90 :) "*ardens in cupiditatibus: satis eloquentia*:" (might we not give the finishing stroke?) Such was the party pledged to hurry on the crisis. Can such a party, with any shadow of safety, be let alone? Let it be freely granted that there is danger in the contest: *who shall tell us the danger of declining it?*

We agree with the same writer in declaring that we have nothing to do with the personal excellences, personal feelings, or personal consciousness of those who constituted the Tractarian movement; but only with their written documents and overt acts; all of which are, more or less, departures from the doctrines, principles, and practices of the Church of England; that the allegiance of the body is to a something higher up than the Church of England—and that, not the simple Word of God, where the Church of England finds her credentials, but a something shadowy, dark, and questionable, of which she does not hold, and against which, as at all authoritative, she has significantly protested; and that the doctrines, principles, and practices of the Tractarian party, so far as they are peculiar, are not only neither those of Scripture nor of the Church of England, but that they all savour of, lean upon, bear towards, that systematic and deadly perversion of God's truth, which—natural to the fallen heart of man at all times, constituting the "mystery of iniquity" in the apostolic days, and gradually maturing through each succeeding age—is best known, in its complete symmetry and dimensions, *at Rome*.

Our present Church system, accordingly, is described by Mr. Froude, in his "*Remains*," as "*an incubus on the country*." "*Would*," he adds, "*that the water would throw up some Acheloides, where some new Bishop might erect a see beyond the blighting influence of our upas tree!*" immediately afterwards applauding the sentiment of some one who had said that the Church is "*united to the State as Israel to Egypt*." Nor are we surprised that Mr. Faber should speak

of the Church's "most dire weapon of excommunication" with a sanguinary satisfaction. Surely, exclaims this writer, kindled to enthusiasm by his "Sights and Thoughts in Foreign Churches," "surely, it is a duty of Christian states to *deprive such excommunicated person of every social right and privilege*; or even, if they so judge, to *sweep him from the earth*." Well may Mr. Young say, "This is startling language from an Englishman, and in the nineteenth century. We shall not be surprised, after this, to find from the same high-toned authority, that, so far from the Church being established by the State, it is for ecclesiastical discretion to determine if the State shall be established by the Church. We are told that 'Europe will once more see a people fall back from the throne of an excommunicated king.'"

Here comes again into play the great argument of the Tendency of the proposed scheme of Tractarianism. It is not concealed. St. Bartholomew massacres, Netherland persecutions and assassinations, Inquisition excommunications and martyrdoms, conspiracy, sedition, TREASON—all are lawful, whenever the Froudes and Newmans shall have the power to decree them to be so. We repeat that the tendency is not concealed, but proudly confessed, and the right boldly contended for. The Protestant, excommunicated by their Romanised Anglican Church, is *to be swept from the earth* by their Romanised Anglican State. In making these appalling suggestions, Mr. Faber seems not to have been conscious that he was recommending Murder, but only that he was purposing to do God service, and perhaps acting even compassionately towards the souls of his proposed victims. Such was the tender mercy of the excommunicating and interdicting Pope Innocent, when he promoted the bloody crusade against the Albigenes. Protestants have been apt to ascribe these enormities to the rude character of the times in which they occurred; but their cool and serious proposition, by men yet in the Protestant communion, who have suffered themselves to be seduced Romeward, shows that the evil lies in the spirit with which they are filled, and not in the accidents of a particular age.

That they may be free to manifest this execrable spirit, is what the party desire. Till then, as Mr. Young remarks, "they work 'in chains';" but not without all possible efforts for this new Catholic emancipation. Attacks are daily making on the terrible connexion between Church and State. The most emphatic stress is laid on what is technically called 'the Visibility of the Church,' as of a body distinct, not in character only, but in external features—a body having an external form, not as an accident, variable with time and place, but as an integral essential quality of its being—a body with as true an articulation of visible parts as any external thing can have—a body whose visibility consists not in its members being individually visible, but in its own corporate substantiality—a body not spiritual, save by a misapplication of the word; not distinct, as our blessed Lord said His kingdom was, from all other kingdoms, but '*of this world*,' and '*from hence*'

possessing all the external developement of any other kingdom;—‘a horn’ amongst other horns—a ‘little horn,’ but ‘that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.’ This is the Tractarian view of the Visibility of the Church. The idea of a mystical body will not suffice. The word, indeed, is retained; but retained as the style and title of what is essentially visible; a sort of ‘fifth monarchy,’ whose rulers are to sit on thrones. The spiritual unity of a body will not suffice. They quote Christ’s prayer, ‘that all may be one:’ but they have no notion of oneness, save of subordination to one government. The sublime unity of faith, hope, and love—of character, and object, and experience, and end—is all beyond them. The holding this unity of the faith ‘in unity of Spirit and the bond of peace,’ by toleration amidst differences, and recognition of membership amidst varieties of outward form and action, is not so much as among the virtues of their decalogue. The aspect such a unity would present to the world—the impressive grandeur of a thing so unearthly and so luminous—the moral force of so magnificent a triumph of a heaven-descended principle over the littlenesses and selfishnesses the world understands so well—the distinctness of the mark the Church’s Head has established, ‘By this shall all men know that ye are My disciples, if ye have love one to another’—a mark lustrous as it is found on those who differ in external things, stamping ‘*unity of the Spirit*’ on those who have no bond of union in the flesh—this is foreign to their system, and foreign to their hearts. It is not a unity of the Spirit they seek for. The ecclesiastical principle is everything; the religious is absorbed. Christ’s prayer is for one government; Christ’s test is for one rule. There is a groaning for communion with the darkest portions of episcopalianism; not a sigh, not a syllable, for those other parts of Christendom, where, under ‘diversities of administration,’ there is ‘one faith, one Lord, one baptism.’ We can imagine how such persons must regard what they call ‘the moderate principle of the Church of England,’ which, framing an article on the critical subject of Orders, and distinctly denying the lawfulness of a self-appointed ministry, has neither surrendered episcopacy on the one hand, nor, on the other, made the apostolic succession an article of faith. And we can imagine the galling nature, to such ecclesiastics, of a position in which the Church can no longer speak those ‘very great things’ that, more than ‘dim eclipse,’

‘disastrous twilight shed
O’er half the nations; and with fear of change
Perplexed monarchs.’”

Against this fearful tendency of an exclusive and despotic spirit, we will offer such resistance as it shall please the Almighty to arm us withal, not doubting that he will lead us safely even through the valley of the Shadow of Death, and bring us thence more than conquerors, for the sake of his dear Son, whom alone we acknowledge as Mediator between God and man.

THE HERMIT'S LEGEND.

1.

Long since to me a Hermit told
 A Legend I'll now tell to you :
 Monarchs are Martyrs of the Old,
 Martyrs are Monarchs of the New !

2.

In the stern times, when Men are bold,
 And will not be by Wont controll'd,
 Yet have endured a while, to prove
 If suffering evil might remove,
 Then break in twain
 At once the chain,
 They sought to lengthen, but in vain ;—
 Kings! would ye save those columns pure
 On which your state had slept secure,
 But which now tremble, with such throes,
 As shake the earth from her repose;
 Ye perish, in the fabric's fall,
 And nought survives your funeral!
 With you your cause has gone for ever,
 To have its resurrection never.
 Nor Kings alone, but Priests with them,
 Who idly shed their blood, to stem
 The flood that cleanses every trace
 Of what has been, and, in its place,
 Leaves but a vacant spot, where man
 May build what pleases—if he can.
 Their blood—their champions' too, though free,
 Though virtuous, hapless More ! like thee—
 Falls like manure, and not as seed,
 Whose growth the future world shall heed,
 Upon the soil that sucks it in,
 And shares the spoil, but not the sin.

3.

The Blood of Martyrs, living still,
 Makes the ground pregnant where it flows,
 And for their temporary ill,
 Thereon eternal triumph grows,
 The Amaranth that Fame bestows—
 Such wreath as fitly should endow
 Only the noblest, worthiest brow.
 Meanwhile, the Cause for which they died
 Has worship, and is deified :
 Souls living are its temple-stones,
 Hearts throbbing are its palace-walls,
 Men are its altars and its thrones,
 And all the elements its thralls.
 It rules the Now and the To-Come ;
 Its Kingdom that Millennium
 For which still hope the saint and sage,
 Of every clime and every age ;

Still live in hope and die in faith,
 Not caring what the scorner saith—
 Truth the very meanest gem
 That lightens in its diadem ;
 The Beautiful its sceptre-rod,
 Mercy its King, and Love its God.

4.

Long since to me the Hermit told
 The Legend I have told to you ;
 Monarchs are Martyrs of the Old,
 Martyrs are Monarchs of the New.

J. A. H.

POPERY AND PROTESTANTISM IN IRELAND.*

OUR minds have been led to this subject by the three little books named at the foot of this page, and which we have adopted for the materials of this paper, by way of introduction to a more general treatment of the argument and incidents of a later date, which, however, cannot be well understood without this preliminary recital. The first of these publications is a Tract of some authority, published under the auspices of the Countess de Grey, and written by a gentleman to whose activity in the labour of Christian love much of the success of Protestant Truth in the county of Kerry is owing, but who has permitted his modesty to interfere, perhaps too much, in curtailing the account of, and in underrating, the work that has been accomplished, and, it may be added, thus diminishing the interest of the narrative.

These very defects, however, insure the dependance which may be placed on every fact that is stated. This simple relation gives a distinct but much too short an account of the beginning and progress of the Reformation in Kerry, for it does not sufficiently show forth the working of the minds of the people : on this part of the subject it might have beneficially dilated, since this is one of the most remarkable circumstances in this very remarkable change of faith.

The other two little volumes are the production of a lady, and in style are somewhat too florid, with a poetic dash of romance ; but still, though somewhat highly coloured in the relation, the anecdotes themselves are true ; and, overlooking any little display of fine writing, and taking them in their simplicity, are interesting and touching. In this

* Sketch of the Origin and Progress of the Work of Reformation at Dingle and Ventry, in the County of Kerry. Dublin : Curry. 1842.

Innisfail ; or, The Irish Scripture Reader. London : Nisbet. 1841.

The Little Ones of Innisfail ; or, The Children of God. London : Wright. 1843.

view we can recommend them to our readers as truly portraying those peculiarities which mark the Irish character—the turn of mind, the ingenuity, and the ready repartee, which belong to it.

There are also several very interesting anecdotes and circumstances related in the second small volume, entitled, “The Little Ones of Innisfail;” of which Maurice Sullivan, The Maharee* Brothers, and The Visits to Dunquin and Blacquet Islands, may be pointed out as particularly pleasing, as well as giving a curious picture of life along those wild western shores—shores which the day-spring from on high was then brightening with heavenly light—a light which, besides the glorious views of immortality, always brings along with it an increase of civilisation and the decencies and comforts of the present life.

Such is already found to be taking place among the South Western converts: personal neatness, domestic cleanliness, and an increased air of respectability, are observable in their very poor dwellings. As for industry, give an Irishman of any creed, motive, and reasonable payment for his labour, and he will toil with the best. We say always; for it is a well-known fact, that on the Continent even a casual observer may quickly distinguish the change from the Romish to the Protestant States, by the increase of industry, comfort, and cleanliness to be seen in the latter, the want of them in the former, and in their place a sad abundance of mendicant poverty, rags, and filthiness. Even in Switzerland these differences mark the Protestant and the Roman Catholic cantons; while in Ireland the northern and southern portions of the island present a completely opposite appearance.

In a large proportion of the south education is much neglected, and the fine minds and excellent dispositions of the people are running to waste, or perverted to mischief. Much poverty prevails, and is accompanied by little exertion to overcome it; while the Protestant-educated counties of the north show a thriving population, improving agriculture, and the comfortable effects of active industry. These differences are so strongly marked, that even Mr. Inglis’s wilful blindness could not shut out the conviction arising from what lay before his observation. The change, he said, was unaccountable; but he declared religion had nothing to do with it. Such is the mental dimness caused by prejudice.

But now we have a brightening, increasing hope, that, before very many years have passed, the reformation so steadily advancing will bring improvement and colonisation in its train, and raise the hitherto degraded south to equal the north, or, more probably, surpass it, since the warmth and brilliancy of the southern mind certainly exceeds that of the northern. This reformation, which has now become of sufficient importance to attract the observation of all well-wishers to religion, (may Heaven defend it from the meddling of statesmen!) arose many years ago from a very small beginning; it has been, indeed, like the grain of mustard-seed, which, from a little seed, has sprung

* The Maharees are small rocky islands, lying in the mouth of Tralee Bay.

into a lofty plant, and, with the blessing that rests upon it, will continue to burgeon until it shelters the whole population.

The Hibernian Society was established in London in the year 1806, with the object of supplying religious education to the Irish people by planting schools throughout the country: in these schools the children were not only taught to read the Scriptures, but were made to learn by rote several chapters of the Gospels and Epistles, for their proficiency in which they received premiums. It so happened that an inspector, Thadeus Connolan, under this society of the Hibernian schools, established in the county of Sligo, asked one of the children to explain a passage which he had fluently rehearsed, and found that he had no idea whatever of the meaning, having learned it only parrot-fashion. The passage was then orally explained in Irish, the boy not knowing English sufficiently to understand what he read. On farther trial, it was ascertained that this was the case with nine out of ten of the scholars, who, poor creatures, had in a most extraordinary way thus committed to memory whole chapters of words without attaching any idea to them.

It thus became obvious to Connolan, that to teach with benefit to their minds, they must be taught in the Irish language—the only language they thoroughly understood. He, therefore, made a pilgrimage through great part of the country, and to Dublin and London, advocating the principle, and endeavouring to raise funds for printing a large supply of Bibles, Testaments, and School Primers, in Irish.

This humble beginning was followed up by the establishment of the Irish Society in Dublin, in 1816.

The plan followed by this Society is, to send teachers through the Irish-speaking parts of the kingdom, who go from house to house, read the Bible to all who are willing to listen, and teach all who are willing to learn to read.

It was soon found that the greater part of the people listened with delight, were rejoiced to hear the Word of God, and welcomed in Irish as true, what in English they would not have hearkened to; for there was among them a general idea that the Devil—the father of lies—does not understand Irish, and, therefore, that any book in that language must be true: they were therefore convinced that the Irish Bible, and the English authorised version, were different books. In consequence of this conviction, one of the earliest anxieties of those who learn to read, is to procure a copy of the English Testament or Bible, in order to compare them with the Irish: this comparison has a very useful effect, proving to them at once, not only that they are the same unaltered books, but that their spiritual pastors have deliberately deceived them.

These teachers were all carefully chosen for good character, and more Romanists than Protestants were employed. When the Society had been for some time successfully working in this manner, it was found that instruction and explanation were also required. Hence arose the Ladies' Auxiliary Society, which held its first meeting in 1821.

This Society employs and pays readers who are either originally Protestants, or who have seceded from the Romish and joined the

Established Church; who, as they express it themselves, have given up Romanism and become *Catholic*. These readers explain and instruct, holding little meetings in the cottages; schools of religious knowledge as it were, where doubts and difficulties are started by the people, and cleared up and answered by the readers, not from their own explaining, but by parallel passages in Scripture. The desire to learn evinced by all ages, wherever the readers had gained footing, was something quite extraordinary. Persons even of eighty years became scholars, and made good progress in first learning to read, and then in studying the Scriptures with a vividness of delight to which our colder and more phlegmatic natures are strangers.

These readers are all placed under the superintendence of clergymen, and there are, every three months, district assemblies of them, when they are very closely examined by clergymen and gentlemen as to their proficiency in reading and understanding the Bible. We have been present at some of these most interesting meetings, have heard the questions asked, the clear answers given; have seen, when desired to prove the justness of their answer from Scripture, the wonderful rapidity with which they turned from verse to verse, showing such a close acquaintance with the Word of God as would do honour to the most highly educated and most studious divine.

At those meetings, one of the most remarkable and interesting exercises that take place, is that of translation by the teachers and readers from their Irish Bibles into their own imperfect English, which often expresses the sense with singular force and power, while it is characteristic of their situation and occupations in life. The energy of manner, the eager varying countenance, the deep interest, the heartfelt earnestness of their minds, with their active simplicity, form altogether a sight to warm the coldest heart, never to be forgotten.

Under the zealous and admirable exertions of these two societies, both teachers and readers have been spread through very many parts of the island, where the harvest is fast but quietly (and the more quietly, the better) ripening; while in some districts the "fields are already white."

The teachers, who are as it were the pioneers, are paid for every scholar they can produce at the inspection, if on examination they are found to be well taught—that is, who spell and read sufficiently well for the time they have been learning. The readers, who are commonly chosen from among the teachers, receive a small yearly stipend.

There were in active employment in December, 1842, 750 teachers, and 6,200 readers; and the pupils amounted to the gratifying number of 16,600. It must be observed that this number includes only those who have been examined by the inspecting clergymen, and found to be making good progress. Of these pupils, 326 are above fifty years of age; some even exceed seventy.

This large amount of pupils includes both Converts and Romanists, but all are Bible-reading, Bible-understanding Christians; from the Romanist portions of whom, many are every day taking courage to face persecution and contumely, and join the Established Church:

for it is a remarkable feature in the change that is so steadily advancing, that it is wholly within the pale of the Established Church, that United Church of England and Ireland, which may well be regarded as the visible Church here below: as yet there is no taint of sectarianism, no stain of fanaticism, no wild enthusiasm, to mislead and lower their true profession.

Of converts, there are ascertained at least *three thousand*: one thousand of these are scattered through the very extensive tract of country called the King's Court district; fifty in one parish, ten perhaps in another, and so on.

There are spread through the Cork and other districts a thousand; and in the western and northern parts of Kerry, reaching to the borders of Limerick, at Abbeyfeale and Fealebridge, are a thousand more; every one of whom the agent for that district knows and can name.

Teachers and readers are frequently sent to the Church model-school in St. Peter's Parish, Dublin, where they are trained as schoolmasters: and in every parish where there is a sufficient number of children or adults desirous of learning to read Irish, schools are established as far as the funds of the Society will admit. There are openings for many more schools than there are means to erect; there is a call for a vast number more of teachers and readers than the Society can afford to pay; and, above all, there is a crying want of Irish-reading and Irish-speaking Ministers of the Established Church. There is, in fact, full employment for at least twenty clergymen in addition to those who are already engaged in this glorious work.

Hitherto there have been two distinct societies; the parent Irish Society, founded in 1816; and the Ladies' Auxiliary, established in 1821; which, however, have worked well together. They have lately been united;* that is, the Committee of the Parent Society is henceforward to have a control over the actions of the Ladies' Society, to the validity of whose orders the consent of this head committee is necessary. But the affairs of this Auxiliary Society continue to be managed as formerly by the committee of Ladies, and all the accounts kept by Miss Mason, their excellent and indefatigable secretary, as well as original founder. Thus, then, the Irish Society consists now of the Parent Society, the Auxiliary Branch managed by the Ladies, and the Educational Branch.†

* The Island Society, and that *alone*, is separate from the Irish Society, and it is a pity that it should be so; because the efforts of all when united may be more vigorous and more consistent than when separate; because the machinery of the Irish Society is already very extensive and works excellently; and because the public interest is divided and lost between so many claimants for different and yet the same objects. We would, as earnest friends to the great cause, strongly advise the Island Society to become a branch of the Parent Society.

† Any person kindly sending subscriptions by post-office orders or otherwise to No. 16, Upper Sackville street, Dublin, may signify for which of the three branches the donation is intended. The Ladies' Auxiliary, having the greatest and most constant outlay, is perhaps that to which most should be given.

A common but mistaken objection to giving instruction in the Irish language, and, by so doing, extending the knowledge of and preserving the use of it in place of English, is continually made. But to this there are excellent answers.

First, What is the object? is it not one far above that of language? is it not the greatest we can have—that of teaching the way of salvation to the misguided and ignorant, the calling of those who are in darkness into light?

Secondly, How can this be done but by reaching the understanding?

Thirdly, How can the understanding be reached, but by using the language with which it is acquainted? For, as St. Paul says, “if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.” (1 Cor. xiv. 11.)

Fourthly, Experience has proved that the desire to read English, and to acquire an English Bible for the purpose of comparing it with the Irish, almost invariably follows.

The Rev. Mr. Winning, now one of the most active and successful promoters of the efforts of the Irish Society, was originally opposed to the plan of teaching in Irish, and long persevered in the endeavour to distribute English Bibles and Testaments; but in vain; the people always brought them back, saying, they *were told* they were the devil's books. Mr. Winning then procured the Douay Version, but with no better success; as the people declared, they *were told* these were no better than the first. Things were in this state when it chanced that one Reilly, a teacher, called at his house: Mr. W. asked him to read out, in his kitchen, a chapter from St. John's Gospel in Irish. A very old woman, who knew not a word of English, was present: she listened with the most eager attention, her tears began to flow, and when he came to the narrative of the Crucifixion she dropped on her knees, looking upwards with clasped hands. The manifest impression made upon her induced Mr. Winning to try a like experiment with others; the success which attended these experiments, completely changed his opinion, and he became the zealous assistant of the Society. The King's Court District bears powerful witness to Mr. Winning's unwearied and persevering efforts, in the number of steadfast converts who have continued unshaken by priestly threats or the violence of their bigoted neighbours. There was in the beginning of last November, in the little town of King's Court, a meeting of the Irish teachers and scholars of that immediate part of the country, to the number of 323. Several inspectors and clergymen were present at it, and also the secretary of the Auxiliary Society, from whose report the following passage is extracted:

On the 4th and 5th of this month (Nov. 1842), we had two most interesting examinations of the Irish teachers and scholars at King's Court. There were 323 present; and I can truly say, that, had they been the best instructed of our Church, I do not think their answering could have been better. On the 5th (Saturday), the catechising was of a most searching nature, as it was preparatory to their being

admitted to receive the Lord's Supper, and therefore they were divided into several classes and examined by different clergymen.

On Sunday they all attended church, walking up the long street of King's Court three or four abreast to the church, where they filled the aisles so completely that it was almost impossible to pass through them. Two hundred of these received the Lord's Supper; one hundred and sixty, for the first time. Most of them were heads of families; and the feelings with which we viewed their deep devotion and humility were almost overpowering. But then came the sad part of the business: two of the poor fellows were most seriously hurt the following week: one was severely beaten and his lip cut in two, so that it is feared the parts will not again unite: and the other received eleven severe cuts on the head: "yet none of these things move them." And if Protestants would but give them the right hand of fellowship, if Protestant landlords would but treat them with kindness, and Protestant magistrates see that they receive fair justice, they would care little for the scoffs and persecutions of the Romanists. But it is hard to be branded with the name of hypocrite, when literally, in almost every instance, "they suffer the loss of all things." Hundreds come to Mr. Winning,* and say, "Give us sixpence a day and hard work, and we'll turn Protestants; for our hearts and consciences are with you, but we cannot let our children starve."

The same person gives the following remarkable account of a visit to a Sunday evening school in the wild hills in the neighbourhood of King's Court:

"I visited for the first time a *real* Irish school; I went with Mr. Winning at half past five o'clock, up a hilly and bleak road about five miles from King's Court, when, leaving our car at a cottage, we walked, or rather scrambled, over hedges and ditches, above our shoes in mud, nearly a mile farther, when we entered a small cabin: in the middle of the room was a table surrounded by men in frieze coats, with Testaments in their hands; and the rest presented one heap of faces—men, women, and children, of all ages and sizes. There were two farthing candles: one was stuck in a hole in the table, the other moved round the room from hand to hand, according as the turn came to read a verse. Mr. Winning began with prayer, and they then read and translated Rom. viii., after which he examined them as to its meaning; and, to give some idea of the deep knowledge of Scripture they exhibited, I will only mention, that two boys quoted the Scape Goat and the Paschal Lamb, telling the stories in their own words, to prove the way in which condemnation can be removed from the sinner. This is but one school out of many: most of the scholars, now, are Roman Catholics, and all were so a few months ago.

Mr. Winning then spoke a few practical words, which were listened to with the deepest attention, and he ended with prayer. As he wished to visit a sick man in a neighbouring cabin, he entrusted to me the care of five or six of the men. It was a dark and wintry night, the place peculiarly wild and remote; I was alone with those who a few years ago would have thirsted for my Protestant blood, yet I felt not only safe, but certain that they would all have hazarded their lives for mine. One of them grasped my arm to keep me from falling, whilst the others collected stones to place in the mud of some of the bad steps to try and keep me from the wet; and until we arrived at the cabin where we left the car, and while we were waiting there for Mr. Winning, we had a most interesting conversation on religion. We arrived at King's Court at half past eleven o'clock. This is a sample of a common Irish school.

* The Rev. Mr. Winning was Presbyterian minister at King's Court. This gentleman, with singular good judgement, has led all the converts in his district to join the Established Church, as being in her appointed services a more certain guide for them, than the varying extempore public prayer of the Presbyterian Church.

A letter from an inspecting clergyman who lives within a few miles of King's Court, gives the following account of what has been occurring there within the last three or four weeks :

During the month of January last (1843), there were meetings of a peculiarly interesting nature held in the immediate vicinity of King's Court, in the house of a respectable farmer, which was quite crowded by an audience, two thirds of which were Roman Catholics, assembled to listen to an amicable controversy, managed on the Romanist side by a man put forward and prepared by the Romish Priests, and on our side by a reader who formerly had been prepared by the Priests in a similar manner, but who, having been converted, is now a most able advocate of that faith which once he had desired and endeavoured to destroy.

These extracts give a lively picture of what is actually going on at King's Court and in its neighbourhood.

What is termed the District of King's Court, (a little town standing at the junction of the three counties of Louth, Meath, and Monaghan,) is very extensive, comprising a great part of eleven counties ; it reaches eastward and westward to the sea, and northward by the mountains of Monaghan, Tyrone, and Derry, to the remote Barony of Innishowen, until lately famous only for *poteen*, or illicit whisky, commonly called Innishowen. Throughout all this great extent a most encouraging progress is making ; and of a line of wild, neglected hill country, to which admittance has but lately been obtained, a trust-worthy agent, who was sent down to investigate and ascertain, reports that " he had witnessed the beginning and progress of the works at Dingle, Ventry, and Abbeyfeale, &c. ; but in none of them did he see such a promising opening, or such a prospect of a rich blessing if properly worked, as in that part of the King's Court District."

Of Dingle, in the western part of Kerry, more has become known to the public than of any other of those districts in which the work of the reformation has been advancing : of that, therefore, only two additional circumstances need be mentioned. First, that the new church at Ventry has been consecrated and opened for divine service ; on which occasion five hundred converts were present, whose happiness and appreciation of the blessing of such a house of worship were such, as their awakened minds and strength of religious feeling would lead us to expect. Secondly, in that scene of present desolation and mournful remains of former civilisation, Kilmelchedar, the school-house, which was only roofed in last September, is now neatly finished, and opened for a week-day and Sunday school, as well as for divine service on Sundays. When first opened, there were only from twenty-seven to thirty attending children ; now there are seventy, with every prospect of further increase of number.

Of Fealebridge, as a much less known place, we cannot resist giving some extracts from an interesting journal kept by a member of the Committee of the Auxiliary or Readers' Branch of the Irish Society, who not long since made a circuit of inspection :

There are seventy converts from Romanism in and about the village, who, along with many Roman Catholics, attend the meetings for Scriptural instruction, held by the Clergyman (Mr. Norman) and Thomas Dooling, the Irish reader. There are

besides, very many Roman Catholics who come by stealth at night to Dooling's house, for the purpose of studying Scripture in Irish. Indeed, the Roman Catholics in this neighbourhood are generally well-disposed to the works of the Society, and would show countenance to Dooling if it were not for the priests.

Mr. Norman has been able to erect a school-house, which is to answer the double purpose of church and school for Fealebridge: its site is in the old church-yard, near the beautiful bridge which gives its name to the village, the parish being called Broana. To this building the Auxiliary Branch had given 100*l.*, and we were anxious to see how it was executed. After this examination, the secretary wished to have a meeting called on the spot, and in ten minutes twenty-five persons, all converts, assembled in Dooling's kitchen: they translated the second chapter of 1st Cor. from the Irish, and then followed a very animated discussion on the doctrines contained in the chapter. We were more than delighted with these people: their intelligence and desire for information are extraordinary. There was one boy, Batty Flynn by name, who did not miss answering a single question, though the examination took a wide range. This boy had undergone great persecution, and had been cast out of his home by his own mother, who acted by the priest's directions; who went to her home and cursed every person and every place that should give the child shelter: the boy fled to his brother's; but the priest's wrath pursued him there, and, flying from that, he at last found refuge at Dooling's.*

We went the next day, with Dooling and Batty Flynn, to two hovels inhabited by converts: there never were more wretched dwellings; being made in a dry ditch of the church-yard, with sticks laid against the bank, and then covered with soda. The men were out, but we were much interested by the women. In one of the hovels I saw a little shelf hung from the roof containing their books—the Irish Bible, Testament, and Primers. On the fly leaf of the Testament, I found the following inscription: "*William Vaughan got full permission from our Saviour to read the Scriptures, (see John v. 39; Mat. xxii. 29; Rom. i. 16, and xv. 4; 2 Tim. iii. 15, &c.,) and says he will take the angel's advice, who told him to come out of Babylon, and not to partake of her curses.*"

Can anything be stranger, more simple-minded, or more characteristic than this inscription, the writer of which little dreamed it

* The history of Dooling is interesting. He was an Irish Romanist, living in London, when Lord Teignmouth employed him as a teacher of Irish, but removed him afterwards to Bristol, where he made him master of the Irish school for the labourers employed in the docks. Whilst instructing others, it pleased God to open his heart and mind to the truths of Scripture; and, forsaking the errors of Rome, he embraced with joy the Gospel of Salvation. Anxious to declare to his own people the blessed news he had discovered, he threw up his employment and came to Ireland. His relations received him gladly; but, when they found he had become a heretic, they cast him off. Being unwilling to give up proclaiming the Gospel to his countrymen, he spent a wandering life, reading to and instructing any who would listen to him. He procured copies of the Scripture in Irish, and sold those through Ireland, carrying them even into the R. C. Colleges of Clongowood and Maynooth. In one of these he sold four copies of the New Testament to the young students, who crowded round him; but in the other they were not permitted to purchase, and Dooling was turned out of the gate. He continued this wandering life for sixteen years, without notice or reward, except once that the Hebrew Bible Society presented him with a Golden Guinea. On Mr. Gogan being placed at Dingle he found an able assistant, and from that time (now nine years) he has been employed regularly as Scripture reader and inspector, being moved as occasion required from place to place, and has been the means, under God, of bringing many out of their errors in various parts of County Kerry, and has also gathered them into reformed congregations: thus has that at Fealebridge sprung up under his fostering care, and latterly another has been founded by his exertions at Rattoo.

would ever be known except by his own family or perhaps his Irish teacher?

In the county of Cork, also, much is doing that is hardly known beyond its immediate locality, except to the Committee of the Society: therefore, even at the hazard of being tedious, we cannot refrain from adding from the same journal a few extracts, because they give so distinct a view of how things are going on, and the manner of conducting them:

On Sunday we attended service at the Church of Kineigh: there were but few converts present, as they do not understand the English service. Mr. Brady, the clergyman, has therefore three services every Sunday: the usual service in English at Kineigh; the second in Irish at Shanevah, a part of the parish about six miles distant, in the wilder hills; and evening service at Enniskeen, in a miserable place, which was crowded to excess; where, however, we were much pleased with the respectable appearance of the people, and with Mr. Brady's manner of addressing them.

On Monday we went with Mr. Brady to Shanevah, where Mr. Seely, a neighbouring gentleman, has kindly lent a large room for the meetings of the Irish teachers and scholars, attended by the three readers. There were twenty Converts present, and above eighty Roman Catholics. Business began by reading and translating a portion of Scripture, which was followed by some discussion upon it, Mr. Brady and another clergyman presiding. The subject for the day was then given out: it was—The difference between the service of the Mass as contained in the Missal, and the Communion service of our own Church as contained in the book of Common Prayer. A grand man, Daniel Cummins, the Priest's Clerk, stoutly defended his Church; but, as no rule but Scripture was allowed, he was often left without an answer; he more than once said, he knew it was his own ignorance, not the fault of the Missal, that he could not give better proof of its being according to God's Word. "You know," said he, "I seek the truth, I long earnestly to have and to know it." I cannot describe the interest of this meeting; one must witness to fully appreciate its value. The desire for Scripture knowledge may be inferred from the circumstance that, although it was harvest, there were eighty of them present in the middle of the day for several hours, and that the Priests had done all they could to put a stop to a single Roman Catholic's attending such meetings. In the neighbourhood of Shanevah there are about twenty-two families of Converts.

Would space allow, similar accounts and highly interesting details might be laid before our readers from various other parts of the kingdom, from Donegal to Cork; for so have these excellent societies gently, noiselessly, extended their genial influence, that they have what may be called missions in the northern, western, south-western, and midland counties. Hitherto the eastern and south-eastern parts of the island have been the most difficult to *enter upon*. It may be truly said, the difficulty is to obtain entrance; for when that is once secured, the future progress seems to be certain: it may be slower or quicker; but, still, progress is made, and after patient working the effect becomes evident.

One reason why there has been less success in the eastern counties, is, that in them the Irish language is much less spoken; in some places, indeed, not at all in use: the charm, therefore, is wanting there, which it brings with it in the more remote un-English, perhaps they should be called uncivilised, parts of the country.

A second reason may also be that there is in these counties much more activity among the Romish Priests, and the populace are, we will not say better taught, but certainly more taught, and are therefore more strongly wedded to the errors of doctrine and the crowd of superstitions in which they have been educated.

Another cause may be in some degree derivable from the nearer neighbourhood, and therefore superior influence, of the Maynooth and Clongowood Jesuit establishments, together with the Trapist Monastery in the Comeragh Mountains, not many miles from the City of Waterford.

But even in those parts of the country where the Word of Truth is making such steady progress, let it not be imagined for a moment that the opposition of the Romish Priesthood is withdrawn: in a few spots, where the numbers of those who have quitted their fold is so large as to convince them that violence is useless, it seems to slumber; and in two or three localities some awful dispensations of Providence have given a check to their extravagant efforts, and left a feeling of fear on the minds of their flocks. Thus, in the retired parish of Kineigh, in the County of Cork, the Priests are at present particularly moderate, because at an adjacent Roman Catholic chapel, whilst the Priest was in the act of denouncing the converts and their readers, he was taken ill, and died that same night: this event, which occurred while the writer of the letter mentioning the fact was on a visit at Kineigh, struck all the people with alarm and awe.

Another instance of a similar nature occurred in a Northern parish, near the coast, which is described in so characteristic and graphic a manner, that it must not be withheld from our readers:

The Priest on a Sabbath morning informed the congregation that the inspector had got entrance into the parish: he implored them "in the name of the Lord to raise up their hands and voice against him; for that already he had that *infernal machine*, the Irish Bible, at work. Oh, forget not the unhappy results in Clontibert parish! there, out of thirteen teachers, eight have already joined the Protestant Church, and the rest will soon follow: after the Bible has set that parish in a blaze, the flame has entered ours. But I am resolved to extinguish it."

For this end he went the following day to the teacher's house. On entering, he enquired where was the Devil who lived there?

"God save us!" cried the affrighted wife, "there is no Devil lives here."

"There is," said the Priest; "there are two Devils in this house—your husband and the Irish Bible."

Whilst the trembling woman was telling him where her husband was, he spied the Irish Bible, some Testaments, portions (i. e., extracts from Scripture used as lessons) and tracts on a board fixed to the wall: laying hold on them, he deliberately drew out the fire,* spreading it on the hearth, and burned them all to ashes, whilst the poor wife remonstrated in vain.

The teacher's aged mother, who was entirely unacquainted with English, and had long listened to her son reading the Irish Bible, when she beheld it burning in the fire, burst into tears; and, in an agony of grief, uttered in Irish (in which they were much stronger and more impressive than they are in the translation) the following exclamations:

"Oh, God! Oh, God! now is burned the book of books, and father† of all good stories; there were stories in it from Heaven, stories from angels; oh, yes! and stories of Jesus; stories of his Apostles and Saints; and, amidst all, was the dreadful—but, oh, the joyful for sinners—the story of the crucifying Friday! O! it's burnt, it's burnt—the book of my soul, the book of my heart, the book of my Saviour!"

This very Priest went to bathe a day or two after committing this violence, and was drowned in the sea!

Except in these and such places as have been before mentioned, Bell, Book, and Candle, together with all the horrors of excommunication,

* Fires of turf are made on the hearth, grates being used when coal is burned.

† The oriental turn of expression is here plainly observable.

all the profanity of cursing, all the violence of denunciation, continue to be put in execution. One or two late instances may be cited as showing the animus of the priestly spirit :

In October last a Priest in the Tuam district visited a weaver, a very poor creature, and, having burned all his Irish Tracts and Primers, asked him, had he not a *big book*? "Yes," said the poor man, "but I will not give you that, unless you promise not to burn it." The promise was given, and the Priest, taking the Bible, endeavoured to prove *anointing* from James v.: the man replied, "That referred to healing." The Priest was enraged, and told him to choose between that book and himself, as it was impossible to serve both. The man chose the book, and he and his whole family joined the Church of England. He has suffered great persecution, and, being a weaver, was left destitute of work; for the men who had pieces (of freize) in his loom, cut them out, and would not let him finish them. "I," writes the clerical inspector of the place, "have been obliged to give him work in my farm, though he is but a bad labourer, to keep him from starvation."

At Fealebridge a frightful system of persecution has been established under a new Priest, placed there for the purpose, as he himself says, "of being a scourge to the turncoats." Since the new school-house has been opened, this has become more severe; the people being forbid to afford fire, food, or lodging to a convert. In consequence of this the poor creatures have found it difficult to procure the necessaries of life, until very lately, when the landlord interfered, to have milk and other things sold to them, under pain of his displeasure. "It is interesting to observe the spirit in which this cruel treatment is endured by the poor converts; their constant practice is to meet night after night to pray for their persecutors, and this, above anything else, has the effect of subduing the people around."

These are but two out of a multitude of instances which might be added, proving the truth of what one of the inspecting gentlemen declares, that, "were there common protection for their lives and property, numbers would leave the Church of Rome." Such instances also afford convincing testimony that it is from conscientious conviction the people quit the Romish communion and join the Church of England; since in so doing they sacrifice peace, worldly advantage, too often their whole subsistence, and sometimes even life.

That this conscientious conviction is founded on the intimate knowledge of Scripture which, from the mode of teaching pursued, they cannot but acquire, may be judged from the following extract from the inspecting clergyman's notes, of one of the quarterly examinations of Irish readers, held at Athboy, in July, 1842.

The portion of Scripture they had been desired to read and consider during the last quarter was the first six chapters of St. Luke's Gospel. After having read and translated a good deal of it, and shown that they had read it very carefully, they were examined for about three hours on "The right of all men to read the Scriptures," on "Justification by faith," on "Sanctification by the Spirit," "The connection between justification and sanctification," &c., &c. There were several excellent answers given on these points: among others, the question was asked, "Is there any other intercessor but Jesus?" Answer: "Yea." "Prove it." The man turned instantly to Romans viii. 26: "Likewise the Spirit also helpeth our infirmities; for we know not

what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

They were desired to explain the difference between the intercession of Jesus Christ and of the Holy Spirit.

The answer given was, "Jesus Christ is the only intercessor to God for man; the Holy Spirit intercedes for God with us in our hearts."

Question: How can a man be just with God?

Answers: "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 24.

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1.

"That, being justified by his grace, we should be made heirs, according to the hope of eternal life." Titus iii. 7.

These answers were given by several of the men, the verses being quoted without the slightest hesitation, giving the words in Irish, then their own translation, and stating the place whence they were taken.

Question: Is it sufficient for a man to say he has faith?

Answer: "No; What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" James ii. 14.

Q. Can a man know that he is saved?

A. "Yes; The Spirit itself beareth witness with our Spirit that we are the children of God." Rom. viii. 16.

Q. But have not some persons deceived themselves, supposing that the Spirit of God bore witness with their spirits, when it did not?

A. "There is another criterion in John: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John iii. 14.

Q. Explain how that could be brought as a proof to a man's own heart?

A. "Why, we would choose for our acquaintance and companions those whom we loved; we would like to walk and talk with those we loved. If we like the company of Sabbath-breakers, drunkards, and swearers, can it be said we love the brethren?" "No," said another man; "for they that lie down with the dogs will rise up with fleas, and know what company they have been keeping."

Q. Can you give me any other proof that would be sufficient evidence to a man's own heart of his salvation?

A. "Yes; if a man be justified, he will also in due course be sanctified by the Spirit; and if so, the fruits of the Spirit will show themselves in him."

Q. What are these fruits?

A. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." Gal. v. 22.]

Q. What are the works of the flesh?

A. "Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness," &c. Gal. v. 19, 20, 21.

Q. Is salvation a present or a future gift?

Several answers were given; such as, "And he that keepeth his commandments dwelleth in Him, and He in him." "And hereby we know that He abideth in us, by the Spirit which He hath given us." John iii. 24; also John v. 14; v. 1, &c.

This sample of the manner in which the readers, and those who become converts and join the Church, are trained, is sufficient to show that, by degrees, a perfect knowledge of the Sacred Volume must be gained; not merely gained, but the full sense, the bearing of the verses and their parallel passages, and their explanatory and confirmative value. Thus taught, they can scarcely fail of becoming good Christians themselves, and leading others in the same track.

Their translations into their own uncouth English often convey the

meaning with peculiar strength, and are often highly characteristic ; as, for instance,

" He will cane and *rack the farmers.*" Mark xii. 9.

" If I have told you of *things that pass away*, and ye believe not, how shall ye believe if I tell you of things that *last for ever.*" John iii. 12.

" He was a bright and shining *torch.*" John v. 35.

" He that cometh to me shall never be *turned out.*" John vi. 37.

" Ye, knowing where money and gold could not open you or bring you out from evil things, that you followed like or in the track of the old people, that the blood of Jesus Christ, that was without any chaff or fault, *brought you out.*" Peter i. 18, 19.

" Who shall separate us from the love of Christ? Shall *sorrow*, or distress, or *banishment*, or famine, or nakedness, or the sword?" Rom. viii. 35.

" Jesus saith unto her, Go call thy *own man*, and come hither." John iv. 16.

" And I give unto them eternal life; and they shall never go to loss, nor shall any person sweep them out of my hand." John x. 28.

" Hate that which is evil; stick like glue to that which is good." Rom. xii. 9.

The word Hypocrisy is frequently translated *cold holiness*; the Devil, *the harm of all the earth*; the Gospel, *the story of peace*.

A remarkable feature belonging to this subject must not be passed over unmentioned, since it seems to rise in the minds of every one of the people the moment their understandings are opened by a knowledge of the Bible; and that is, the eager desire for further knowledge on religious subjects. Whether they be young, or whether they be old, the same vehement desire for increase of religious information springs up in their minds, with such strength as to cause the most energetic endeavours to acquire it: people of all ages, both men and women, all feel and act upon the same desire. There have been more than one instance of persons of eighty learning to read the "Blessed Book."

The following anecdote is a striking example of the effect that hearing the Word of Truth has upon their ardent minds, and of the extraordinary energy it produces:—

In the north-eastern district, during the summer of 1842, an old man, of seventy-five years of age, was in the habit of constantly attacking one of our female teachers on the score of her Bible-reading, warning her of her danger, and assuring her that she was on the high road to hell and destruction. She met this man on the road, who, as usual, attacked her. She asked him how he could talk of a thing of which he knew nothing, and begged permission to read a wee bit to him out of this condemned book. At length he consented, saying, he would just listen to her for this once; in return for which, he hoped she would give it up for ever. Down they sat upon the road-side, and, drawing forth her Irish Testament, she commenced reading the first chapter of St. John's Gospel, to which the old man listened with great attention. When it was concluded, "Now," said she, "what do you think of that?" "Go on, jewel," said the old man, "I'll listen to a little more." She then read the second chapter, and appealed to him the second time for his opinion. "You may read another, jewel," said he, "I'm not tired yet." She then read the third chapter; and, closing the book, asked him if he would advise her to stop teaching? "In troth, jewel," said

the old man, "I would advise no such thing; but if you will teach me, with God's blessing I'll learn to read it myself."

From that day forward he came regularly to her house for instruction, and is now able to read a chapter himself, although when he began he knew not his letters, in his 75th year. A river flows between his house and the teacher's, over which he has to pass; and sometimes the floods swell the river so much, that he, being lame, cannot venture to ford it, and he stands, when he comes to the edge, hallooing to the teacher's husband to come down and carry him across the river, "until he gets his lesson," which he hardly ever neglects.

The Romish hierarchy are learning experience from us; and, finding how greatly success attends the measures of the Irish Society, have resolved, in some degree, to follow its example. They have determined to have a new translation of the Bible into Irish, to follow, as the Douay and Rhenish do, their version of the Vulgate; and an edition of 15,000 of their Catechisms, in Irish, has already issued from the press.

It is but natural that the Roman Catholics should exert themselves to counteract the effects arising from our efforts, and, finding that terror and violence ultimately fail in producing this counteraction, they, with the wisdom of the serpent, are changing their mode of action, and beginning to fight us with our own arms. The question, therefore, now is, how best we shall keep them at bay? How shall we hold the conquests we have made? How make fresh ones?

We answer, In two ways. By increasing the number of native Scripture readers. Many, who are fully qualified for the office, are now unemployed. These devoted men open the way, touch the hearts, win the understandings; none others can so well do this, as those who, having themselves been converted from error, know the very points on which to address the minds of their fellow-men. But, great as are the consequences produced by reading the Bible with, and receiving assistance from, the readers, yet there must be something above them, something higher, something permanent and controlling; this superior power forms the second means, and is to be obtained by raising up and preparing an *Irish-speaking* clergy for those extensive districts where the Irish language is alone understood. There are now but few of such labourers in this Irish plot of the Lord's vineyard, while, were there *twenty* Irish-speaking clergymen more than we have, and two hundred readers, there is at this moment ample employment for them all. Numbers, well fitted to be teachers and readers, continue unemployed, while thousands—yes, we repeat it—thousands are languishing for instruction. There must, in short, be an increasing host of readers, a proportionate body of faithful inspectors, and a due number of zealous, well-chosen clergy, to oversee, to teach, to guide, and to receive these returning sheep into the fold of the British Church, where the Shepherd of that true Church will accept and make them his own.

We cannot doubt that this guidance is of the utmost necessity, when we reflect on the state of extravagance of dissent, and error in opinion and in practice, which followed the revival of religion in Wales. We are, therefore, bound "to provide for our people, so suddenly awakened

by the Bible, a continuance of scriptural instruction, through a ministry that will hold up that book steadily and constantly as a lantern to their paths, that they may not be dazzled or misled by the many errors that will be sure to glare around them as soon as they dare to pass from darkness to light."

This ministry must be a regularly ordained ministry of the Established Church, fully educated and taught, and possessing, in addition to the usual requisite accomplishments, a perfect command of the Irish tongue. None can possess this absolutely necessary attainment in the same degree as those who speak it as their mother tongue. Experience has proved that little can be done by those who acquire the language: "besides its peculiar difficulties in grammar, vocabulary, and pronunciation, a college student can hardly have leisure for the undertaking." It must also be recollected, that a person acquiring the language in that way cannot acquire the turn of thought, the habit of expression, which a naturally born Irish speaker possesses without the trouble of learning, yet do such turns and habits go at once to an Irish heart.

"The best plan, therefore, is the simple one of endeavouring to complete the education of young persons of ability to whom the Irish is the mother tongue, or who have been in the constant daily habit of speaking it;* who, from the beginning, can look to the Irish scholarships as a means of support, and save the Irish professor the most laborious part of their education.

"With the view, therefore, of providing such an Irish clergy for the converts, a plan has been suggested of placing Irish-speaking youths in the families of trustworthy clergymen who reside in the near neighbourhood of schools, such as Enniskillen, Dungannon, or Drogheda, &c., &c., where these boys may daily attend and be well fitted for college; to bring them through which they must be supplied with means. In furtherance of this part of the project it is proposed to establish one or more exhibitions in Trinity College, Dublin, to be held by young men preparing for the ministry, fully acquainted with the Irish language, and manifesting their reception of the doctrines of the Church of England and Ireland. It must be a standing rule, that no person shall be eligible to hold one of these exhibitions who does not give evidence that he receives and approves the doctrine of the Liturgy and Articles of the Church of England."

This plan appears to us to be by far the easiest to accomplish, as well as very much the most economical, of any which has hitherto been thought of. It insures, as far as human foresight can presume to say, attention to the morals, conduct, and manners of the young men, by placing them under the care of clergymen of ascertained and highly respectable character. It secures their being properly fitted for college, by putting them to good and adequate schools; while it saves the great outlay which must be caused by either erecting or procuring a building such as might accommodate a school; together with the expense of masters, ushers, and professors—a yearly expense which must be of large amount, in order to secure such as are worth having. All

* Many of the western resident landlords and gentry, and their sons, speak Irish constantly to the people around them.

this great expenditure might also be found not to answer the intended purpose, to have been made in vain for that, and so have wasted the monies entrusted to the Society for the benefit of the country.

We have now briefly and succinctly detailed the origin and plan of the Irish Society in all its branches: its noble object; its hitherto success, through the careful working of its simple, well-contrived machinery; and its requirements—yes, its *requirements*: for, to carry on its extended work what large means are wanted; even though all details are managed with the strictest attention to economy, as they now are, yet the outlay *must* be great, and must increase in proportion to the success of the Society.

We have also displayed the engaging character of the people for whose benefit this great work has been undertaken: we will only add, in the words of the great moralist, "Let it be remembered that the efficacy of ignorance has long been tried, and has not produced the consequences expected. Let knowledge, therefore, take its turn, and let the patrons of privation stand a while aside and admit the operation of positive principles." Yes; let us bring in true knowledge—that knowledge which alone bridles the passions and "controls the unruly will of man," the knowledge of the "Truth as it is in Christ Jesus." Let us exert ourselves to supply the funds necessary for this purpose—funds, without which this great work must stop in its course, and leave Ireland to darkness and to crime; and in so doing, not only perform our duty in the sight of Almighty God, but call down a blessing on our country.

APOSTOLICAL SUCCESSION.

WHEN Luther began to preach the doctrines of the glorious Reformation, the great doctrine on which he rested his whole teaching was that of Justification by Faith, and Faith alone. When the writers of the "Tracts for the Times," which have been productive of so many consequences, as among their admirers to be spoken of as having effected a Counter-Reformation, undertook to give a new character to the practical teaching of the Church of England, the foundation of their system, as they themselves have told us, was this: That the due administration of the Sacraments is necessary to the essence of a Church, and that Apostolical Succession is no less so to the due administration of the Sacraments. What in Luther's system Justification by Faith was, that in theirs was Apostolical Succession. Now, Luther, for his great and leading doctrine, had abundant and repeated proofs of Holy Scriptures, declaring, as it seemed, in express words, what he taught. That we are justified by faith freely, not for any works or merits of our own, but solely through the

atonement made for us by our Lord and Saviour Jesus Christ—this Holy Scripture asserts not doubtfully, or once only, but most plainly and repeatedly, in words which do not require the doctrine to be deduced or brought out, but which of themselves broadly assert it. It might, indeed, be said, as of course it was by his opponents of that age, and still is, not only by writers of the Church of Rome, but now by writers in our own Church also, that he misinterpreted Scripture, and explained it contrary to the received sense. This was said, but it could not be said that apparently, at least, his doctrine was not to be found written as elsewhere, so especially in every part of the Epistles of St. Paul. But now compare the doctrine which formed the foundation of his system, with the doctrine which was the basis of that of the writers of the “Tracts for the Times;” the doctrine not of Apostolical Succession simply (for we must carefully observe that that is not the point), but the doctrine of Apostolical Succession as absolutely necessary for the essence and being of a Church. It is of this last doctrine that Dr. Arnold, in one of the ablest refutations of this system which has ever been written, has not scrupled to say, that it is without any proof in Holy Scripture: and, asserted as it is by these writers, without any exception whatever, we cannot see that Dr. Arnold’s statement is wrong. Let us not be mistaken: we repeat it, we are not writing of Apostolical Succession simply, and taken by itself. The doctrine that the ordaining power has descended from the Apostles through the line of Bishops—this has, indeed, always been maintained more or less generally by our Church: but this is only a very small part of the doctrine of these writers, who have maintained that all grace has descended by the same line; that our sanctification, and regeneration, and justification, all the best and holiest gifts of God’s blessed Spirit—nay, our very salvation in that Church, out of which no one can be saved, are all dependant on this Succession; so that this doctrine must be the great and fundamental doctrine of Christianity, the keystone of the whole building, the *stantis aut cadentis ecclesiæ articulus*. And that this is their real meaning, they have, we think, plainly avowed, when they have asserted that there are no true Churches in the world, but those of the Romish and Greek communion, and the Church of England, with those derived from her, because these Churches alone have preserved their Apostolical descent unbroken.

And as this doctrine must seem a harsh and severe one, excluding from Christ’s Church so many souls, the members of those communities which have confessedly not retained this Succession, so to soften its rigour, these writers have told us that they leave such Christians to the uncovenanted mercies of God. Yet this, it is plain, makes no difference; for these uncovenanted mercies they speak of, wherever else to be found, are not, it is clear from their very title, to be found in the Word of God: nay, they are common to the Turks, and Jews, and Heathen, whom the judgement of charity must equally leave to the mercy of God. If Apostolical Succession be so absolutely necessary as it is represented to be according to this system, it is plain, that those communities which

have lost it are on the same footing with those who do not even profess the faith of Christ ; in like manner as the Roman Catholic will tell you is the case with those who have renounced their allegiance to the chair of St. Peter ; and even as we believe of those who deny the atonement of our Lord. Yet, if these things are so, surely it is not too much to expect that some plain declaration of Scripture should support this doctrine : surely the great foundation of all Christianity, the sole security that we have, according to this system, that we are in any sense in union with Christ, in any sense partakers of the benefits of his death and passion, must be so clearly laid down in Holy Writ, as to be appealed to with the same confidence that we appeal to the proofs of the doctrine of the atonement. If any of Luther's opponents had said to him, Your teaching cannot be true ; for the very fundamental doctrine of the whole of it, Justification by Faith, is not supported by any plain and certain declarations of Holy Writ : cannot we imagine with what readiness and confidence, nay, with what righteous indignation, that great Reformer would have cited text upon text, poured out as it were in abundance the Scriptural proofs of his great doctrine ? But here an honest and fair writer, and one well versed in God's Word, Dr. Arnold, has made this very charge, has asserted that he can see no support for the very foundation of the whole system of these writers in Scripture : and they have not, that we know of, any texts that they can quote in answer, any clear passage of Scripture resting our whole salvation, all our union with Christ and his Spirit, on Apostolical Succession. Passages of Scripture there are, we know, alleged in favour of Apostolical Succession ; but with these at present, we repeat, we have nothing to do ; the question does not depend on them : for a doctrine may be true, nay, important, and yet not absolutely necessary, yet not the foundation of our whole Christianity. To prevent our being mistaken, let us quote a passage from the late charge of the Bishop of Ohio, with which we would be understood as entirely concurring : " But when they speak of a succession of saving grace, as well as of ordaining power—of saving grace inherent in the line, and sent down from hand to hand, precisely as the right of ordaining is inherent and descending ; when all that is precious in Christ to sinners is made to come to us exclusively through that descent, so that not only does the validity of the Sacraments depend thereon, but the very being of a Church, and the whole regeneration and justification which the Gospel offers. . . . When such awful pretensions are joined to the simple basis acknowledged of old, the doctrine is no longer the same, its whole form and visage are changed." (No. 1, p. 66.) Changed, indeed, from the old simple doctrine of the Church of England, which would have, indeed, those three orders, that have been from the apostles' time, continued and reverently used and esteemed in her communion ; but nowhere, that we know of, limits all saving grace to their succession, nor passes any judgement on those Churches which have lost them.

Neither has this foundation of the whole teaching of these writers

been put forward as a mere theoretic doctrine, but it has practically formed the basis and ground of their whole system; as, indeed, we allow was but fair and consistent that it should do. And what we would especially wish to call attention to at present is this: that almost all the doctrines put forward by themselves and their followers since, have been but deductions from this first principle—nay, were virtually contained in it, and only wanted time and occasion to be developed. Mr. Palmer, indeed, in his late pamphlet, has endeavoured to separate the teaching of the leaders from that of the followers of the earlier “Tracts for the Times,” from that of “The British Critic;” but we must say, it seems to us, without success. We cannot but think that, for most of the consequences, whether good or evil, that have arisen, the original promoters of this system are more or less answerable. The opinions held in No. 90—the statements of “The British Critic,” which have lately given so much offence—seem to be really but the natural conclusion of a beginning, such as that we have seen was the basis of the Tracts; seem to us to have become absolutely necessary, as parts of a whole. If, indeed, it be true that the doctrine of Apostolical Succession, including all that these writers have told us they mean by it, is destitute of proof from Holy Scripture, what is more plain than that the teaching of our Church—that whatever is not read in Holy Scripture, nor may be proved thereby, is not to be believed as necessary to salvation, cannot stand with the very foundation of their teaching? What more plain, than that when this, in course of time, became evident, it was necessary that some method should be discovered of so interpreting the words of our Articles as to prevent men, who had built their faith on this foundation, from straying to a Church where they would find no such difficulties, but would see that all was consistent, Tradition being openly recognised there as a rule co-ordinate with Scripture? No. 90, indeed, cannot be disjoined from the rest of the Tracts, of which it was the natural conclusion, being written by one of the original contributors to those Tracts, and having received the express sanction of another: so that of this it cannot be said, that it was an extravagance of the followers only. But let us pass from No. 90 to “The British Critic;” we think that here, also, there will be no difficulty in showing that all the Anti-Protestant statements which have given so much offence, so much pain to the sincere lovers of the Reformation, which have done so much to unsettle men’s minds and render all anxious and solicitous for the future, are but the natural consequences of the first principle of the authors of the whole movement. Let us take, as an instance, the way “The British Critic” has spoken of the Reformation, both abroad and at home. And first, as to the foreign Reformation. Is it not plain that the condemnation of this became necessary, so soon as it was once laid down that all saving grace must descend to us through an unbroken succession of the ministry, when this was stated as a general rule, without exception; for it was on the very opposite principle to

this that the Reformation abroad proceeded? On the Protestant principle, we mean that the true succession, after all, is a succession of doctrines, and not of ministers—that there are cases, extreme cases, indeed, and deeply to be lamented, where separation from the Church we have been baptised in becomes no longer a sin, but a duty—when we must preach the Gospel, though Bishops and Councils forbid our doing so; and if the Church will teach unscriptural doctrines, we must prefer the Bible to the Church. If the foreign Reformation be defensible, it is only on such broad grounds as this—grounds, as it must clearly appear, totally inconsistent with those laid down in the very beginning of the Tracts. If an unbroken succession of ministry be absolutely necessary in all cases to the essence of a Church, so that, to do anything to interrupt it be to separate ourselves from all union with Christ, and to place ourselves out of all covenanted grace, then, indeed, do Luther, and Calvin, and Melancthon, and the rest of those who used to be spoken of as great men and illustrious Reformers, become instead the evil leaders, who have seduced so many from their lawful pastors—even as Kora, and Dathan, and Jeroboam did, in the old dispensation. And if this be so with the foreign Reformation, the case is not the same, indeed, but yet similar with respect to our own: for, though it may be said, and truly too, that the English Reformation differed from the foreign in this respect, that in our Church the succession was unbroken, that while the doctrines were changed the ministry was unchanged (and a great blessing we gladly and thankfully acknowledge this to have been), yet who cannot see that the great principles of the Reformation, both here and abroad, were the same?—who does not feel, when he reads the works of our Reformers, that they recognised Calvin, and Zuingli, and Melancthon, as their brethren in the great work they were undertaking—looked upon the foreign Protestant churches, not Rome, as their sisters—communicated with them, took refuge with them in the day of trouble, rejoiced with them in the day of deliverance, though they lamented that they laboured under defects, which at home, by God's blessing, they were free themselves from? And who can honestly believe that, if the bishops and rulers of the Church had been as obstinate in their resistance in England as they were in Germany, our Reformers would have counselled that the work of Reformation should stop, and that we should give up apostolical doctrines for the sake of apostolical order? No; their counsel was the same as that of their fellow-labourers (for such they felt them to be), to come forth from Rome and her communion: not, indeed, needlessly to forget the apostolical order of Church government, yet, if it were necessary, to contend, even with the loss of this, for the faith once delivered to the saints. And so we have found that the same writers, who first attacked the foreign Reformation, have now spoken disparagingly of our own; and that those who have condemned Luther and Calvin, have not hesitated to pass sentence upon Jewell. It was, indeed, impossible but that it

should be so. We may venture, we think, to assert, that these two parts of one Reformation cannot be separated; they must stand or fall together. And, connected with this, is another part of the teaching of "The British Critic," of which Mr. Palmer speaks in severe terms—the praise that has been lavished by it on the Church of Rome. Yet, we would ask, can it be wondered, that, when by such a doctrine as that which is laid down as the foundation of their system by the writers of the Tracts, all communion is cut off to us from the Protestant communities abroad—when they are represented as essentially different from us—when the Kirk of Scotland is cut off from the Church of Christ, allowed in no sense to belong to it—when such men as Baxter, and Doddridge, and Watts, are excluded from all right to the covenanted mercies of God (and all this, sad though it seems, is but the legitimate consequence of such a principle)—is it, then, to be wondered, that the followers of these teachers should turn elsewhere to find a sister Church, separated from all union on one side, should seek it on another; and this the rather, when we have been told that we differ from Roman Catholics as to facts only, from Protestants as to principles—when the ecclesiastical order, and liturgies, and style of churches, are dwelt upon as they were the principal points, and sight is lost of the doctrines of Christianity? Nay, when the rule of faith—the Bible, and Bible only—once considered common to all Protestants, is now deemed to be the rule of the Church of England, who must take in Tradition as her other rule—resembling Rome in the principle, though differing with her as to the sources from whence that tradition is to be derived; and when Mr. Palmer says that the principle of development, as adopted by "The British Critic," is wholly subversive of that respect for the authority of Primitive Tradition, so much inculcated in the Tracts; the early fathers, according to this theory, representing Christianity only in germ, undeveloped; does it not appear as if it were only the carrying out the principle of the Tracts, which represented the early fathers as the sole authorised interpreters of Scripture—Scripture, representing Christianity only in germ, undeveloped, being unintelligible without them? Again: the doctrine that all saving grace must descend in the same line as the ordaining power, invests the priest with the dignity of mediator, and, in fact, puts him between the sinner and Christ: those who teach this doctrine, as a fundamental doctrine of Christianity, have surely no right to complain if their followers look back with regret to those ages which most valued and esteemed this doctrine, which set most price by ecclesiastical order, and the honour of the priesthood; cannot much wonder if other doctrines, held in common with this feeling, such as purgatory, and invocation of saints, and the Virgin Mary, begin to be looked on with a more favourable eye. Well, indeed, has Dr. Hampden written, in his late sermon, preached on the third Sunday after Epiphany (p. 27), "We have now seen that we cannot take up an extravagant, unscriptural theory of the Church, without taking along with it its

unscriptural doctrines ; that if we become Romanists in principle, we must be Romanists throughout—believers in the doctrine of the mass, and of purgatory, and invocation of saints and angels, of justification by the sacraments, of the merit of good works, and other corruptions of the Church of Rome.” We are aware that what we have said is but the feeble echo of his able remarks ; which prove, we think, most convincingly, that it is vain to endeavour to separate the superstructure from the foundation, to think of believing in the infallibility of Œcumenical Councils, the joint authority of Tradition with Scripture, without also believing, sooner or later, other doctrines connected with these. The “Tracts for the Times” and “The British Critic” are one and the same system, and cannot be divided : nay, in one sense, we confess that we have something in common with the writers of “The British Critic.” They have, indeed, contended for what is worth contending for : they have openly said, If Anglo-Catholicism be Christian, Protestantism is Anti-Christian ; they have not unsettled men’s minds for nothing—they have sought for nothing short but the remodelling of the whole teaching of our Church :—we are far enough from agreeing with them, yet this we will say of them. But that all this controversy, all this disunion in the Church, which we have witnessed during the last years, should have been caused merely that we might acknowledge Apostolical Succession as absolutely necessary, and observe more strictly, and build our churches with more observance of primitive, or rather, mediæval custom : this, indeed, seems to us most sad and lamentable. No ; we have not only to be on our guard against the return of Romanism : we must beware no less of that stiff and unbending Anglicanism which prefers the ecclesiastical to the spiritual, delights in separating itself from Protestantism, and practically regards Apostolical Succession as the sole test of a Church. Romanism, we doubt not, is more corrupt, than Tractarianism proposes to be, and is farther removed from the simplicity of the Gospel ; yet we doubt whether it has not something nobler about it, whether it is not, on the whole, less likely to bring in a dead formalism among us. Let us beware, lest, while we are careful about apostolic order, we lose sight of apostolical teaching—lest, while we are intent on the observance of outward forms and ceremonies, we forget to preach the great doctrines of the Reformation, common to all the churches of Protestantism—Justification by Faith, and the Sufficiency of Scripture.

ATTEMPTED REVIVAL OF CONVENTUAL INSTITUTIONS.*

WE design, in the present paper, not an essay, but a simple statement of some facts. A circular letter, anonymous, but evidently emanating from the Tractarian camp, has been received by numbers of the clergy, entitled, "Revival of Monastic and Conventual Institutions, on a Plan adapted to the Exigencies of the Reformed Catholic Church in England." One of these was received by the Rev. S. R. Maitland, and is commented on by him in the preface to his work, just published. That work Mr. Maitland contributed, as a series of essays, to "The British Magazine," eight years ago, with the purpose of vindicating the title of the so-called dark ages to the possession of more learning than they were generally acknowledged to have, and correcting many of the mistakes made by Robertson, in his History of "Charles V.," on the subject. The essays were written at the request of the late Rev. Hugh James Rose, who was then (as we have before intimated to our readers) the editor of that periodical. Mr. Maitland very little expected, at that time, that such a concession to the learning and morals of the dark ages as he then claimed would be perverted to such uses as he has since thought it his duty most unreservedly to condemn.

Not only, however, by means of private correspondence, but of public controversy, the Tractarians are making the attempt to revive the conventual system. "The Christian Remembrancer" has opened the campaign, by presenting its readers with a series of authorities in favour of its revival: and it is said that some members of what is called "The Young England Party" are even about to establish a monastery at Much Wenlock, in Shropshire, where there are the ruins of an abbey, capable of restoration. "The Church Intelligencer," also, frequently inserts correspondence in favour of the project. One, for the mere sake of evidence, we here insert. It will be found in the Number for January 17 :—

"Reverend and dear Sir—In that orthodox periodical '*The Christian Remembrancer*,' and in the number for November, appears an article headed as above—an article which must strike the reader, if a sound Churchman, as perfectly unanswerable, and deserving unqualified praise—an article which ought to be reprinted by Mr. Burns, and circulated as a pamphlet throughout the land. The writer remarks, that, 'from the Reformation downwards, a chain of authorities can be deduced, comprising names

* "The Dark Ages; a Series of Essays, intended to illustrate the State of Religion and Literature in the Ninth, Tenth, Eleventh, and Twelfth Centuries." Reprinted from "The British Magazine." With Corrections, and some Additions, by the Rev. S. R. Maitland, F.R.S. and F.S.A., Librarian to his Grace the Archbishop of Canterbury, and Keeper of the MSS. at Lambeth. London: Rivington. 1844.

the most venerated in our Church, bearing testimony either to the damage inflicted on our ecclesiastical system, by the abolition of monasteries, or to the desirableness of their revival, with such modifications as the change of times and circumstances requires; and this being admitted, will any one dare to say that we shall any longer refrain our hand from the work of restoration? 'Fas est ab hoste doceri,' is a maxim, I fear, but little heeded in the Reformed Catholic Church in England; but while we are asleep, the field will be won, and by stealth. The sisters of charity are the most formidable weapon (*by far* more formidable than the priesthood) of the Romish Church; day and night their unwearied round of labour proceeds; some spend days and days in prisons and condemned cells, calling to repentance by acts more controlling than words—'by kindness, meekness, long suffering, and gentleness; and, as one who had witnessed their labours remarked, presenting a picture inconceivably sublime. Yet, a few hours since, I witnessed with my own eyes a young maiden of twenty-one years, descended from ancestors of the 'haute noblesse,' no other than the daughter of the 'Comte de Beaumont,' engaged in all the lowly (I had almost said *menial*) offices of a sister of the order of St. Vincent de Paul. I had obtained permission to view the interior of the convent, and was conducted round it by this lady; I knew at the time nothing further than that she was a sister—so meek, simple, and unpretending were her manners. The interior of this house was a picture of happiness; some were engaged in instructing a school of seventy children; others in dispensing medicines to the poor; but all actively at work. Each parish, according to its population, has its sister or sisters of charity, whose office it is 'to visit the fatherless and the widows in their afflictions,' and to beg from house to house for the 'pauvres de la paroisse,' and then to dispense wood and clothing to the most deserving of the poor. But you will say I have been pleading for *Rome*; on the contrary, I have been pleading for the adoption of a primitive order—the order of Deaconesses (for what matters the name?) which belongs not to Rome, viewed as the worldly creature she often appears—and if I may so speak, an order which, 'though existing in communion with Rome, is not of Rome,' took not its rise at Rome, but in a Church which, till very lately, thought scorn of his Holiness, and claimed her own peculiar exemptions; and, though now, alas! daily becoming more imbued with the Mariolatry and errors of popery, time was when she sought a sisterly intercommunion with our beloved parent, the Holy Catholic Church in Britain. Depend upon it, whatever may be urged against some monastic institutions, none, in reason or conscience, can be against '*des sœurs de la charité*,' if incorporated on Protestant rules. Nay, yet more; so intense is the yearning after a life of retirement—of retirement from the clamour of controversy and the dust of the world in the female breast at this day, that, unless an asylum be provided, and *quickly* too, in our own Church, it will be sought elsewhere; experience, *daily* experience, proves the truth of this; multitudes are ripened for religious seclusion; pious evangelicals now at rest (Mrs. Hannah More and others) have paved the way; modern writers of another school (as Mrs. Paget) have more clearly developed the feeling; and madness will it be in us, or our rulers, to prevent the march of Providence; for that the hand of God is in this movement, none can doubt, and woe be unto us if we turn aside the current into another, a corrupted channel.

"I know a young English lady here who a few months since was all but persuaded into becoming 'a sister' herself. The circumstances of her case are as follows: her name I may not reveal. From the fact of a dear friend being received into a convent in illness to be tended by the sisters, she became herself an inmate for some time. The devotion, self-denial, and charity of the members, failed not to produce a vivid impression upon a gentle and Christian heart; her fine mind embraced with fervour the beauties of the system, but her enlightened conscience showed the deformity of a part of the religion; the homage paid to the Virgin Mary, I have reason to believe, was what restrained her from surrendering herself entirely. She resolved to quit the convent, at her own request had orthodox Church books to read (such as *Hook's Sermon on Romanism*, *Jelf's Via Media*, and Mr. Townsend Powell's tract on '*The Worship of the Virgin*,' &c.); and it is to be hoped will not peril her soul again by

entering a convent. I need not say how lovely a character she would be, how devoted a servant of her Lord, in a *Protestant* convent of the Catholic Church in England; and may not this be said of multitudes, whose names and virtues will present themselves to your readers? In the beautiful lines of the patriotic Lord John Manners, which I must quote from memory:

‘O that our youthful Queen would add one gem
To those which glitter in her diadem,
And, list’ning to humanity’s loud calls,
Restore the Sisters to their ruined walls!’

“If in days bygone convents were not *always* nurseries of virtue, if to the systems adopted by Rome many objections may be made, if *we* have no ‘rule’ adopted by our Church for such societies, still let us put our hand to the good work, and God will ‘keep us from the evil.’ Let us not have to look back in years to come, and despairingly exclaim—

“ ‘Sero medicina paratur
Per longas morbi convaluere moras.’

“Yours faithfully,

“AN OXFORD M.A.

“*Tours, France, Dec. 28, 1843.*”

Now, we know well enough that there is a strong desire in very respectable quarters to meet the wants of the religious, intellectual, and moral character, in the present day, by providing for it an institutional refuge from the ordinary cares of the world; and we have no doubt that, as the literary class increases in extent and influence, something of the sort will be forced upon the attention of all governments. But this is a very different thing from the superstitious revival of an old religious institution which fell into corruption and abuse, and became wholly inapplicable to the increasing modifications and complexities of civilised society.

The remarks, however, which Mr. Maitland makes on the topic are both so seasonable and reasonable, that we shall content ourselves, on the present occasion, with giving an abridgement of them.

Among other things, the writer of the anonymous circular alluded to, states, that “It is hoped and earnestly requested that the friends of primitive piety, order, and simplicity, into whose hands this paper may fall, will contribute their thoughts and endeavours towards expanding these hints, and devising some method of bringing them to a practical issue.” Mr. Maitland remarks on this, first, that no channel for the contribution of thoughts is pointed out; and, secondly, that the monastic and conventual system never can be adapted to meet the present exigencies of the Church of England; and that any attempt to revive that system in this time and country, can only prove a sad and mischievous failure.

No doubt, money might be raised and a plan made for the building; but then, as to the “adaptation” spoken of! In the body of the document the words are, “Revival of the monastic and conventual

system, in a form suited to the genius, character, and exigencies of the Church of England." We remarked, in our last Number, on the confessed Tractarian proneness to *play* at Catholicism. Mr. Maitland shrewdly remarks that the proposal before us is a "mere playing at monkery: if," he adds, "not quite like children playing at soldiers, yet something not much beyond the customary show and service of our rural militia. Anything like *real* monasticism—anything for which the use of such terms as "THE MONASTIC AND CONVENTUAL SYSTEM" is not a most unwarrantable and delusive usurpation—anything really calculated to produce its advantages, such as they were, or even such of them as are wanted or could be desired, in these days—an attempt to revive anything that can fairly be called the monastic and conventual system, on a scale of any magnitude and permanence, must, I think, fail for want of one great thing—that thing on which, by the Divine appointment, it flourished, while it did flourish, as truly as man lives by the air he breathes—namely, that concurrence of men's minds, which, forming what is called the Spirit of the Age, wants, desires, imagines, carries forward its own schemes, irresistibly bears down opposition, creates, protects, uses, and then, in its progress, neglects, disowns, and tramples down its old institutions, and knows no use in their ruins but to furnish quarries or foundations for new ones."

Doubtless, Mr. Maitland is perfectly right in his emphatic declaration, that we can no more revive the monastic than the feudal system. He refers to the classic imitations of the French Republic, and the recent attempts to revive the Tournament, as felt instances of the ridiculous. "Why," he demands, "is that ridiculous now, which was honourable, and almost sacred, four hundred years ago? Why may not our nobles amuse themselves, as their ancestors did, without being laughed at? I am not expressing any wish for the revival of such a pastime, but merely asking *why* the attempt to revive it is considered as actually absurd, and whether it is because the thing itself is so very much less dignified and worthy of great men, and so very much more ridiculous in itself than a horse-race, a fox-chase, or a steeple-hunt?" He finds the reason in the different state of society. "Do what he may," he exclaims, "no man can strip himself of the circumstances, and concomitants, which it has pleased God to place round him. He may say, 'I will be a monk;' and he may call himself, and get others to call him, by the name: but if he says, 'I will be a monk of the *fourth* century,' or 'a monk of the *twelfth* century,' we can only assure him that he is mistaken—that the thing is impossible—and that, if he is a monk at all now-a-days, it must be of the *nineteenth* century."

But there are obstacles even to this, and particularly in England. Before the period of the Reformation, the monastic system in the Western Church had got into a very bad state. Too many monasteries were really societies of dissolute men; and a vast many more had so

far departed from their bounden discipline, that there was nothing to restrain the vicious. That is, the monks lived in them under scarcely, if any, more control from vice than fellows of colleges do now. That under these circumstances, in a dissolute age, a great number of monks became profane and debauched, and a great many were secular and careless of religion, are not to be doubted; and as little that the charges against them have been naturally and unavoidably exaggerations. But the odium, with whatever degree of justice, exists in such force as to preclude the revival of monastic institutions in this country; which also by the great body of the Church would be deemed eccentric and absurd. Different states of society render specific institutions, forming no part of the Church, though more or less connected with it, useful at one time, noxious at another, and incapable of existence at a third.

Such is the rational opinion of Mr. Maitland, on the possibility of their revival. He then proceeds to comment, in the same admirable and clear manner, on the abandonment, as declared in the circular, of Vows. "No vows," it says; "but a solemn declaration and engagement of obedience to the Superior, and of compliance with the rules of the institution during residence." Mr. Maitland remarks, that this seems to be, in fact, giving up the whole thing.

"Surely," he adds, "no one who has at all considered the system of Monasticism can doubt that the vow of perpetual self-dedication was the very root of the matter. The reserved power of change, even if encumbered with difficulties, would alter the whole thing. The monastic vow necessarily operates in two ways: First, in making all but the most thoughtless careful how they enter upon such a mode of life; and secondly, by making those who have taken it contented with a condition which they know to be unalterable, and in which, whatever other schemes of life may occur to their imagination as brighter than their own, they remain peacefully and cheerfully, because that very circumstance of perpetual obligation has given it somewhat the character of a divine dispensation. It is very well for political agitators, and makers of fancy tales, to tell us of raging monks and pining nuns gnawing the chains of their spiritual bondage, because they were either in love commonly so called, or in love with the vanities of the world—as if such persons, with very few exceptions, would not fairly run away, vow or no vow—but it is no part of human nature to be rendered permanently unhappy by unalterable dispensations. Generally men and women are satisfied with the sex and the stature assigned to them, and do not think of making themselves miserable about the circumstances of native country, parentage, or anything else which, they know, *cannot* be altered.

"But the matter may be illustrated by a case in which a vow of perpetual obligation remains among us in the present day. No one can doubt that it would make a difference scarcely to be imagined if the marriage vow, instead of being perpetual and irrevocable, were only a 'solemn declaration' that the parties would conduct themselves properly so long as they should see fit to continue man and wife. I do not mean merely that many unhappy marriages would be dissolved, and many unequally-yoked persons set at liberty, for it would certainly operate something far beyond this, and of quite a different nature. Thousands who are now living happily together, and who, if they ever thought of such a thing as a separation, would consider it one of the greatest evils that could happen to them, would become unsettled, would be led to speculate, and tempted to experiment; the *possibility* would be present to their own minds, or perpetually suggested by others; a cross word or an angry look would be followed by divorce; and a state of things would follow, plainly showing, if the name of marriage was retained, its nature was changed, and its chief benefits were lost. I am not

saying that the monastic vow was a good thing, or that those who took it did right; but, that without it the system could not have existed; and also, that without it neither the system nor anything really like it can be now established.

"But there are, moreover, two particulars in the character assumed by the vow in question, which are strongly against its revival in the present age. In the early days of monasticism, a person self-devoted by a vow to a life of celibacy was on *that account* looked up to with respect. But the *vow*, which was then in itself a ground of reverence, would in the present day expose any men or women who should be known to have taken it, to the suspicion, or the remonstrance, or the ridicule, not merely of the frivolous and thoughtless, but of nine out of ten of those whom they were brought up to love and honour, and to whom they were bound by every tie of affection and respect. And it must surely make some difference in the working of a system, whether those who adopt it become objects of esteem and veneration, or of contempt and suspicion. There may be those who would answer as before, that persecution from anybody would be delightful; but, beside other reasons for taking courage, we may comfort ourselves with the hope, that they are not sufficiently numerous to fill more than one or two monasteries at the utmost, and that only for a very little while.

"For let us just look at another point—the monastic vow was one of obedience; and in the proposed adaptation there are to be 'no vows; but a solemn declaration and engagement of *obedience to the Superior*, and of compliance with the rules of the institution during residence.' But what are we to understand by 'obedience to the Superior' in this revived monastic system? Is it, for instance, to be such as the Rule of St. Benedict required? The reader may see what that was in a following page. Nothing of that sort, I suppose, can be intended in this enlightened country; and I am led, by the dispute which I have heard for many years past respecting canonical obedience to our Bishops, to doubt whether the talk of obedience has any real meaning. I am afraid that in the present day nothing will give such a Superior power, except law or money; and that only the latter will procure for him anything which can properly be called *obedience*. In the former of these cases, when power is given by law, the obedience will be rendered to the law, and in no sense whatever to the Superior. If he has an Act of Parliament hanging in his cell, constituting and appointing him Ruler over certain persons named in the schedule A annexed, according to certain regulations set out in schedule B annexed, those certain persons must obey (whether *him* or the *law*, is perhaps of no great consequence) so far as the law goes; but beyond that the Superior has no power. On the other hand, something further may perhaps be procured for him in the way of obedience, by money. I do not mean what lawyers call 'moneys numbered' paid down in pence by the Superior to the monks for capping him, or doing what he bids; but money's worth, provided by the expense of money. They may be endowments such as will (according to the familiar phrase) make it worth men's while—worth the while of men nursed up in sensitive independence—to put up, at least for a time, with the degradation and annoyance of submission; or it may give a lift in society, smooth the way to holy orders, or, more probably, to the sectarian ministry; or it may hold out various other advantages which it is easy to imagine. But whatever they may be, the obedience thus purchased will be of little value, and the mode by which it is obtained will considerably qualify the nature of the society. It must, I suppose, consist chiefly of those to whom such advantages are an object; perhaps entirely; for men of higher motives may not like that sort of constant association and close fellowship with the sordid and scheming.

"There is, I repeat, a want of power; a want which it is in the present day impossible to meet by any legitimate and reasonable means. How is it attempted in the plan to which I have so repeatedly alluded? The author of it seems to have been conscious that the Superior would be in rather a helpless predicament, and to have thought that, as he could not be magnified, he should be multiplied. I am afraid I shall hardly be believed, when I say that, under the head of 'VISITATION,' we are told that the proposed monasteries are to be visited 'monthly by

the Parochial Ministers, quarterly by the Rural Dean, half-yearly by the Archdeacon, yearly by the Bishop.' I fear there would be 'many masters.' Will the reader be so good as to imagine monasteries in the parish, rural deanery, archdeaconry, and diocese, in which he lives, and some three or four others which he may happen to know, to consider the probabilities, and charitably keep them to himself?

"But let us look at the matter on a broader scale. It must be obvious to every one who has reflected on the subject, that the progress of modern society—particularly English society—has been most decidedly against the possibility of reviving an institution in which men should live together in common. The way of living in this country has long been receding more and more from anything like cœnobitic life; and has been characterised by an increasing tendency to independence, individualisation, and (to use the words in a mild sense) the dissociation and disconnection of men. It will be remembered that I am not speaking of parties political or religious, or of joint-stock companies, but of the habits of domestic life. How will these prepare men for the *Refectory*? There is now no such thing as 'the Meeting of Gallants at the Ordinary,' although such common tables 'were long the universal resort of gentlemen;' and indeed of all classes of society in England, as they still are in other countries of Europe. But the most striking illustration is furnished by the principal clubs which have been instituted in London within about twenty years. Most of them have some distinguishing character; the Athenæum, for instance, as a literary club, the Carlton a political one, and in some others the name is a sufficient indication, as the United Service, the Junior United Service, the Travellers', the United University, the Oxford and Cambridge, the Reform. We may in all these cases imagine some degree of sympathy and congruity among the members of each club. At least, we may safely say, what is still more to our purpose, that an immense majority of members have at some time or other been used to eat what are significantly called 'commons,' in the hall of a College, or an Inn of Court, or at a Naval and Military mess-table. And yet I am informed that in only one of the institutions which I have mentioned is there anything in the nature of a *table d'hôte*; and that in that one it is only a recent experiment, of which it still remains to be seen whether it will succeed, or whether, like similar attempts in other clubs, it must be abandoned. So totally different is the usual course of things, that half a dozen gentlemen, it may be, are sitting together until the moment at which each has put down his name to dine on a particular joint; when it is ready, they go into another room, separate to six different tables, and the ambulatory joint seeks them out in their independent establishments, while each is not supposed to know of even the existence of the other five. Perhaps it would not be too much to say, that, in the clubs which I have named, nearly a hundred thousand dinners (to say nothing of other meals) are annually served; and to add, that, though eaten (as it regards each club) in the same room, and in company, yet nine out of ten are single, not to say solitary meals.

"I am not finding fault with this. I shall probably be told that it is much the best way; that it does not arise from any want of good feeling, but that it is found to be, on the whole, much more pleasant—'you are more independent.' I really do not mean to contradict this, or to argue about the comparative merits of the present and any former system. I am only stating a fact, and that only as an illustration; but I say that such fact, or its cause, whatever that may be, is something much in the way of any attempt to revive cœnobitic life. And if the habits in which the present generation have been educated, have drifted them so far away from the refectory, is it worth while to waste a word about the dormitory? I will, therefore, here only ask the reader to reflect on these two very important points, and to draw out, for his own consideration, the details respecting them; unless, indeed, he should feel that he cannot do that until he knows from what class of society, or whether from all indiscriminately, the monks are to be taken; and on this point I am not at present able to give him any satisfactory information, being extremely puzzled about it myself."

We are spared the necessity of proceeding further on this subject, by the receipt of a letter, which we prefer inserting in this place instead of our Correspondence department, and which takes up the whole question in an able manner. In points wherein we may differ from the writer, we permit him the Protestant's right of private judgement :—

"SIR—Having perused your Magazine, which has so boldly come forward as the champion of Protestantism, and therefore the opponent of Tractarianism, I see that you have briefly touched upon some of the doctrines which those whose utmost endeavour it is to "unprotestantise" the Established Church hold, and endeavour, by every means in their power, and with too fatal a success, to propagate. There is one subject which I am anxious to bring before you, having seen, both in the University and elsewhere, that many well-educated persons have embraced an erroneous view upon it, from the specious arguments adduced in its favour, and from the sort of romantic halo with which it is surrounded—I allude to the effect the monastic institutions of the middle ages had upon learning. It is the fashion at present, especially amongst the younger members of society, to uphold and laud these institutions as having been the great preservatives of religion, learning, and literature; whilst they forget the deep and even now unhealed wounds, which the gross ignorance of their members, and their still grosser immorality, inflicted upon both. We might as well imagine a usurer had claims upon our praise, who first impoverished a district, and then built almshouses for the poor whom he had made. At the commencement of the dark ages, a sort of mystical philosophy—half fanaticism, half imposture—pervaded the literature of the day; the public mind was sunk in indolence, from which such works had little power to arouse it. At that time the admiration of heathen literature was considered a sin: by the Fourth Council of Carthage, a bishop was prohibited from reading it; St. Jerome condemned the study of it; St. Anthony would not be instructed in it; and the greater number of the ecclesiastics were too illiterate to have enjoyed it, even had they read it. Gregory, *by courtesy, the Great*, boasted that he had burned the magnificent library of the Palatine (a library replete with heathen literature), and, first discovering the antithesis between learning and religion, declared that 'he held it most unworthy to put the heavenly oracles under the restriction of a grammarian.' At the end of the fourth, and during the fifth century, the gross superstition of the monks proved more inimical to learning than anything that had preceded it. In Egypt alone there were 76,000 monks—men whose ascetic enthusiasm and fanatical mortification could only be equalled by the superstition of those who imagined them worthy of reverence. It was then supposed that there could be no medium between the dissipated voluptuary of the crowded city, and the melancholy recluses of the barren wilderness.

From which of these two classes could literature be patronised? At all events, not by the last. We are told that the monks established schools. True; but it was only for the clergy; the laity were not admitted. And again, that they composed devotional treatises of great beauty; while the fact is, that they only appear bright, from the impenetrable darkness which shrouded everything else. Again: we hear of the zeal and activity of the early monks, 'in converting our own and other countries to the Christian faith.' They who tell us this, forget that, in order to render themselves capable of diffusing these blessings among the nations, they must have laid aside the habits of the cloister, and that, whatever merit they possessed as missionaries, was not *because* they were monks, but *notwithstanding* it. Often, alas! were the exquisite productions of antiquity erased from the skin on which they were written, to make way for some absurd account of the religious gymnastics of a saint, or some blasphemous legend of the Virgin, or other ecclesiastical rubbish.* The singular polytheism which existed under the monks, was greatly supported by these miraculous stories. It was as difficult to trace the true religion of the Gospel in the belief of those ages, as the history of King Arthur in the romances of Normandy. How often is one inclined to picture to one's self the delight with which the oppressed victim of some haughty lord would turn his eyes from the frowning battlements of the baronial hall to the peaceful cloisters of the monastery—where, apart from the noisy tumult of life, and the oppression of those in power, he might listen undisturbed to the swelling of the organ as it rolled along the vaulted roof, and chant in peace his praises at God's holy altar. But is such a faithful picture of the times? We fear not. Too often was it the asylum of the murderer and robber—the receptacle for those whose conduct had exiled them from society, and the hotbed of the grossest licentiousness and hypocrisy. But, for argument's sake, let us for a moment suppose that its inmates were men of excellence and piety: even then the institution would prove injurious to the world, by depriving it of the little leaven it possessed, and leaving the mass of human vice unmixed.

"The monks themselves have never been the patrons of literature; the narrow bigotry of their theology, and the intellectual garbage of their philosophy, have ever proved the most powerful bands for confining the human intellect. Let us look for a moment at those kingdoms which have been most under the power of the monastic orders: I think we shall agree that no country has been so subject to them as Spain, and probably there is no kingdom we could select where talent has been rendered so abortive; from 500 to 1200, no eminent man appears; during the thirteenth century one—the poet Berceo! At

* On this and some other points, it is but justice to refer our Correspondent to Mr. Maitland's "Dark Ages."

the present day, the fatal effect it has had upon literature, is but too evident. In Italy, the immense restraint over the press is visible, by its ponderous volume, entitled, 'Index of Prohibited Works.' Amongst English books, the writings of Bacon, Locke, Milton; and amongst modern divines, of Burgess, Milner, Blunt; are all condemned as works fatal to the salvation of man. Now, let us for a moment turn our attention to the work of which they are indeed the patrons—a work, the omission of any of whose eight services, is declared to be a mortal sin—we mean 'The Roman Breviary.' We remember the delight with which, in our childhood, we read of the miraculous escape of Tom Thumb, and the marvellous exploits of Jack the Giant-killer; but they sink into insignificance, when compared with what is there told us of some of the saints. We select a few. Of St. Cecilia, we are told that neither fire could burn her, nor the lictor's axe decapitate her; of St. Avellini, whose countenance was so bright that it served as a lantern to illumine him on his road, one dark night, when returning from administering the Eucharist (die X Novembris); of St. Dionysius, who walked with his own head in his hands from Paris to the site of the present Abbey of St. Denis (die X Octobris); of St. Januarius, whom fire burnt not—at whose presence the wild beasts in the amphitheatre became tame, and who quenched the flames of Vesuvius (*Vesuvio flammæ globos extinxit*); of Paul, the first hermit, who was fed by the birds of the forest, and whose grave was dug by two polite lions, whose cave was near his own (Januarii, die XV); of P. Neri, 'whose chest, being too contracted for the expansive ardour of his *charity*, was, by the Lord, wonderfully enlarged by the *fracture* of two ribs (die XXVI Maii); and many others, equally absurd, but more disgusting. Yet this is the work which these *patrons of literature* commend and enforce; degrading faith into credulity, and devotion into sentimentality, disfiguring the sublimity of Christian worship by the mawkish piety of superstitious devotion and the drivelling imbecility of their degraded Church, quenching the light in the darkest corruptions of the heart, and blasting the Gospel by the cravings of idolatry.

"A MEMBER OF THE A. T. C.

"February, 1844."

THE LAY ADDRESS, THE CHANCELLOR'S ANSWER, AND THE DECLARATION OF THE CLERGY.

WE prefer printing in this place the Answer of the Noble Chancellor and Vice-Chancellor of the University of Oxford to the Lay Address, against the attempts and pretensions of Tractarianism, forwarded to them by Lord Ashley, the Duke of Marlborough, and Sir John Easthope, on behalf of themselves and their commemorialists :—

“ ANSWER OF THE CHANCELLOR, THE VICE-CHANCELLOR, AND
THE HEADS OF HOUSES, TO THE LAY ADDRESS AGAINST THE
TRACTARIAN PARTY.

*“ To the Right Honourable Lord Ashley, and other Lay Members of the United
Church of England and Ireland.*

“ We have received, and have had for some time under our consideration, the Letter addressed to us by your Lordship and other gentlemen, in our character as the responsible Governors of the University of Oxford, on the subject of sentiments diffused by means of various publications, sent forth within the last few years by several distinguished members of the University; the tendency of which, it has grieved you to observe, has been to excite dissatisfaction with the principles of our Reformed Church, as embodied in the Book of Common Prayer, and especially in the Thirty-nine Articles of Religion.

“ After stating the opinion of your Lordship, and of the gentlemen who with your Lordship have signed this letter, of the great national evils which will be the result of any deviation from the Protestant character of the Church of England, and the alarm with which you have observed symptoms of such deviation, which have appeared in the opinions avowed by some whose station in the University gives them extensive influence over the younger portion of the academical body :—

“ Your Lordship, and the gentlemen who, with your Lordship, have signed this declaration, call upon us, the authorities of the University, to take such steps as are open to us for protecting the youth committed to our superintending care from the dangerous influence referred to, and for securing to them, for the future, such tuition as is in strict accordance with the Protestant Church of England and the constitution of these realms.

“ It is undoubtedly true, that within the last few years certain tracts or pamphlets have been published by several distinguished members of the University, containing opinions and sentiments considered by many to be not conformable to, or consistent with, the doctrines of the

Reformed Protestant Church of England, as embodied in the Book of Common Prayer, and in the articles of religion called 'The Thirty-nine Articles.'

"The opinions and doctrines contained in these tracts or pamphlets have been considered, discussed, and replied to in other publications, and those discussions have, at different times, attracted more or less of the public attention.

"Against the prevalence, however, of erroneous opinions among its members generally, the University possesses a safeguard in the statute enacted more than two centuries ago, which provides that every candidate for matriculation should subscribe the Thirty-nine Articles; and every candidate for a degree should again subscribe the Thirty-nine Articles, and, in addition thereto, the Three Articles in the 36th Canon.

"The authorities of the University have not lost sight of their duty in enforcing a strict compliance with this statute; nor have they shown themselves indifferent to the improvement of religious instruction within the University: for, when her Majesty was enabled, by recent acts of the Legislature, to provide for the foundation, maintenance, and regulation of additional Professorships of Divinity, the authorities of the University, with the assistance of Convocation, adopted every measure for which they were competent, to carry into execution the views of Government and of Parliament. And they trust that, by perseverance in a course of moderation and watchfulness, they will be enabled, under the Divine blessing, to train up the youth committed to their care in the pure principles of the Reformed Church of England.

"WELLINGTON, Chancellor.

"P. WYNTER, Vice-Chancellor.

"On behalf of the heads of Houses."

On this Answer, the *Times* commented as follows. It is a fair specimen of the offensive style in which the truculent Tractarian mis-leader of "the leading Journal" almost daily insults good sense and good manners, on this important subject:—

"THE ANSWER TO THE LAY ADDRESS.

"Even amidst the din of the opening of Parliament and the Irish trials, we cannot avoid noticing a document which appeared in our yesterday's paper, signed, on behalf of the Oxford Heads of Houses, by 'Wellington, Chancellor; and P. Wynter, Vice-Chancellor;' being no other than an answer to the address forwarded to them by Lord Ashley, the Duke of Marlborough, Sir John Easthope, and their co-memorials, on the dreaded subject of 'Puseyism.' The answer is not at all in Dr. Wynter's style (now familiar to the public), and very much, indeed, in the Duke of Wellington's. There is no talk of the cage in it—either for Tractarian or Anti-Tractarian. The meritorious impetuosity of the dignitary is bridled by the sage moderation of the field-marshal. If it had issued from any one else than his Grace, who is known to be of a matter-of-fact turn, we should say that it approached as near to a snub as the laws of courtesy allow. Proceeding from his pen—as much of it most indubitably does—we will only say that it is, as might be expected, pithy, significant, and safe. It alleges no fact which is not notorious, enunciates no opinion which is not self-evident, and encourages no hopes that would not have been entertained, had the

address been sunk unanswered in the Red Sea. Safe as it is, however, we fear that it will not give entire satisfaction either to those whom, or to those on behalf of whom, it was written.

"It begins by acquainting Lord Ashley with the fact that he has been kept waiting for some time. 'We have received and have had for some time under our consideration, &c.' It proceeds to set forth, with a completeness and gravity which approaches to the comical, the substance of the somewhat unwise document for which that noble lord is responsible; to admit such part of the allegations as may be, without much fear of controversy, admitted; and to suggest a few rather funny grounds of consolation, eminently calculated to force on the anxious memorialists the conclusion, that they might as well have minded their own business, and left the Duke of Wellington to mind his.

"It is undoubtedly true," admits the Chancellor, following, with the solemnity of a Dodonæan oracle, and the precision of a Homeric messenger, the phrases already once quoted by him of Lord Ashley's composition—

"It is undoubtedly true, that, within the last few years, certain tracts or pamphlets have been published by several distinguished members of the University, containing opinions and sentiments considered by many to be not conformable to, or consistent with, the doctrines of the Reformed Protestant Church of England, as embodied in the Book of Common Prayer, and in the articles of religion called 'The Thirty-nine Articles.'

"Not less irrefragable is his Grace's addition to this fact. The world is not disposed to deny that 'the opinions and doctrines contained in these tracts or pamphlets have been considered, discussed, and replied to in other publications, and those discussions have, at different times, attracted more or less of the public attention.'

"Whether this is meant to involve a hint that the obnoxious heresy—if, indeed, it be one—is to be put down, not by the strong hand, but by such free discussion, we leave in the obscurity in which its writer has been pleased to involve it. We proceed to the topics of consolation by which he proposes to reassure his over-agitated requisitionists. Now, let it be remembered what this heterogeneous mass is composed of; a large part of them probably would not shrink from avowing that they abominated Puseyism, because it uncompromisingly obtruded upon them the most obnoxious parts of the Prayer-book. Voters, speakers, petitioners for the admission of Dissenters to the universities, objectors to the baptismal, burial, and ordination services, complaints against the Athanasian creed, protestors against the revival of ancient rubrics—we can scarcely be wrong, and we certainly mean no offence in assuming that men of all these classes, semi-Calvinists, semi-Quakers, and entire Latitudinarians, swelled the crowd who besought Field-Marshal the Duke of Wellington and his corps of doctors to take the field against the redoubted Pusey. What is the reply which their apprehensions elicit from this most unsympathetic of Chancellors? They are informed, with the most imperturbable gravity, that they need not trouble their heads, for that 'against the prevalence of erroneous opinions among its members, generally, the University possesses a safeguard in the statute, enacted more than two centuries ago, which provides that every candidate for matriculation should subscribe the *Thirty-nine Articles*; and every candidate for a degree should again subscribe the *Thirty-nine Articles*, and, in addition thereto, the three Articles in the 36th Canon.' And that, 'the authorities of the University have not lost sight of their duty in enforcing a strict compliance with this statute.'

"Most indifferent comfort, indeed! Lord Ashley and his friends only two centuries behind-hand in their apprehensions! Lord Ducie and Sir J. Easthope handed over for satisfaction to 'subscription,' and the *Thirty-nine articles*! Yet it must be strange, indeed, if these liberty-of-conscience gentlemen require a more complete defence against heterodoxy than subscription to creeds and adhesion to formularies continually recurring and rigidly enforced. If, however, these cravings are still unsatisfied, the Duke has another arrow in his quiver. The University, he tells them, has lately proved its zeal for religious truth, by assisting in the foundation of *two new theological professorships*! Old tests and new professors! Undeniable things in their way, both! But we fear hardly what Lord Ashley was driving at. Good or bad, however, these answers seem all that they are likely to get; amounting, as appears to us, under the

particular circumstances of the case, to a pretty accurate diplomatized version of a certain musty old proverb, about 'sucking eggs.'

"And all this (as some Doctors of Divinity must acutely feel) when an opportunity lay before them for an exhibition at once so brilliant and so gratifying. 'Gentlemen,' it might have been said, 'by our condemnation of the execrable No. 90—by our suspension of the heresiarch Pusey—by our refusals of college testimonials to suspected Puseyites—by our exclusion of Tractarians from private and public tuition, we have proved our sympathy with your Protestant alarms. Animated by the assurance of your approval, we shall proceed in the course we have begun—till the extermination of our common enemy leaves us at liberty to recur to our old relations of cat and dog with you.' But, alas! not so the impenetrable Chancellor. No self-complacent reflection upon the feats of the last three years—no courteous acceptance of the proffered support is allowed. The University authorities find themselves obliged by their iron master to recede from the laurels with which Lord Ashley and his allied army are eager to crown them, and drily to dismiss them with the 'trust, that, by perseverance in a course of *moderation and watchfulness* they will be enabled... to train up the youth committed to their care in the pure principles of the Reformed Church of England.' No one allusion is permitted to their aggressive movement in which the Oxford authorities (to the neglect, perhaps, of more pressing duties) have employed themselves. All their orthodox exertions pass absolutely *sub silentio*—a fatal and significant silence. We really think the reverend gentlemen have a right to complain. It is not often, or rapidly, that they seem to move; and if they are allowed no thanks for their unusual alacrity, what have we a right to expect but a speedy relapse into total *inertia*?

"And now three words in seriousness. We heartily rejoice that the long-sighted statesman of the day has, with the coolness and sagacity which distinguish him, treated with marked discountenance this clamorous theological agitation, carried on in no slight degree by persons ignorant of their own meaning, of the facts of the case, and of the principles of the English Church. There are in this Church recognised modes of trying heresy. If men learned in our formularies, our divines, our history, deem that such heresy exists, let those modes be appealed to. Peace, if possible; if not, fair play; and 'God defend the right.' Let competent judges be sought, a just trial given, and a definite judgement pronounced, upon tangible grounds. We trust that this letter may be hailed as an indication that the reign of vague clamours or secret judgements is drawing to a close—that those whose practical opinions will carry no small weight in hastening or averting the menaced conflict are alive to its evils, and prefer 'a course of *moderation and watchfulness*' to the reckless expulsion and extermination on which so many others seem determinedly bent."

This, perhaps, would have called for some remark from ourselves, but that it was sufficiently answered by the *Morning Herald*:—

"That the reply to the Lay Address, recently presented to the authorities of Oxford, would draw forth some comments from the young Tractarians who conduct the theological department of the *Times* newspaper, we might easily surmise; but it was impossible for us to anticipate so awkward and blundering a use of that reply as was made in the *Times* article of Saturday.

"We believe that the promoters of that Address never took the question of a reply into their consideration at all. Whether the Address would ever receive any formal notice from the University authorities, or would be passed over in silence, were questions with which they gave themselves no concern. Their object was, not to draw forth from the heads of the University any pledge or expression of opinion, but simply to state to the University their own views and apprehensions. Hence, we believe, it was an agreeable surprise to them to be informed by the Vice-Chancellor that the Address would be laid before the Heads of Houses, and an answer returned as soon as the following Term commenced.

"The value of this answer, every one must perceive, would greatly depend upon its

being a true and accurate expression of the feelings, views, and intentions of the Heads of Houses—the actual rulers of the University. The promoters of the Lay Address, including five dukes, eleven earls, and, in all, nearly one hundred members of the two houses, never dreamt of addressing their remonstrance to the Duke of Wellington, or of asking from his Grace either an opinion or an interference. They thought only of, and dealt only with, the four-and-twenty doctors who preside over the several colleges in the University; and they did not even trouble the gallant doctor of laws, who fills the Chancellor's chair, with a copy of the document which had been sent in to Dr. Wynter.

"We repeat it, that, however high the general estimation may be of the illustrious Chancellor of the University, it was not to *his* opinion, or to *his* decision, that the parties to that Address looked. Nor would the public have taken the least interest in so unreasonable a movement as an Address deprecatory of Tractarianism, to be laid before Field-Marshal the Duke of Wellington.

"Hence, nothing can be more preposterous, or more of the nature of a practical blunder, than the turn given to the reply in Saturday's *Times*. For, instead of treating that document as the reply of the Heads of Houses, the whole article proceeds upon the assumption that this reply is *not* the production of the Heads of Houses, and *does not speak their sentiments*, but is the mere act of his Grace the Duke of Wellington, imposing upon the heads a written declaration, which is entirely at variance with their own convictions.

"Thus, the *Times* 'fears' that this document 'will not give entire satisfaction, either to those to whom, or to those on behalf of whom, it was written.'

"Again: 'The University authorities find themselves *obliged by their iron master* to recede from the laurels with which Lord Ashley and his allied army are eager to crown them.'

"Again: 'We really think the reverend gentlemen' (the Heads of Houses) 'have reason to complain.'

"Thus carefully, and even ostentatiously, does the *Times* persist, throughout its article, in denying the authorship, and even any participation in the authorship, of that reply, to the Hebdomadal Board, and in representing it as nothing else than the sole production of 'the iron master' (these are the words of the *Times*) of the University. We again assert, that no more obvious or certain method could have been taken, of depriving that reply of all the weight which it might have possessed, if it could have been regarded as the act of the Hebdomadal Board.

"But now, taking this reply to be simply the response of the noble Chancellor to an Address not intended for him, but for the learned theologian of the University, let us next ask—Is there any cause for the glee and exultation with which the Tractarian writer in the *Times* affects to regard it?

"We reply, unhesitatingly, not the least. The reply is cautious, guarded, and as near to neutrality as can well be imagined; but still, the slight deviation that is perceptible from absolute neutrality, is *all on the Protestant side*.

"The *Times* had told us, more than a month since, what kind of an answer it would have desired the University to return. That answer would have been, a short and sharp rebuke, desiring the intruders to 'mind their own business.' Is there anything of this kind in the reply actually sent?

"Not a word. The reply begins by declaring that the authorities have given to the Address a lengthened consideration. This is at once admitting, in the plainest terms, that the document itself, at which the *Times* has been constantly sneering, is an important document; one not to be dismissed with a brief rebuke, but requiring much serious deliberation.

"The reply next recapitulates all the chief allegations of the Address, and *tacitly admits them all*. This is no trifling point, in a paper drawn up by an experienced diplomatist.

"The caution begins to be apparent, when the writer of the reply comes to advert to the needed remedies. The framers of the Address knew full well that it was hard to point these out in detail, and hence they were necessarily vague in their suggestions. The reply merely follows them in this vagueness; but it speaks without hesitation of

'erroneous opinions,' adverts to 'safeguards,' asserts that 'the authorities have not lost sight of their duty,' and for the future promise 'watchfulness.'

"As a whole, then, we may say, that while the *Times* would have wished the promoters of the Lay Address to be treated with contempt, they have received nothing but respectful consideration; while the *Times* desired the existence of errors and evils to be denied, that existence is admitted; and while the *Times* counselled the use of compliments towards the Tractarian leaders, these sectaries are spoken of as parties to be 'watched' and guarded against. And if any one is inclined to enquire—Is this all? we reply, as we begun, that the character of this reply, or the obtaining any reply at all, was never an object of any solicitude with the promoters of the Address. Their desire was to express their own feelings and apprehensions, and to show that a large body of persons of all ranks throughout the country participated in those feelings. They knew, also, that such a demonstration must encourage and strengthen the hand of the opposers of Tractarianism in the University. That it has so done, is abundantly evident from the fact, admitted by the *Times* throughout its article, that the disposition of the Hebdomadal Board, had it not been controlled by its 'iron master,' was to return a cordial and sympathetic reply to the promoters of the Lay Address."

We give, also, in our Monthly Register, a Declaration, which has been circulated among the Clergy, and received 250 signatures. This document was calculated to excite the wrath of the Tractarians. Two correspondents of "The English (?) Churchman" accordingly offer to subscribe twenty pounds each towards a fund for prosecuting for heresy, in the Ecclesiastical Court, so as to *degrade*, one or more of 'the clerical officials' who have signed it. Such is the malice of the party. But the editor (shrewd politician!) is afraid that the proposition cannot be carried into effect. "At all events," he adds, "it would be so difficult as to render it next to impracticable. With the bishops there would be no difficulty, and to them it legitimately belongs to interfere in such a case. But will they do so? This proposition proves the existence of a doubt that they will; and we deeply regret to say that there is an increasing impression abroad, that our fathers in Christ either will not or *dare not* come forward and stem the torrent of heresy and irregularity which is gaining, rather than losing, ground in the Church. There is an impression that the laity, with both the letter and the spirit of the laws of the Church on their side, will not obtain common justice at the hands of the bishops, against the notorious faithlessness of the nonconforming clergy. If this be well-founded, we do not hesitate to say that our Church possesses one of the strongest symptoms of an approaching APOSTACY."

Apostacy! Why, it is to deliver the Church from a former apostacy that the Reformation was needed. To go back to that state from which she was delivered, would be for her to apostatise again. But thus it is that the party *play*, not only at Catholicism and at monasticism, but with words! To show, however, the amiable *temper* in which they treat the subject, we extract the following from "The English (?) Churchman":—

"The last new 'Protestant Manifesto,' which we published a short

time since, amidst much that is intangible, contains, if we read it aright, a distinct protest against the following propositions:—

“ ‘The sacraments, not preaching, are the sources of Divine grace.’

“ ‘The two ‘sacraments of the Gospel’ are those which directly communicate Christ to the soul.’

“ ‘The doctrine of regeneration in baptism, the very spirit and essence of the whole teaching of the Church.’

“ ‘Baptism confers on a child all things, and the true way of addressing such a child is not to speak to him of any new birth yet to be waited for; but to tell him to go forth against evil, fresh from the water, and strong in the blessings of his baptism.’

“ ‘Surely the Church has not encouraged the modern habit of dating conversion, of taking cognisance of any marked revolutionary epoch in a man’s life, besides his baptism.’

“ ‘Receiving Him (Christ) into this very body, they who are his, receive life.’

“ ‘A person not commissioned may pretend to give the Lord’s Supper, but there is no warrant from Christ to lead communicants to suppose that they will be partakers in the Saviour’s body and blood.’

“ ‘The Lord Jesus Christ gave his Spirit to his Apostles; they, in turn, laid their hands on those who should succeed them, and these again on others; and so the sacred gift has been handed down to our present bishops, who have appointed us as their assistants. We must necessarily consider none to be really ordained who have not *thus* been ordained.’

“ ‘Thus far as to what is *denied*; we will next cite a few propositions which are *affirmed* to be the doctrines of the Church of Christ:—

“ ‘Every Christian is therefore bound to receive no doctrine as the doctrine of Scripture unless *he sees* it to be declared therein.’

“ ‘Believers . . . are, from first to last, justified by faith alone *without works*.’

“ ‘There is no scriptural authority for affirming that our Lord is present with his people at the Lord’s Supper in any other *manner* than that in which he is present with them *whenever they meet together in His name*; and His body and blood are verily and indeed taken and received by them at that ordinance by faith, *just as they are verily and indeed taken and received by them* **WHENEVER THEY EXERCISE FAITH in his atoning sacrifice.**’

“ ‘To the document from which we have taken the foregoing, we find, among others, the signatures of the following ministers of the Church:—

“ H. H. BEAMISH, M.A. (London).

“ J. B. CLIFFORD, M.A. (Bristol).

“ FRANCIS CUNNINGHAM, M.A (Lowestoft).

“ T. F. DIBDIN, D.D. (London).

- "D. K. T. DRUMMOND, M.A. (Edinburgh).
- "JOHN GARWOOD, M.A. (London).
- "PETER HALL, M.A. (London).
- "J. T. HOLLOWAY, D.D.
- "W. B. MACKENZIE, M.A. (Islington).
- "HUGH M'NEILE, M.A. (Liverpool).
- "RICHARD MARKS, M.A. (Great Missenden).
- "W. MARSH, D.D. (Leamington).
- "CAPEL MOLYNEUX, B.A. (Woolwich).
- "THOMAS MORTIMER, B.D. (London).
- "BAPTIST W. NOEL, M.A. (London).
- "WALTER SHIRLEY, M.A. (Archdeacon of Derbyshire).
- "HUGH STOWELL, M.A. (Manchester).
- "HENRY WALTER, M.A.
- "CARUS W. WILSON, M.A. (Casterton).
- "C. I. YORKE, M.A. (Shenfield)."

These names are quoted, of course, for disgrace; but, to be so quoted, and by such persons and for such purposes, is the highest possible honour!

With the same feeling, also, we venture to extract the following, as an amusing piece of documentary evidence, and a parallel, too, that may be instructive. It appeared in "The English (!) Churchman" of the 8th of February:—

**"THE WESLEYAN METHODISTS AND ARCHDEACON SHIRLEY, AND
THE 250 DECLARATIONISTS.**

"SIR—I beg shortly to call your attention to several remarkable coincidences between the two official declarations contained in your last Number, viz., that of the Wesleyan Methodists, who are now separated from us, and that of 250 ministers and members of the Church of England, who still retain their offices in and remain in nominal connexion with the Church. I shall also occasionally refer to the notorious practices of the party from whom this declaration proceeds, and then ask whether the Wesleyan Methodists are not fully as worthy of the name of Churchmen as those who have had the hardihood to attach their signature to such a document?

"'WESLEYAN CHURCHMANSHIP.'

"Mr. Wesley strikes out from the Prayer-book, the Epiphany and Lent, as relics of Popery; substituting 'particular days' for 'holy days,' he turns all the saints adrift, and reduces the long catalogue to three—Christmas-day, Good Friday, and Ascension. The multifarious tables of feasts, and fasts, moveable and immovable, are rejected, and the fasts

"CHURCHMANSHIP OF THE DECLARATIONISTS.

"Is not all this practically the case with every one of the Declarationists? Having solemnly undertaken at their several ordinations to conform to the whole Liturgy, do they not, in practice, 'strike out the Epiphany and Lent,' 'turn all the saints adrift,' 'as smacking of Popery,' reject the multifarious tables of feasts and fasts, and reduce the fasts

reduced to 'all the Fridays in the year, except Christmas-day.'

"The Collects, &c., for what are called holy days and saints' days are rejected as smacking of Popery, and those for Sundays and for Christmas-day, Good Friday, and Ascension-day, only retained.

"The Creed of Athanasius is wholly rejected.'

"In the prayer for 'the clergy and people,' the words 'all the ministers of the Gospel' are substituted for our bishops and clergy, and all congregations committed to their charge.

"In the petition for Christian ministers, instead of 'bishops, priests, and deacons,' we read 'the ministers of the Gospel.'

"In the order for ordaining elders, all acknowledgments of the exclusive claims of the clergy of the Church of England are omitted, and though the superintendent strangely enough is directed to say, 'Receive thou the Holy Ghost,' &c. Yet the blasphemous words, 'Whose sins thou dost forgive are forgiven, and whose sins thou dost retain are retained,' are expunged.'

"The order for the administration of the Lord's Supper is much altered and abridged. All the Semi-Popish directions, the Creed, and the Exhortations, are omitted.

"The ministration of baptism of infants is altogether remodelled, and even then is left at the discretion of the minister to use as much or as little as the time will admit.' 'Godfathers and godmothers, with all their trumpery, disappear; and although the prayer immediately before baptism is retained, it is minus the petition, 'Sanctify this water to the mystical washing away of sin.'

even below 'all the Fridays in the year' for they notoriously condemn all fasting as Popish.

"Nay, they even go beyond the Methodists in their rejections, for they do not observe the Feast of the Ascension, as the others do.

"Is not the Creed of St. Athanasius become a dead letter in all the churches of the so-called Evangelical Clergy, although the Eighth Article declares it ought thoroughly to be received and believed, for it may be proved by most certain warrants of Scripture?

"The Declarationists witness with grief the endeavour of some persons to unprotestantise our Church, 'who change the ministry of the Gospel into a priesthood, assert that those ministers of Christ who have not received episcopal ordination are not true ministers of Christ, and that their congregations form no part of the Church of Christ.'

"With many of the Declarationists, also, this is practically the case. The consecrated bread and wine are delivered, not to each communicant singly, but 'to a rail at a time'; and the address is uttered only once, and in the plural number; the word *oblations* is omitted; and the exhortation on the previous Sunday is reduced to one sentence.

"The directions that the priest shall place the bread and wine on the table are neglected, as Semi-Popish.

"The Declarationists witness with grief that the 'Anglo-Catholics' deny that ungodly persons, if baptised, need to be regenerated, and pervert the meaning of the sacraments; and they declare that 'ungodly persons have neither been born again of the Spirit, nor justified, although they were baptised in infancy, but remain in an unpardoned state, exposed to the wrath of God; and unless

"The Popish sign of the cross, and the declaration that 'this child is regenerate,' are retrenched; and the petition, 'That this child may lead the rest of his life according to this beginning,' is changed to a prayer, that 'he may lead it to the glory of God.' In the Thanksgiving, the words, 'That it hath pleased thee to regenerate this infant with thy Holy Spirit,' are expunged."

"The Communion is wholly rejected; so also are the services for the 5th of November, for King Charles the Martyr, for the Restoration, and for the Sovereign's Accession.

"Finally, the Articles which, in the Book of Common Prayer, are Thirty-nine, are reduced by Mr. Wesley to Twenty-five.

"The Articles wholly omitted are the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 23d, 26th, 29th, 33d, 35th, and 36th. Of those which are retained several are materially altered.

"The 9th is much contracted, if not in sense altered.

"The 16th is entitled, 'Of Sins after Justification, instead of after Baptism.'

"The 27th is modified, so as to exclude the idea of Baptismal Regeneration.

"In the 25th, the assertion that the sacraments are *effectual* means of grace is qualified by the omission of the epithet.

"From the Articles omitted, it may be inferred that Mr. Wesley and his followers differ from the Church as to the scriptural character of the Three Creeds; as to the nature of good works before

they be born again of the Spirit, and obtain saving faith in Christ, they must perish.

"And yet these men continue to say with their lips, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate this infant with thy Holy Spirit*, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that, he being dead unto sin, and living unto righteousness,' &c.

"Moreover, many of them take strange liberties with the baptismal service; some of them omit the prayer for the consecration of the water.

"All these are practically rejected by the Declarationists. The only difference between them and the Wesleyans is, that they have solemnly promised to read them, and have thereupon obtained their preferments; which the Wesleyans have not.

"The Articles of which the Declarationists alone 'profess their belief' in this declaration of their faith, are the first half of the 6th; the middle of the 20th, omitting the words, 'the Church hath power to decree rites and ceremonies, and authority in controversies of faith,' and all that relates to the Church being a witness and keeper of Holy Writ; part of the 19th; a few words of the 21st; the 11th; a little of the 12th; and the latter parts of the 23d and 28th.

"The Declarationists have subscribed the Article, but certainly have *no idea* of Baptismal Regeneration as an article of their belief.

"Is not this omission consistent with the doctrine of the holy Eucharist, always maintained by the Declarationists? Who say, moreover, 'there is no scriptural authority for affirming that our Lord is present with his people at the Lord's Supper in any other manner than that in which he is present with them whenever they meet together in his name.'

"Query. Is this the doctrine of the Church, or of the Methodists?

"Is not this also the case with the Declarationists?

justification; as to the authority of the Church; as to 'public authority' being a necessary element in the call to the ministry; as to the unworthiness of ministers not hindering the effect of sacraments; and as to the office of consecrating and ordaining bishops, priests, and deacons, containing nothing 'that is of itself superstitious and ungodly.'

"The *Wesleyan Chronicle* concludes with saying: 'Having made this analytical comparison, we leave our Episcopalian and Congregational readers to estimate for themselves the real amount of official churchmanship in the Wesleyan (and I take the liberty of adding, 'in the self-called Evangelical') body.'

"I am, &c.,

"A CHURCHMAN."

We mean not to commit ourselves to the expediency of such a Declaration being made, or the policy of individual clergymen in signing it. We make these extracts for ourselves, as documents for future reference, touching the doctrines thus antagonised; and, as such, we present these fragments to our readers. We shall have ample opportunity to make use of them in a manner that shall be equally *satisfactory* to our readers and the Tractarians, though possibly in very contrary senses.

HOPE TO THE POOR.

PSALM X.

LORD! wherefore thus dost thou stand off afar?
 Hiding away thy face in times of trouble?
 The Wicked, in their pride, do wrong the Poor;
 O, snare them in the wily craftiness
 They have imagined! Lo! the ungodly boast
 Their heart's desire fulfilled; the Covetous
 Are blest, whom God abhorreth. Haughtily,
 The Scornful lifts aloft his countenance
 And breathes defiance fierce, nor will be taught
 Thy judgements. He hath said in his bad heart,
 "Tush, I cannot be moved—Adversity
 Shall never cast me down!" His mouth is full
 Of cursing; and beneath his venom'd tongue
 Breed lies and mischief, vanity and fraud!
 Lurking, he slays the Innocent; his eyes
 Watch for the plunder; secretly he waits,
 As doth the vengeful lion in his den,
 And meditates new violence! Treacherously

He croucheth in the dust—with black intent
Himself doth humble—that the Weak may fall
Before the Strong; and cries, with impious jest,
“God hath forgotten it! He hides his face,
And will not see it!”

O, my God! arise!
Lift up thine hand! The bold blasphemer scoffs,
Nor fears thy anger: thou hast seen it, Lord!
For thou beholdest wrong! O, break his strength,
And search out his unrighteousness!

O, Lord!
Thou art the helper of the fatherless!
The poor man's Refuge! Thou prepar'st his heart
To know and love thee; the Oppressor's might
Shall not prevail against him.

Praise the Lord!

RELIGIOUS PHILOSOPHY.

No. II.

PREVIOUSLY to entering further into the question now fairly instituted between Mr. Gladstone and ourselves, it seems necessary to establish certain principles; to which we now proceed. As all is not virtue that passes for such, so all is not philosophy that arrogates her attributes. With such writers as Gibbon, the word means an unlimited license to doubt and to deny: but philosophy doubts not—she ascertains, denies not—she affirms. She glories in her faith, not in her disbelief; claims as her proud prerogative, not to perplex, but to enlighten; labours, not to raise difficulties, but to remove them. To make a distinction, as is frequently done by Gibbon, between the evidence which ought to satisfy the religious mind, and that which would be required to convince a philosopher, is a dishonest tampering with words. True: if a question is to be logically discussed, the possibility of a denial must be necessarily assumed; but mere doubt is as alien to Philosophy as to Religion, and is only to be valued as it leads to a fuller elucidation of the truth. Oh, what a sublimity of knowledge, to discover that nothing can be known! Oh, how radiant that wisdom, which demonstrates, in the face of the meridian sun, that he is mocking, and that there is no day! How unimpeachable is the certainty that nothing is certain; how undoubting is the belief that all things are doubtful! Behold our creed, our rule of life, our consolation; our faith, our strong tower, our buckler against all dangers! Oppressed, we doubt of Providence—and lo! how are

we comforted ; sick, we doubt of immortality—and lo ! how ennobling is the contemplation ! How heartily shall we hate vice, when we learn to doubt whether she be not virtue ; how completely shall we love virtue, when we perceive that she cannot be discriminated from vice ! Let scepticism become universal, and cheering, indeed, will be our prospects !

Scepticism is the very contrary of philosophy ; it is not the love, but the hatred of wisdom. If the blindest ignorance can alone be satisfied with a bare denial, the most pitiable obstinacy can alone persist long in mere disbelief. To the ingenuous mind the state of doubt is one of painful anxiety and suspense. The cold and lifeless negative chills and freezes the whole intellectual being of the man ; he feels himself an anomaly in the universe. Faith, in itself, is not a joy only, but a continual rapture. What hath doubt to hope ? What hath faith to fear ? At contradiction with himself and all around ; wearied with searching, yet determined not to find ; groping through the mazes of a labyrinth of shadows, anguished yet jesting ; toiling to win disappointment as though he loved it ; striving lest his condemnation should lack aught of its bitterness ; the sceptic seeks to wrap up his wretchedness in the mantle of philosophy, and to solace himself with a name, madly rejecting the testimony of ages ; laughing to scorn the witness of the wise ; still must he make an idol for his worship, and that idol he nicknames philosophy ! On this false shrine he offers up his incense ; to this mock deity he dedicates his speculation : complaining of the intolerable yoke of the truth, he links worse fetters, and wears them rejoicingly ; captive, he glories in his slavery ; and if he must believe, rather than believe revelation, he believes his own lie ! But philosophy disowns him ! As fanaticism to religion, so is mere negation to philosophy—an equal fraud or madness.

In religion, fanaticism is generated of ignorance and of pride ; in philosophy, scepticism is an hideous abortion of the same fruitful parents. It is easy to deny ; it is easy to assert witnesses deceived or perjured ; it is easy to invent dogmas to invalidate testimony ; it is easy to indicate how that testimony *might* have been more conclusively corroborated ; it is easy to suppose circumstances to prove other circumstances improbable : to do all this requires little industry, and less learning. Equally easy is it to publish mysterious revelations, to advance pretensions to extraordinary and inexplicable gifts, and to substitute the fevers of imagination for the transports of faith. The human mind is naturally ambitious ; and by each of these means, the ignorant, the uninstructed, and the self-willed have endeavoured to gain a name. Moreover, these extremes of false religion and of false philosophy mutually act and react one upon the other ; as all extremes sympathise, scepticism and fanaticism have many characteristics in common. Both pretend to be what they are not ; both are superficial, hollow, and inconsistent ; both are equally inimical to human progress ; both are equally workers of vanity ; and both equally obscure knowledge. Where the one is, the other is sure not to be far distant ; for, as vice can only argue

against virtue by charging her with the deceptions of hypocrisy, so scepticism can only argue against religion by identifying her with the extravagances of fanaticism.

The fanatic and sceptic are, in spirit, essentially one. From the same armoury do they derive their weapons; the same sophistry suffices for them both. Each arrogantly maintains his own self-sufficiency; each exalts his own testimony, and impugns all other. Each presumes the whole world deceived except himself; each thinks his own beggarly apprehensions the highest wisdom; each haughtily refuses to be admonished of his error. But between them, nevertheless, there exists deadly animosity—an animosity aggravated by the similarity of their nature and their aim. Each beholds in the other a dangerous rival, by which its influence is limited, its manifestations antagonised. This quarrel they might be left to fight out to the death, if they entered the arena in their proper characters; but, to add to the bitterness of the conflict, scepticism attacks fanaticism as religion, and fanaticism attacks scepticism as philosophy. These venerable names, thus dishonoured, their true lovers are dragged into the contest; and, ultimately, whom God hath joined together, the presumption of man violently rives asunder.

The perception of this fact will explain the procedure observed by Gibbon and other historians, who have injuriously usurped reputation as "philosophic." Through lack of candour, and the white light of that philosophy whose name they profane, they are unable to discriminate the false from the true, the reality from the simulation, and involve both in one common condemnation. For instance: Gibbon in one of his notes, chooses to remark, "That the dispensations of Providence may be easily vindicated by naming the misfortunes of the just *trials*, of the unjust *judgements*." This proposition is put forward as if it were indeed the doctrine of Christians on the subject, and then quietly sneered at, as such. Fanatics have presumed, nay, *do* presume, to magnify the misfortunes of their opponents into the especial judgement of the Most High; but Gibbon must have known, that by the conscientious Christian the impiety is uniformly repudiated. And even if some eminent Christians have unhappily entertained a similar sentiment, what right had he to assume that their dicta on the matter is universally accepted as infallible, in spite of the clearest evidence before his eyes to the contrary? But, granting him entitled to state the proposition, surely he was bound to state it in its completeness. If the misfortunes of the just are to be esteemed *trials*, must not their successes be accounted *rewards*? If so, it would still remain to be proved that these rewards are ever withheld when righteously due; and, as for as the rest, who hath so perfect a knowledge of the heart of his fellow as to be able to decide any man to be punished less, or rewarded more than he deserves? Certainly not the historian, who gleans his scanty information from the reports, perhaps mistaken, perhaps prejudiced, perhaps sophisticated, invariably incomplete, which may have survived the lapse of time.

It is not, however, by such arguments, even when stated in the

fullest and fairest manner, that the Christian seeks to vindicate the ways of God to man. Too well is he aware of their utter fallacy. Far is he from being too anxious to name his own misfortunes and trials, at least in the self-complacent sense insinuated; and with regard to judgments, he pretends not to read the decrees of the Almighty. He challenges no reward, for he is aware how lamentably he has fallen short of excellence; he complains not of Providence, for he confesses that, though he has deserved nothing, he has received much. Of debt, he claims not aught; of grace, he celebrates the fullness. And shall he, whom grace hath rescued from condemnation, dare to set bounds to that grace? Is it for him to say, "Lord, this man is unholy; wherefore favour'st thou him?" The same sun shines on the just and on the unjust; for either needs the same salvation. And therefore should the just man vaunt himself? Wherefore is he just? Of himself? Grace hath preserved him, grace hath renewed him, grace sustaineth him. He might have been the worst of sinners, but he is not; the paths of peace might have been barred against him, but they are not; he hath grieved the Holy One, but he hath not been left. He might have been lost, but he is saved. Thirsty, he hath partaken freely of the waters without money and without price; poor and forsaken, he hath riches which the world can neither bestow nor take away. Can man, then, impeach that Providence, which, though it had withheld all that he hath, had still been equitable?

But faith, the truest philosophy, can show the course of Providence to be susceptible even of an historical vindication. Beneath the surface of events mighty principles have ever been at work, which, through tribulation, and anguish, and sorrow, have prepared the regeneration of the human race. Though that, indeed, be not yet complete, though the struggle be not yet concluded, history has become a testimony, in which may be read how just and how wonderful are the ways of our God. We can discern even now, though as through a glass darkly, how all events have tended to one great result, partially veiled in mystery, yet sufficiently displayed to demonstrate its perfect wisdom, and to fill the humble and contrite with hope and joy. It is not for the fate of princes, of dynasties, of empires, that we search history; it is not to disinter the rancour of past ages; it is not to condemn men, or to violate those holy charities which hold the dead sacred from contumely and reproach: but it is to appreciate the progress of principles, their successes, their oppositions, and their vicissitudes; to test their weakness, and to analyse their strength. This is the right use of history; for this alone hath it value and significance. With aught but principles, we have not to deal; and only with these as they *are* essentially, not as they may accidentally *seem*, under particular circumstances or isolated phases of exhibition.

An objection may be urged, that for this purpose history is too vague and indistinct; that most men see through the eyes of prejudice, and will read history, not to find the truth, but a confirmation of their errors. We grant the validity of the objection in the case supposed. History is no oracle, but merely a mass of evidence, which ignorance

may distort, or interest misrepresent. We must always presume the sincerity and competence of the enquirer ; that he is actuated, not by the zeal of party, but by the zeal of knowledge and of wisdom. He who reads history for the uses of party strife, equally with him who reads Scripture for the same end, can expect no blessing to descend upon his labours, while the unlearned and unstable wrest either equally to their destruction. And no man is obliged to accept the interpretation of another ; the means of investigation are open to him likewise. Nay, we wish him to investigate, to deduce the verdict for himself. We appeal not to prejudices—no, nor to names, though they be honoured by time, and hallowed by the holiest associations ; we appeal to the enlightened conscience of the Christian. By the response which he finds there, would we be judged ; by that would we stand or fall. We do interpret, but upon our own responsibility, the voices of Scripture and of history : those voices have we questioned conscientiously, and sought their answers in the spirit of prayer ; but we endow our interpretation with no more authority than may be righteously awarded to sincerity of heart.

We have ourselves already reiterated the fact of the vagueness and indistinctness of history. Although it be true, that the historian should ever consider himself as giving evidence upon oath ;* yet, too frequently degraded into the mere apologist, he has often mutilated his testimony, if he has not entirely falsified it. He is a man, and subject to human infirmity : his judgement may be incorrect, though his mind be unbiassed ; his materials may be deficient, though his industry be indefatigable. But to the upright and philosophic Christian these are not insuperable difficulties—the prejudiced historian is himself an evidence of the power and prevalence of the principle which he defends. In his page, we possess the account which it gives of itself ; its own representation of how it struggled, how it wrought, how it prospered, or how it failed. And human infirmities have also their compensations. The *minutiæ* of history, the precise accuracy of a date, the details of a battle, or the issues of a campaign, we commit to the scholar, who is able to devote his time and talents to the labours of historical criticism. Such labours are valuable to history as *science*, inasmuch as they conduce to its exactness, and make it consistent with itself ; but in the great revolution of human progress, and the rise and fall of principles, the faithful truth-searcher cannot be deceived. These revolutions, these principles, belong not to particular nations, depend not on a single series of events, but underlie all history, are universal, and, though they may be misinterpreted, are not to be shaken ; history, if it is to teach us aught, must not be split into portions ; it must be taken in its integrity as a whole. In its fragmentary state, as generally studied, history is uselessly perplexing, and altogether without plan or

* Gibbon has left us this excellent rule—would that he had uniformly adhered to it himself !

purport. It may darken, it can never enlighten; it may fasten prejudices, inflame national animosities, and preserve much in remembrance which were well consigned to oblivion; it may breed doubt, foster impiety, and perfect in wickedness; but neither religion nor philosophy can it possibly promote.

He who reads the history of each nation as if it were complete in itself, and capable of affording an independent response, will read in vain; and it is because history has been thus read, that scepticism has so constantly claimed it as its own domain. But our race is one family, our Lord One and Supreme. Not for single nations does Providence work, but for man. Evanescent national interests, which grow up in a night, and in a night are withered; the dissensions of rival dynasties; the struggles of ambition, its follies, and its punishment, are only important as they become exponents of the deep and universal principles in which they had origin, and for which they were permitted. Providence is, in no case, *merely* local; and, if the detached experiences even of whole nations are insufficient, how shall we pretend to judge from isolated events? Yet how often has a particular Providence been impugned on no better grounds! To such reasoners we reply: No event exists only for itself; it is but one link of a lengthened chain of sequence, tending to one result, which it is enough for us to know cannot be other than wise and righteous. Yet to the faithful Christian a wider range of vision is vouchsafed; he is allowed to trace some of these sequences, which display the mercies of the past, and authorise glorious anticipations of the future.

Let it not, however, be forgotten that history is still incomplete. Until the time of the end we must be content to walk humbly with our God, and not seek to explore those mysteries which he hath forbidden. If by such aids as we have indicated our faith be brightened, and the weariness of our way be alleviated, let them make us grateful, but not presumptuous. Using the gift, let us beware lest we abuse it to our sorrow; for the understanding of history is a gift and a trust, and great ones. Lying lips are an abomination to the Lord; and he who compels history to speak false is the most dangerous of liars. Sceptical essays are read, perhaps praised, immediately refuted, and soon forgotten; but the poison engendered in the pages of a popular history loses none of its virulence from time. Long after the historian himself has been called to his last and fearful audit, it continues to breed death and corruption; and more especially if the work, from its weight and size, and the extent of the subject treated, is secured from being displaced by a rival. The wilful misrepresentation of such an historian, his arrogance, and disingenuous dealing, may be exposed; but his work necessarily assumes a permanent standing in the literature of the country, and is consulted by thousands who are utterly careless of further examination.

Thus, then, important is the office of an historian; thus extensive and obstinate the evils consequent upon his turpitude. But the influence of the conscientious Christian historian is not less extended, nor less

enduring. He deals not with ethical abstractions, but with living realities; his admonition is that of long experience, his wisdom the teaching of ages. Of all forms of composition, history is the most eloquent, is the most generally appreciated. Its decisions are held as authoritative, its testimony as unimpeachable; a show of historical facts will demand respect, when a logical deduction will fail of being comprehended. Hence should the historian tremble, lest, a man of unclean lips, he defile the oracles committed to his keeping. His functions are sacred; the message he has to deliver is of God; if he desecrate the one, or refuse the other, as was his trust, so will be his responsibility.

Religion and Philosophy are twin-born, lovely in their concord, mutually enlightened and enlightening; and woe be to him by whom the offence cometh, which shall seem to divide them. And never are they divided, except by the corrupt partisans who assume their titles, not to advance charity and all good works, but to obtain place and reputation. The man who is most truly philosophic is always the most firmly and entirely religious. His piety is not a mere feeling, a mere matter of temperament, a forced and unnatural emotion, which disdains knowledge and insults reason; he remembers the apostle's injunction, and seeks not to disjoin Intelligence from Faith. God hath implanted in the human bosom that conscience which is, indeed, His own voice to the soul of man; and in this does the Philosophic Christian find the effectual witness of Faith and Revelation. It is this that enables him to "try the spirits," and to give a reason for the faith which is in him; nor can he believe that to be of God, which shall controvert the monitions vouchsafed from the Holy One in and through the conscience of the contrite. Here has he evidence that cannot be sophisticated; evidence which the fanatic despises, of which the sceptic cannot know. The spirit which accords Faith likewise accords the "word of knowledge;" and the Christian doubts the one, where he finds not the other. The disciples of false religion and of false prophets may decline investigation, and, having enticed the homage of the senses, be indifferent to the further assent of the understanding or enlightened reason; yet is not this to continue the bondage of the flesh, from which Christianity is the appointed deliverance? By Christianity the moral and the intellectual are harmonised; not by overlaying them with a gorgeous and symbolical worship, but by providing for both a free and consequently healthy action. Religious Philosophy is Philosophy sanctified by Divine Grace and consecrated to the glory of the Highest; and which accordingly, instead of being founded on the varying speculations of fallible men, accepts only the one, complete, and all-sufficient Revelation of Almighty God. Never negative, save when the assertion of the truth necessitates the denial of falsehood, she strengthens and consolidates the right, wages warfare only against the wrong.

As we have accounted of history, must we account of tradition. Unless in a very limited sense, tradition has long ceased to be

"unwritten:" so far as tradition has been quoted as an authority, so far as it has been at all authenticated or ascertained, so far it has become a recorded fact, and partakes of the character of history. Like history, therefore, we must declare it no oracle; but a mere evidence from which the pious Christian is to extract such comfort and consolation as he can, but which he is not to receive as authoritative, or to substitute for the Word of God. If it teach any valuable lesson, let him listen gratefully to the instruction; if it vindicate any great principle, let him cherish the corroboration; but let him not permit it to usurp the tribunal of conscience, and assume the functions, not of witness alone, but of judge. Neither historical nor traditive evidence can supersede that of the conscience; and he who builds his faith upon no better foundation, though he be a formalist, can never be a Christian. A step on the one side, and he is a sceptic; a step on the other, and he is a fanatic. These are the two antagonistic influences which meet in his person; and from their travail result practical infidelity, and that peculiar fanaticism which in the present age deifies useless forms and ceremonies, as erewhile stocks and stones.

The natural man must have some religious form; corrupt nature is not so wholly corrupt, as to remain unvisited by unearthly longings for the pure and the spiritual. The religious seed is native to the heart of man; but the soil will not suffer it to spring, except in the ranknesses of idolatry. The savage, the barbarian, the heathen, have exhibited this propensity in all its progress; is the nominal Christian exempt? What matters the name which we give our idol, if it intercept the worship of the true God? What though we call it money, or rank, or reputation, or philosophy, or tradition? It is still an idol, if we prefer it to God's truth; if we refuse to sacrifice it to God's glory; if we exalt it to the dishonour of God's word. God hath not the whole heart, if any of these have place; the Holy Spirit is grieved, if these stifle or obstruct His ministrations. To the renewed Christian all these may be blessed as occasions of righteousness and means of grace; but shall they be regarded as *ends*, as things perfect and desirable in and for themselves? And if the first four are admittedly indefensible, is not the last? Shall the idols of the worldling be cast down, and those of the formalist be left standing? Is idolatry offensive in the secular pursuits of life, and shall it be endured in the sanctuary? Shall mammon be condemned, and he who sitteth in the seat of God, showing himself that he is God, escape anathema? Where is the Christian who shall answer, Ay!

We have pointed out to the religious student of history some of the difficulties which he will have to encounter, and explained the compensating improvements which will reward his labour; but how are these difficulties multitudinously increased to the unhappy strugglers in the quagmires of tradition! Let us not, however, be misunderstood. We do not assert that no improvement can result from the study; on the contrary, as far as tradition is at all authenticated, we are willing to

treat it as history, in the manner already indicated. History is an instruction from the Most High, which each individual Christian is to improve, but nevertheless consider only as an aid, humble and insufficient at the best. If tradition be anything more than a name, or the cunning juggle of an ambitious priesthood, we are ready to associate it in the same subordinate office; for it is not the use—it is the abuse which is to be deprecated. History, we have said, is vague and indistinct; what certainty, then, can attach to an oral tradition? And if it be shown, that this tradition can be traced up from century to century to the times of the apostles, does not this, at first view, appear like arguing in a circle, or attempting to prove tradition by tradition? Might we not suppose that some prophetic hint would have been given in the Scriptures to accredit this supplementary, nay, superior revelation? Ought we not to find some warning addressed to the faithful, that in the last days, when the power of godliness shall be displaced by the form thereof, and that form have equal efficacy—when spiritual gifts shall be impossible, unless conveyed through a mysterious sacramental medium—the Scriptures, as a rule of faith, shall be repealed, and priestly tradition be rightfully revered in their stead? If the Bible contains all that is necessary to salvation, what is the purpose of tradition? If the Bible does not contain all that is necessary to salvation, why was the tradition which was to complete it confided to the chances of an oral transmission? If it be thus indeed, Providence has better secured the authentication of the facts of secular history, than the due integrity of the Christian faith.

To the enlightened conscience of the Christian enquirer is the first and the last appeal; its sincere and faithful exercise is his only guarantee against fraud and error. Such exercise the sceptic scorns as folly, the fanatic brands as impiety; yet it was such exercise which St. Paul had in contemplation, when he asserted that “to the pure, all things are pure.” To the profligate, all things are profane; to the holy, all things are sacred. Nor philosophy nor history can have any validity save what they derive from the corroboration of conscience. Of themselves they are dead; or if either seems to live, it is because an obscene demon has entered the corpse, and animates it with a mockery of life. But, revived by the faith of the Christian, each recovers its pristine symmetry; each is lovely and of good report. Scepticism flees from philosophy, and history is no longer a thrall; the presumption of man is abashed, the voice of the scorner ignominiously silenced. “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”

ROMANIST CLAIMS AND LITERATURE.

ONE of the greatest mistakes committed by our religious periodicals of the present day, is their almost total disregard of Romanist publications. Yet we know that the Papists are active on all sides, and throughout the whole world, to regain their power over Christ's flock, wherever it has been lost, to rivet it on those with whom it is only felt in part, and to extend it over such as have never been under its fell influence before. Like our Tractarians, they assail at once the divine and the scholar in his study, and the child in the nursery, the gentlewoman in her drawing-room, and the cottager by her humble fireside. "The Church, the Church!" is their cry; "no Christianity, no salvation, without the Church; and no Church without the Bishop of Rome!" The clergy are flattered with the exaltation of their office; princes, with a prospect of increasing their power. The noble and the rich are told that Church authority will secure their privileges and wealth, and the poor that it will enable them to enjoy the good things of this earth.

We have been led to this train of thought by reading a work by the late Archbishop of Cologne, Clement Augustus, entitled, "Ueber den Frieden unter der Kirche und den Staaten" (On the Peace between the Church and the States), together with an answer to this arrogant manifesto of hierarchical assumption, by Dr. Ellendorff, whose death we announced in our first Number; and we think it our duty to draw the attention of our readers to both these works.

On the question, What is the Church? the prelate answers—"It is said, it is a society, a society in the State, in the same way as railroad or steam navigation companies are in the State, requiring for their existence, as well as for their statutes, a license from Government, which may also again dissolve them: or, that it is a society formed for the purpose of divine worship, but of which, except during the times of such common worship and out of the house of prayer, little or nothing is observed: or, a society like those which have separated from the Catholic Church, and at their separation threw themselves into the arms of the State—the *states*, into whose arms they were obliged to throw themselves: or, it is even said, it is a very well invented and useful institution of police.

"Of each religious society separated from the Church, we know the inventor and the time of its invention—viz., its separation from the Church; but we also know very well who has built the Catholic Church—no other than He who has said, 'Thou art Peter, and upon this Rock,' &c.

"The Catholic Church in the State? She who, as to space, knows of no limits but the world; who, as to time, knows of no limits but the duration of the world; she who is destined and called to receive, and to foster, *all* mankind, rulers, and subjects, and all people on

earth, as a tender, loving mother does her children; to hallow and to bless all human combinations, great and small? The Catholic Church a society *in* the State? She who has been spread over the whole world against the will of sovereigns, in opposition to what is called State law, at the command of Him 'to whom is given all power in heaven and earth,' and who has built this Church? The Catholic Church a society *in* the State? In states, too, which did not rise till she had flourished and borne fruit upon fruit for centuries? Or *in* those states, which, limited to small portions of the earth, in regard to the religion of the rulers and of a part of their subjects, have separated from her, forsaken the house of their mother, asserting that she had never been their mother? Perhaps *in* those many states, large and small, parcelled out, like the confessions—separated from her, according to their territorial limits?"

And then, proceeding to accumulate all the noble predicates that have ever been applied to the true Church, he concludes, as may be expected: "Such is the Church—the only one built by Christ—the" (Hear it, my Lord Stourton—so says one of your own prelates) the "*Roman Catholic Church!*"

Having thus exalted his Church, and having vindicated for her *all* moral action and influence, leaving to the State, the Christian State, nothing but the bare power of the State, the maintenance of order, the protection of property, the defence against foreign invasion—he develops the conditions under which *alone* the State can expect to be left at peace by her. She must not, in any manner whatever, be subject to the State; but form a power, in every respect, equal to it. She must be allowed to elect her bishops, and other prelates, without any control whatever on the part of the State. These prelates must be perfectly free to correspond with the Pope and among themselves; assemble in synods and councils; appoint, translate, or remove the subordinate clergy, teachers of schools, and professors of colleges, at their pleasure, without appeal to the laws of the land. Not only the training of candidates for holy orders, but also that of schoolmasters, as well as the management and superintendence of parochial schools (which, in Germany, embrace not only the lower, but a very great portion of the middle classes), must be left to her. She must, moreover, be allowed to form ecclesiastical corporations, monasteries, and nunneries; and, at her pleasure, place them under whatever rules and superintendence she may think proper. Nor must there be any interference on the part of the State with regard to the property she may wish and be able to accumulate. The prelate wants none of your laws against *main morte*; he is even indignant at the very term, as applied to a Church which is the dispenser of all life. The State is bound to protect her property, but is to be considered as an enemy, if ever it should cry, Hold, enough! For the rest, the Archbishop has no objection to the Government taking an *insight* into the doings of the Church (she having, as he affirms, no secret object, nothing to conceal); but woe to it, if it should claim *supervision!*

Now, it is remarkable, that in Ireland the Romish Church is in the possession of all the things here claimed, the state granting her even subsidies for carrying out her objects, without the remotest attempt at supervision—nay, without even taking an insight as to what she is doing; and yet she is not at peace with the state! The fact, no doubt, is as Ellendorff states it: With the Catholic Church, Protestant governments and nations might live in peace; but not with the hierarchy and its pontiff, that have usurped that name. He quotes numerous declarations of papers, from the times of the Reformation down to the Congress of Vienna, in 1814, to the effect that Protestants were not to be acknowledged as legitimate rulers over a Catholic people; and if they had been so acknowledged, it was only from necessity. He, therefore, urges it upon all Protestant governments, to be on their guard against this ambitious, unscrupulous hierarchy, and, until she has recalled all those Un-Christian declarations, to keep it under that degree of control which may prevent it from injuring the state.

He also vindicates the Protestant churches and people against numerous charges brought by the archbishop of disbelief and perversion of scripture, of immorality, and, above all, of rebellious propensities; inasmuch as the preaching of obedience to the powers ordained of God would only come with authority from the Romish priesthood. Ellendorff, against those assertions, quotes largely from history and the actual state of the world, to convict the hierarchical pamphleteer of gross ignorance and perversion of facts, of slander and falsehood. The manner in which he proves the necessity of the Reformation, and his enumeration of the benefits to religion and morality which have sprung from it, might, as coming from one who lived and died in the bosom of the Romish Church, be read with benefit by our younger Tractarians. They might learn from him to speak with reverence of Luther and the other men of might, who, in Germany and elsewhere, battled, with the risk of their lives, for the truth and purity of the Gospel; and to value, with humility and thankfulness, the great boon of a reformed church they have obtained for them.

II. ART AND ANTIQUITY.

ON THE PLAN AND ARRANGEMENT OF A CHURCH.

IN Constantine's time many Pagan fanes became Churches: but for a new House of Prayer, the Christian Church studiously avoided the form of the Idol Temple. Where did she find a model? In the Basilica, which united the Hall of Exchange with the Court of Justice. Of the seven basilicæ founded by Constantine in and near Rome, two may, perhaps, be taken as in some measure expressing two original forms of

the basilica, with and without a Transept. These are Santa Maria Maggiore and St. Peter's as it formerly existed. The transept, however, was at first across the end of the basilica, not reckoning the projection of the semicircular Tribunal—the modern tribune or apsis behind the altar, the diameter of which was but that of the central space between the colonnades. It is not impossible that this would be the situation of a transept really representing the Cross of the Crucifixion, which has been consecrated as a memorial of the Lord's Death. The aisles, however, whether single or double, on each side of the central avenue which the Church roofed over for her new purpose, materially precluded the Ecclesiastical Basilica at first from being considered cruciform; since the transepts formed mere shoulders, not arms. It certainly was a happy idea, which, lengthening them to their modern proportion, made the plan symbolise Christ's atonement as the foundation of Christianity. Yet one may fairly doubt whether, if he who first entertained it had not communicated it, it would have been discovered, or at least very generally known—unless by those who might inspect his plan, or themselves trace one from his edifice. Unless from a bird's-eye view (which, before the invention of balloons, or at least of belfries in the seventh century, was not very attainable), none, by the mere suggestion of his senses, would remark this symbolic object of the Transept. What is a symbol? It is a sign to the sense of an idea presented to the intellect. But here is an invisible sign of an idea by such means incommunicable. And even when told of the symbol, the worshipper (in any position he is likely, as a worshipper, to be in) still cannot discern it. The cross is one of the very few forms which cannot be made manifest, from without or within, as being the ground-plan of the building we survey. Does the symbol meet the eyes of angels or spirits of the just made perfect? for it is visible but from above. They would smile at the idea of their requiring symbols. Beautiful, then, as is the pictorial effect of the transept, and most beautiful it is, pouring the flood of noontide light across the church from its great south window, or by its grey or deep brown mass of shadow heightening the cheerful splendour of morning or the awful magnificence of the evening sunshine in the building, yet, speaking simply of the symbol, its execution is not so happy as its plan; and a feeling of disappointment supervenes when practice must contrast unfavourably with theory. The blind man, with all his wonderful compensation for the loss of sight, cannot tell by the ear that the chant comes from the choir of a Cruciform Church. Is, then, the ground-plan a symbol? To what sense?

But, for a reformed church, which has not preserved and desires not the revival of a processional worship, the plan of the cross-building presents decided disadvantages. He who prays in our church has to do it on the Apostolic principle. His spirit is to pray, and his understanding is not to be unfruitful to those among whom he prays: he has to pray with the spirit, but to pray also with the understanding of his words, penetrating the hearts of others; to sing with the spirit, but to sing also with the understanding of the psalm, making melody in the

hearts of those who join in it. But hearing is rendered more indistinct, understanding more laborious, by that plan of building of which we speak. And when additional labour is entailed both on the speaker and the hearer, one or both of these evils may not improbably result; mysticism may take refuge in a murmur; worldliness compose itself for a slumber: if so, it little matters that an additional disadvantage belongs to the Cruciform Church; that it cuts off at least half as many sittings more as might be accommodated well on the same ground. Yet, of how many of these churches, from our earliest to our latest style, is this the type? We feel the fascination of them as we enter them even in decay and neglect, and alterations even worse than neglect. Can we forego this fascination, when these styles are still to be our models? And who would wish these styles to be abandoned—or, rather, not go on still reviving? Is there no mediæval type free from these objections? Happily there are many: and more beautiful and more devotional in character, and in form more adapted for a simply spiritual worship, perhaps, than we can well hope to see emulated in our days.

The form which would most readily suggest itself for the convenience of the ear is the circle. In every nation savage, or civilised, in the open air or under a roof, it has done so. We are not without early examples of the Round Type of Ecclesiastical Architecture. The present Ante-church at the Holy Sepulchre of Jerusalem is of the earliest: and the Church there which occupied its site suggested those at Northampton, Cambridge, and the Temple. This form, carried out to the extent which local means or needs permitted or required, might constitute the plan of the purest models of the most solemn, severe, cheerful, or magnificent architecture. Its one encircling aisle would lead from its doorways readily to every quarter of the building, from the Font to the Communion Table at the further extreme of its diameter. The Desk and Pulpit might occupy the next arch northward from the chancel arch; the Schools the next arch southward from the chancel; the Vestry behind the pulpit, and the Organ behind the schools. The seats, lowbacked and open, might fill nearly all the space from pillar to pillar, and look towards the chancel. A stove (without a chimney) in the centre would radiate heat all round; and in the central roof would be the ventilation of the whole. A triforium, or triforia, would form galleries, if galleries were wanted: in which the approaches to the seats would be behind the piers. In a *large* Church of this shape, a type of the cruciform ground-plan might appear with real effect, in an alley or open passage east and west, and another north and south, crossing in the middle of the building. The arrangement of seats above mentioned would not lie open to the objection which would instantly meet any that should range them parallel to the lines of the western intercolumniations and centering on the reader. This would appear theatric; though far different from that of modern theatres; more like the ancient amphitheatres, in fact. But it may be a question whether, on a smaller scale and with some modification of proportions, the Colosseum of Rome itself would be quite incongruous with our Christian worship, the rising seats occupied by schools,

the arena by the congregation. The associations of the place are hallowed by the blood of martyrs. Nor has the Church of Rome done unwisely in appropriating it in some measure to purposes of devotion. The principle may not have been wrong, though idolatry may have spoiled it. But our mediæval styles are doubtless preferable. The specimens above mentioned of the Round Church, are chiefly of our most ancient style: and so is Becket's Crown, in Canterbury Cathedral, the diameter of which, 30 feet, equals the length of nave in some of our larger rural ancient churches.

From the circular we naturally pass to the Polygonal Type. Of these, though we have the fine modern example of St. Dunstan's, Fleet-street, we have no ancient model among our churches; but a profusion of them in the Chapter-houses. As a Decagon, in the Norman style, occurs that at Worcester, 45 feet high by 58 diameter, its curious roof supported by a single pillar. This central pillar is a characteristic feature of the polygonal chapter-house. Would it not interfere with the adoption of these as models for churches? Let us see. A fire seems wanted in our less hardy age and for our more quiet worship. The centre of the building is no bad place for it: and let us remember that, if not provided for at first, it will be intruded at last and probably most inconveniently and untastefully. Where is the difficulty of providing for it in a central pier or pillar constructed for the purpose? or what disposition of material more capable of supporting a roof than the hollow cylinder? Then, suppose first the Chancel to occupy two sides or one angle of the decagon; the next side northward, as before, to be the place of prayer, reading, and preaching; and its opposite side, south of the chancel, occupied by the choir and organ. The next side westward from the pulpit, might adjoin the vestry: its opposite sides on the south, the baptistry or font. In the two next sides westward on the north and south might be the doors; and it is obvious that an uninterrupted view to the chancel would be offered upon entering from either. One single semidiameter of the church alone would share that unpleasant predicament in which men find themselves behind the vast piers of the beautiful naves of our old styles, not built for the purposes for which we have adopted them. Next, suppose the decagon so placed that the chancel occupies one side. Then the sides containing desk, vestry, and door on the north side, and those containing organ, font, and door on the south, might be shifted one division westward, leaving the chancel freer and still not hidden from the entrance. In this case the font might well assume a more natural position still, in the side between the two doors and opposite the chancel; or it might stand in a niched passage somewhat like the approach to Lichfield Chapter-house, but diverging to the two doorways. This Chapter-house would present a model for an early English Decagon. One of the decorated style has been pulled down at Hereford, with a fan-wrought roof and central pillar. Its details, probably, are not lost to the art and science of our architects. If they are, the greater triumph for their genius. The Lincoln Chapter-house is also a Decagon. There is

another Polygon, of the early English period, but perhaps not a decagon, but octagon—the Chapter-house at Salisbury, 15 feet diameter, the middle pillar of which would be a model for its lightness. Southwell Chapter-house, of the early decorated period, has no pillar in the centre.

But the finest polygon without a central pillar, in the kingdom, is stated to be the Chapter-house at York, an octagon of 63 feet in diameter, but not without the central clustered pillar. Of our latest style, at least of the *early* perpendicular, an octagonal model may be found at Howden; surrounded by thirty stalls, each canopied on the pilasters that divide them.

Obvious as is the idea of a circular plan for a building in which the voice of man is to be the means whereby the spirit of man is to be acted upon, and easy as is the transition thence to the polygon, architecture has more usually preferred rectangular forms, not only in its infancy as more easy, but in its maturity also perhaps as more commodious. Of these forms, that which approaches nearest to those first suggested, is the square type. The Saxon Palace Chapel of Hereford, now destroyed, was a specimen of this. Its choir, or chancel, probably, was a semicircle. The name "choir," one need scarcely add, is used here only comparatively. Its nave, as we may call it, more probably in this instance from *ναος* than from *navis*, was a square—its measure, 42 feet. About three-sevenths of such a measure, 18 feet, measured the depth of its solemnly recessed entrance, exclusive of that square. Let us consider if these proportions would not answer the requisition of an English Protestant Church. A Norman porch before the receding arches of its entrance might form the baptistry; or the font might stand at the south-west or north-west of the four interior pillars which separate the middle area from the alley or aisle around them. At the south-east corner of the church might stand the organ; at the north-east the vestry; the desk on the south side of the north-east pillar, and the pulpit at the west of the same. The square type finds a model also of the early decorated age, in the Chapter-house at Llandaff. As this has the central pillar—to adapt its model for a church might require two doors towards the west end of the north and south sides, as in most of our old churches.

It will be found, however, that in the preceeding forms we have not taken into consideration, what is stated as the fact, that a voice propels its waves of sound forwards more strongly than to either side. Grant it be so: then is there another type more adapted for our worship than any of these—the long rectangle. The early perpendicular period presents a fine specimen in the Chapter-house of Canterbury, called, after the Dissolution, the Sermon House, from the preachings which took place there, in which also even in our own day the Church Service has been duly performed when the choir has been under repair. Its height is 54 feet. Its plan measures 37 by 92, the proportions being thus about one to two and a half. Those of the rectangular Chapter-house at Bristol, are about one to one and five sixths: the measures being

26 feet by 46. These are less pleasing to the eye, as being not more than sufficient to enable it to see at once as much as a single square of its proportions : and it is a still greater incapability of satisfying the sight with a perfect figure, which renders a square interior probably not so pleasing. The proportions, however, of St. Mary's College Chapel at St. David's, are such as to allow more than two squares to become visible on entering ; being in dimension 24 feet by 69, a ratio of one to two seven eighths. Its height is 45 feet : and a square tower at the west end, of 70 feet high, completes it, probably, as a model in these respects.

A church is sometimes required for congregations in great towns, demanding the utmost power of the voice to fill. Certainly, the limits of no Protestant Church now to be built should exceed this. Interiors without piers or arches, are by so much the more free from impediments to the voice. Yet, in our lofty perpendicular churches, the mischief results more often from the frightful modern galleries laid against their piers than from their piers themselves. Surely, a little more money would be better spent in building a new church, than so much in spoiling an old one both as to its beauty and utility. But smaller churches of the ancient styles are usually aisled, and here there lies not the same objection ; and should not therefore our modern churches in the ancient style invariably have aisles ? This may be asked ; although of course it is easier to roof over a small church without piers or arches than a large one. But surely, to follow ancient examples, you need not have them aisled. Neither race of our ancestors, Norman or Saxon, imperatively demanded aisles. Why must a Protestant Church ? What ancient type had they, when they dispensed with aisles ? They often followed the proportions of a building which ought to be as consecrated to our memories as to theirs—Solomon's Temple : the nave a double square, answering to the Holy or Outer Apartment ; and, answering to the Holy of Holies, the choir a square. Even after the type of the Basilica was united to this by the addition of aisles, the proportions were sometimes preserved ; those of the Temple Chambers that were over the Outer Holy being, as it were, thrown into the Clerestory by the omission of a floor ; and the beautifully majestic effect thus produced can only be had in union with side aisles. These may be in some degree paralleled with the lower tier of the side chambers of the Temple, opened to the body of it by means of arches. It remains to be observed, that the proportions above given of the Collegiate Chapel at St. David's are almost those of the Holy House in the Temple of Solomon.

The early English Chapter-house at Chester falls short of this type in length ; its measurements being 26 feet by 50. It has a Vestibule of about 27 by 33 : the height of which is stated at about a third of the Chamber itself. In such an Antechurch the font and its accessories would form an appropriate centre. Over its east end might come the Organ, under an arch : and its western portion might form the basement of a Tower. The Lady Chapel at Ely, of the reign of Edward II., already forms a noble parish church. Its length exceeds that of the Temple

type, being in the proportion of about one to four and a third. Trinity College Chapel, Cambridge, exceeds that proportionate length still more, being above six times as long as it is broad. But the matchless Chapel at King's comes nearer to the type in question; its proportions being about one to $3\frac{1}{2}$, which probably presents to the eye, of a spectator at the west end, about three breadths out of its length at one view: just as the whole length of Solomon's Holy House of God *may* have been presented at the entry of the High Priest on the Great Day of Atonement, moving towards the Holy of Holies into the outer Holy place from the magnificent ailam or porch which that king added to the proportions of the Tabernacle. In a church of this type the proportions of the ailam might serve for the antechurch, approached by three doors, north, south, and west; the font being in the midst. Just east of it, within the church, might be the stove, the warmth of which would be carried over all the building by the cool air from the antechurch. Over the antechurch might be the organ: the schools range longitudinally on the western half of the chancel; and the seats of the congregation facing the chancel; and at the chancel end of them the pulpit and the desk. Boston Church, said to be the largest known without cross aisles, bears about the Temple proportions of one to three. The beautiful little Norman Church of St. Peter's, Northampton, contains in its central portion about the same interior proportions as the Ely Lady Chapel: the main nave between the pillars measuring three breadths, the central chancel up to the communion steps one square more. Thence it continues one arch further eastward, the total number of arches being eight in 78 feet, its whole length; the north and south aisles being commensurate with the building, exclusive of the tower, of course. There is a north porch towards the west, which in such a church having the two other doors west and south, might be no bad situation for a vestry. The whole interior proportions, inclusive of the aisles, are little longer than one to two. This type may be considered as a transition from the simple rectangle to that more usual one, where the aisles have the same length as the nave, and the nave and chancel the same breadth.

Somewhat upon the Temple type appears to have been designed the famous Monastery Church of San Spirito at Florence, by Brunelleschi, the perfectionizer of his peculiar school of art. Its proportions are about one to three: and though it is cruciform, the projection of the Tribunes and the ends of the Transept is only half their breadth, their breadth being that of the nave. We are thus led to observe, how, on the same elegant proportions, the Rectangular Church can be enlarged into the Cruciform; a Vestry, Chest-room, and so forth, coming under the north window of the Transept, an organ under the south, additional room being gained for schools and the rest of the congregation, the Desk occupying the south-east corner of the north Transept.

Still further might this be enlarged by aisles reaching from the Transepts to wings projecting equally from the antechurch: those aisles serving for communication between the different parts of the

church, and the central range of seats being continued nearly from pillar to pillar on each side.

If galleries be wanted, triforia seem quite capable of being adapted for the purpose; if of that large and lofty character seen in Cathedrals, particularly perhaps abroad. But, if indispensably required, of a more open cast than our old English styles fairly admit, it might be better to forsake than tamper with those styles, and boldly adopt a new type, more approaching the theatric: as Paul, when necessity demanded, quitted the Synagogue of Ephesus, to teach in the School of one Tyrannus. The word of God is not bound to places. The Rhetoric School, the Philosophic Stoa, the Agora, or the Basilica, is accessible to His Spirit, as the Prosenche, the Synagogue, or the Cloisters of Solomon's Temple. A Dome over a Dodecagon, Octagon, Hexagon, or Square, with its aisle running under a gallery, would as nearly approach the theatric type, as one would wish to go—we may say, further; and in all probability further than circumstances ever will make appear expedient.

It is from no love of innovation these remarks are hazarded. Admiration of the old churches of our land is linked with a love of them: for doubtless in the darkest days of the Church of Christ the Spirit of God has breathed therein and abstracted many an adopted spirit from the pomps and vanities of the will-worship around. It is merely wished to show that a desire for the revival of our ancient architecture need not be clogged with a slavish adherence to forms fitted for a worship which, to say the least and best of it, is become antiquated. Now, let us examine ourselves whether there is anything fanatic (or, to adopt the slang which is again rising to the surface of our times, "Puritanical,") in the views here advocated. It need not be concealed, that one holding these views may feel sorrow at the wit which, calling a Credence "a sideboard" and an awmry "a pantry," thinks that it disparages the things themselves: for this is but a leaven of the spirit which thinks that what it calls an Altar is disparaged by those who call it a Table. If there be no necessity for credences and awmries, as there seems none (let it be said, as there is none), yet, if the superstitions to which they were made subservient be not revived, the things themselves stand harmless; and in some instances at least are ornamental; and in all are memorials of the deliverance God wrought for us in the Reformation, and of the liberty wherewith Christ maketh us free. And when one smiles at the witticisms above cited, one may answer them by the fact that pantries and sideboards are the natural accessories of a Table, not a Sacrificial Altar. You may with contempt or fear see the absurdity or treachery in empty niches set up in new churches—may nevertheless rejoice to see them empty in old ones—and yet not be glad either, to see that those who removed the image were mad enough to mutilate the niche. One who rejoices to see the restoration of a double Piscina, perhaps, whose centre pillar and foliated arches had been ruined to build the register chest into it, need not consider the hands of the lay clerk too unhallowed to rinse the chalice. One who delights to see the old

black letter texts on their flying scrolls, abiding on the walls of the House of Prayer, is not necessarily overjoyed to find an Ave Maria before the eyes of a people that "have no Latin," or a "Hail Mary," put up in our own day in some corner where the Priest alone may see it, any more than to see the most difficult styles of old English writing adopted in new Churches, for the edification of a people to whom they are as useful as the unknown tongues of the far east or west to the people of Corinth. A man may relish the flowing forms of the vine of Sorek, with the graceful though antiquated figures of our Lord's ancestry seated on its tendrils, within the compartments of its interweaving branches, far better than the cold glare of the freshest white-wash covering, over the filth of generations of spiders, without thereby of necessity rejoicing in the grim legends of the Sainted Giant Christophore, "with all their trumpery." Discrimination is as possible in the matter of Antiquity as in the walks of daily life. It is possible to have the heart touched innocently by the fane-cross on the heaven-pointing spire, or even by casual intersections of mullion and transom, tablet and pilaster, to a remembrance of the Lord's Death, and yet to abhor, in our English land, the Greek anagrams and conundrums of the *αχθυ*, and the *vesica piscis*, the vanities of a degenerate people. Zeal with discretion may be arduous, but is not unattainable. Nor need any shrink from submitting to the name of Puritan, who remembers that rapaciousness and the love of ruin in ruffians, under the mask of zealots, wrought the real mischief with which the memory of the really zealous is loaded.

But now, in conclusion, to illustrate the distinction here endeavoured to be drawn, by two instances bearing directly on the subject of this paper. In many old Churches we see the Sedilia of the Deacon and Priest and their Superior on the same or different levels along the south wall of the Chancel. The communion rails, sometimes handsome but incongruous in taste, more often absolutely ugly, are driven across the chancel space into the middle of these ornamental, if not useful, monuments of art. What good is gained by this? Surely, it were better, if those rails must be, to place them to the west of the Sedilia; and, if the latter be on different levels, to have the three broad steps running from before them at such a height as to render the seats available for their original purpose. If those rails must be! Yes—it may be repeated; since the time has been—and the good time of the Reformation, when the Table has stood in the Chancel, as a Table, with the commemorators of Christ's Death around it. In our large Colleges the elements are administered to the communicants kneeling longitudinally in the Chancel. There are, indeed, spirits whose mortal frame, if unsupported, would seem ready to sink to the earth, under the remembrances awakened by our ritual. Why not, then, kneel around the table? Surely, the further we remove from the idea of an altar, the nearer we approach to Christ's original institution. While, as He and His adopted the then usual posture of reclining, instead of the first-appointed one of standing, as being become more appropriate, so may we well

preserve, as more appropriate also, the posture of kneeling rather than sitting or reclining. But, after all, our Lord's example in this instance shows us how slight in His eye was the revival of outward appointments, whether more or less appropriate.

The other instance referred to must end a paper already too long, but for the illustration of which hundreds of other points present themselves. In a book on church architecture, which concludes with a most ridiculous, if not suspicious looking Calendar, we find there is one point as to the arrangement of seats which is imperative. There must be a void space up the centre of the nave, not less than four feet wide. The reason given why this must be, is the appearance of it. Possibly there are other reasons which may weigh more with Mr. Barr than others of us. On this point, at any rate, the question can be met. The effect gained by leaving the aisles, from pillar to wall, open as approaches, with their ancient sedilia and sepulchral effigies or niches unobstructed, would more than counterbalance any loss of beauty (if there be any) in filling up the centre allée with such lowbacked seats as most of us nowadays would prefer. Mr. Barr, however, illustrates his position by a view of an interior in Oxfordshire. On reference to it we see, that, owing to this fancy of a central avenue, the beautiful pillars of the fine old church stand in the middle of the fine old pews, like a regiment of men wading over a broad river up to their shoulders in water. The pillars spoil the pewing, and the pewing the pillars, and both together the proportions of the whole building, which would be appreciated at once, if but a single pair of pillars were visible from base to capital. Such is the strange feeling of beauty which sees it in mere Antiquity; and such was the spirit which disfigured our noble early churches with roodlofts and ladders to get up to them for the illumination on the garlanding of a worshipped Cross.

THE SABBATH.

"Wherefore, the Lord blessed the seventh day."

LET nought my peace of mind molest
 The Day, the Lord of Glory blest;
 But, be each sacred musing giv'n
 To Him, who made not REST for Heav'n
 Alone—but for primeval Earth;
 And man, redeemed to second birth.
 O glorious aim! O wondrous plan!
 God reconciled to sinful man!

How little is there **HERE** to prize !
 How little is there **HERE** to learn !
 All that the Schools account most wise,
 Is but as dust in folly's urn.

Let Faith, that teaches how to **DIE**,
 Her pure theodicy impart ;
 The only knowledge 'neath the sky
 That can avail to mend the heart.

Hark ! to the Sabbath-breathing bell,
 From spire revered—from holy tow'r ;
 Whose echoes, in sequester'd dell,
 Now harmonise the solemn hour !

See ! pious Christians, hand-in-hand,
 With Sabbath-garb and Sabbath-smiles,
 The rich—the poor, **ONE** social band,
 Throng to the consecrated aisles !

It is the Sabbath. O my soul !
 Own its divine and potent sway,
 Let it each sinful thought control ;
 For thee—for thee, was **BLESSED** this day !

E. T.

III. MISCELLANEOUS LITERATURE.

I. MODERN CONTROVERSY.

Enchiridion Theologicum Anti-Romanum. Tracts on the Points at Issue between the Churches of England and Rome. 3 vols. 8vo. Oxford.

THE contents of the treatises which are comprised in these volumes are such as should, we conceive, recommend them to the attention of the members of the Church of England. And now that the Bishop of Lincoln, among other prelates, has indicated his sense of the merits of that controversy which brought them into being—and well does it deserve his Lordship's selection—we shall not be stepping out of our province, we trust, in directing the clerical readers of this Magazine to so valuable a storehouse of fact and argument, here reprinted at the University Press, in Oxford. The "Dissuaves" of Bishop Taylor, Dr. Barrow's "Supremacy of the Bishop of Rome," and a collection of smaller treatises on the doctrines peculiarly distinguishing the Church of Rome from the Church of England, and indeed all other churches, will provide such as are willing to pay the requisite attention to the important subjects contained in their volumes with excellent argument and well-

grounded statement of fact. It should be recollected there is no sectarian object maintained, or sought to be attained, in promoting an enquiry into the doctrines and practices of the Tridentine Church. In supporting our own Church against the machinations of Rome, we are supporting the cause of all other churches also, however they may happen to differ from us in their ecclesiastical platforms. It is a common cause which is advocated in the volumes now brought under the view of our readers; and the quality of their contents is such as to merit their acquisition, attention, and perusal. To Bishop Taylor's "Dissuasive" is subjoined his "Treatise on the Real Presence," which may be perused with, of course, much greater pleasure and satisfaction than many a treatise of us "moderns;" and to each volume is prefixed a brief notice of the writers whose works are reprinted. Those in the third volume are by Bishop Burnet, Dr. Claggett, Archbishop Wake, Dr. Stanley and Payne, and last, not least, Bishop Stillingfleet.

Dr. Pusey and the Fathers; or, A Comparison of the Doctrine in the Sermon of the Former with Writers of the First Five Centuries. By the Rev. T. W. MELLER, M.A., of Trinity College, Cambridge. London: J. Hatchard and Son, Piccadilly. 1843.

Mr. Meller, in this excellent pamphlet, treats the circumstances connected with Dr. Pusey's sermon on the Eucharist as a crisis in the history of the Tractarian movement. He rightly contends that the fathers of the first five centuries do themselves furnish a reply to the Catena, from them set forth by the heresiarch. The form of expression, "the Eucharist *imparteth*," is objectionable, though the blessings assumed as connected with the sacred rite are readily granted. Speaking of the manner in which our Lord noticed the difficulties against his teaching (John vi. 52), Dr. Pusey remarks—

"He answers not the strivings of the Jews, 'how can this man give us his flesh to eat?' Such an 'How can these things be?' He never answereth; and we, if we be wise, shall never ask how they can be elements of this world, and yet His very body and blood. But how they give life to us, He does answer."

"Now," says Mr. Meller, "with all due deference to the logical clearness of the learned doctor, it appears to us that his reasoning here is against himself—quite as much in favour of the agitation of the subject, according to the Romish method, as of that proposed by Dr. Pusey. It is supposed that two questions might be started as difficulties against the declaration of Jesus, that in the bread of a sacred rite to be afterwards instituted he would give his flesh to be eaten. The Romanist urges the enquiry, how bread can be his body, and invents in reply the figment of a change in the substance: Dr. Pusey thinks such a question unwise, and prefers to ask, how bread and wine can give life to us, that life being the spiritual blessing imparted by the flesh and blood of the Lord? The distinction which the author would make between himself and the less wise Papist is just the difference between the questions, How can bread *be* the body of the Lord? and, How can bread *do* that which the body of the Lord is to do? and though the former of these is guarded by the prohibition of its being unwise, we cannot but remark how the enquiry moved by Dr. Pusey does, on his own principles, lead the mind to the very verge of the Papist's argument. If there be some distinction between the two, the sentiments contained in this sermon go far to annul that distinction, and to fill up the interval which might be viewed as the separating difference: for, if the truth allow of our doing so, how shall the latter question be better met than by the very statement which naturally prompts the former query? How can bread do that which the body of the Lord is to do?—The objection here urged is at once answered, if we may say in reply that bread *becomes* the body of the Lord, and the difficulty then assumes the very form of which the Papist makes so advantageous a use. But that such is the reply which Dr. Pusey holds to be in accordance with truth, we are warranted in asserting, not indeed from the immediate context of the passage last quoted, for then, indeed, the distinction professed between himself and the advocate of transubstantiation would be at once too evidently lost; but in page v. of the preface this doctrine is

avowed in express terms: 'I could not but speak of the consecrated elements, as being what, since He has so called them, *I believe them to become*, His body and blood.' To this passage, and the authorities assumed in support of the doctrine it contains, further consideration will be subsequently given; but it is quoted now in order to show how very close is the connexion between Dr. Pusey and the unwise Romanist, even in a case where a distinction is affected."

According to the view taken by Dr. Pusey, Mr. Meller contends that "the Saviour is represented as then meeting the cavil of the Jews, not as the ancient Fathers teach us, by showing that His words were to be *spiritually* understood, but by a subtle argument blending the mystery of His incarnation with the nourishment and supporting efficacy of the grace which belongs to His Deity. Let us endeavour to analyse the steps of the reasoning which we have now before us. Christ was Bread: in what sense? in his Deity, or in his humanity? Clearly in his divine nature, for He himself declares, I am the bread WHICH CAME DOWN FROM HEAVEN. Now, the flesh and blood of his human body came not down from heaven, but were conceived and formed in the womb of the virgin: and yet three several times in the course of this chapter, at verses 41, 50, 58, is this descriptive attribute, marking its divine origin, added to the mention of that Living Bread. It belongs, then, to the *Deity* of the Lord to be Bread; and as the first step in the reasoning is the statement that Christ was Bread, in no other sense can we therefrom deduce that his flesh can be eaten, than in that which belongs also to his being Bread. But if, for the sake of placing our argument clearly, the boldness of the expression may be pardoned, let us ask, How can Deity be eaten? How, apart from incarnate form, or sacramental emblem, can that which is heavenly, *from Aessen*, be bread? It would only be amidst some of the strange violations of all reason to which the doctrine of transubstantiation may lead, or the degrading inferences which may be drawn from it, that any other reply could be given than that this is to be *spiritually* or analogically understood; that the strengthening power of divine grace being to the believing soul *similar* to the nourishment of bread to the body, it has pleased the Lord thus in symbolic language to express his own spiritual efficacy in the hearts of his people. Spiritually, as speaking of the work of his Deity, must it be understood that Christ is bread; and therefore we maintain, spiritually also is it that his flesh is to be eaten. But it may be urged that our reasoning proceeds on an undue separation of the Deity and Humanity of Him who in his twofold nature was yet One, the God-man, Christ Jesus. We reply, in the language of the ancient creed, that He was 'One, not by confusion of substance, but by unity of Person.' The argument which would establish that the flesh of Christ is to be eaten in any outward, visible, tangible, material manner, because He who was bread from heaven became visible, tangible, material flesh, involves a confusion of attributes.

"Of his Deity Christ spoke, saying, I am Bread.

"He, having that Deity, became flesh: and therefore it is argued that

"Flesh is bread, or gives life.

"But that we may not be open to the charge of misrepresentation, we will quote, from page 20, the distinct avowal of this as the doctrine to which Dr. Pusey would lead his reader, the conclusion for which the argument is used: 'His flesh and blood in the sacrament shall give life, not only because they are the flesh and blood of the Incarnate Word, who is life, but also because they are the very flesh and blood which were given and shed for the life of the world.' Let this be especially noticed. 'His flesh and blood in the sacrament are the very flesh and blood which were given and shed for the life of the world:' and 'these give life.' Now, as we have already stated, the reasoning of page 8, on which this statement may be said mainly to rest, is faulty in deducing an attribute concerning the suffering humanity of the Lord, from his own declaration of the power and work of his Deity. Let the same line of argument be followed in another case, and the Trinitarian is deprived of one of his strongest holds of defence, from which he rebuts the charge of contradictory statement, as urged by the Socinian.

"Christ was in his Deity one with the Father.

"But he, having that Deity, became flesh.

"And, therefore, that flesh was one with the Father: but He himself, speaking of his human form, saith, My Father is greater than I.

"There must be some fallacy in the argument which results in such a contradiction, and it is in each case in drawing an inference concerning that which was human, from what our Lord spoke of his divine and heavenly nature. We return, then, to our former conclusion, that the requirement to eat the flesh and drink the blood of the Son of Man is to be understood in the same sense in which he called his divine power and grace, bread—spiritually, or in the way of comparison. But the sense in which all the words of the Saviour on this point are taken by Dr. Pusey is, throughout his sermon, sacramental. Taking the holy rite afterwards instituted as that which was intended by the Saviour in his discourse on the sixth chapter of John, he avoids, indeed, the carnal literality of the Jews in its grosser notions, but on the other hand limits to an outward act and a visible ceremonial those expressions, which we shall show were understood by the early Fathers in a far more spiritual sense of the inward life of the soul, and the feelings of dependance on a Saviour's power, which have their seat within the heart."

Against the literal sense of the passage, Origen had warned the early Church in the following words, after having quoted the 53d verse:—

"For if you take those words as carnal men, they injure, not nourish you; for there is also in the Gospels a letter which killeth, and it is not only in the Old Testament that such is found. In the New Testament, also, there is the letter which killeth him that does not spiritually understand what is said; for if according to the letter you follow what is really said, Unless ye eat my flesh and drink my blood—this is a letter which killeth."

"Again, let us learn from Athanasius, whose well-known zeal in the cause of orthodoxy against the Arian errors in the fourth century, has justly earned for him a distinguished place in the annals of ecclesiastical fame. He forcibly writes:—

"To how many would His body suffice for food, that this should be the nourishment of all the world? And therefore He mentioned the ascending of the Son of Man into heaven, that he might draw them away from material thoughts, and that they might then learn that the flesh spoken of as meat was a heavenly and spiritual nourishment given from above by Him; for He saith, The things I have spoken to you are spirit and life; which is equivalent to saying, that which is set forth and given for the world shall be given as food, so as to be spiritually distributed to each, and to be to all a safeguard until the resurrection to eternal life."

"The reader's attention is requested to this expression of the great champion of our faith at the Council of Nice: '*The flesh spoken of as meat was a heavenly and spiritual nourishment given from above by Him.*' According to Dr. Pusey, the flesh spoken of was that which suffered on the cross, and the eating of which is continued until now by the Eucharistic bread 'becoming' it.

"Contemporary with the last-cited authority was Eusebius, of Cæsarea, the famous ecclesiastical historian of the times of Constantine. After quoting the words of the Saviour in John vi. 61—63, he adds,

"Thus He taught them to understand spiritually, what He had said about his flesh and blood: Do not suppose that I speak of the flesh with which I am surrounded, as though you were to eat it, nor imagine that I command you to drink visible and material blood; but know that my words which I speak to you are spirit and are life; so that his very words and discourses are the flesh and blood of which he who partakes shall have a heavenly life, as being nourished with heavenly bread."

The author proceeds in like manner with a Catena from other fathers, until he completely cuts the ground from under Dr. Pusey.

Mr. Meller very allowably twits Dr. Pusey with an unwarrantable use of "Ultra-Protestant private judgement, in choosing to agree with or differ from the early writers of the Church. In the exercise of this, the opinion of one father is adopted, and that of another rejected: the authority of one is advanced as with the force of one who said all things right, and then, when the opinion or exposition would not suit, another is preferred—just after the manner of those who feel that, in reading the Fathers, they must have Scripture as their one rule by which to try the truth of

what they meet with, and that in taking them as expositors of Scripture some private judgement and some personal help of the Holy Spirit are needful, in order to decide, amongst their variations, where the truth lies. This is Protestantism; and whilst himself acting on this principle, Dr. Pusey must allow us to choose between the quotations we adduce and the passages he has strung together, in deciding how far his views are in accordance with Scripture and the doctrines of the early Church."

Rome's True Character. A Sermon preached in Nottingham Church, November 5th, 1843. By C. OVERTON, Vicar. London: Seeley, Burnside, and Seely. Hull: Hutchinson; Cussons.

The manner in which the 5th of November was celebrated in the pulpits of the Church of England has very much annoyed the Tractarians. We are proportionally rejoiced. Mr. Overton properly commences his Sermon with the history of the transaction in these words:

"Catesby, Digby, and Tresham, with Percy and the notorious Guy Fawkes, under the guidance and sanction of the two Jesuits, Garnet and Greenway, were the principal agents in this horrible plot. The conspirators bound themselves together by oaths. One of the Jesuits administered the mass to the others; and declared that all their sins were forgiven. Scruples were expressed, whether it were right to destroy the whole assembly that should meet in parliament, when some of their own party would be in the House of Lords. To this, Garnet replied, 'That if the advantage were greater to the Catholic party by taking away some innocents, with many guilty, doubtless it should be lawful to kill and destroy them all.' A cellar was hired by Percy, immediately under the House of Lords; and here Fawkes, acting as his servant, stowed thirty barrels and four hogsheads of gunpowder. The day for the meeting of parliament was now approaching, and each of the conspirators was prepared to perform his part. A mysterious letter, without a name, sent to Lord Monteagle, advising him not to be present at the meeting of parliament, was the means which the providence of God employed, for the detection and prevention of the whole plot. In this letter it was written, 'Though there be no appearance of any stir, yet I say they will receive a terrible blow this parliament, and yet they shall not see who hurts them.' This letter being shown to the king, with his usual penetration he suggested, that it might intimate some intended explosion by gunpowder. As soon as this suggestion was made, some one present observed, 'A divine sentence is in the lips of the king.' (Prov. xvi. 20.) And so the event proved. When a magistrate was sent to visit the cellar at midnight, he met with Fawkes, coming from the cellar-door, and found him furnished with matches and other materials for firing a train. A further search discovered, under a few faggots, the barrels of gunpowder, with bars of iron and massy stones laid upon them.

"Now, what clearly fastens upon the Church of Rome the guilt of this horrible conspiracy, is the historical fact, that Garnet had sent a messenger to Rome, to acquaint the Pope with the projects of the conspirators, and that he fully sanctioned their design. On this occasion, therefore, the Church of Rome was acting out the character in which she was exhibited to the Evangelist in our text, where he says, 'AND I SAW THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS: AND WHEN I SAW HER, I WONDERED WITH GREAT ADMIRATION.'"

Of the Massacre of St. Bartholomew, he also writes—

"There is one memorable piece of papal cruelty which I cannot pass by without mentioning. I mean the terrible massacre of the Huguenots, or French Protestants in Paris, on St. Bartholomew's day, 1572. When Charles IX. had treacherously decoyed many thousands of Protestants to his capital, at day-break, the bells were rung from every tower, and this was the appointed signal upon which the misguided papists were to rise up and murder their Protestant fellow-countrymen. Terrible was the butchery that ensued. Not only the streets of Paris, but those of many other cities, literally flowed with Protestant blood! Gregory XIII., upon hearing of the massacre, caused bonfires to be made in Rome; and sent King Charles word, that he

and his Cardinals had been to Church in solemn procession, to thank God for having put it into his heart to *exterminate the heretics*. To keep up the memorial of this triumph, a medal was struck at the mint in Rome. Now, it is a most appalling fact, that, instead of being ashamed of this bloody tragedy, the Church of Rome glories in it to the present day; for this medal is still to be obtained at the mint by any one who asks for it; and I have one now in my possession, which I obtained in Rome last spring. On one side there is the image and superscription of GREGORY XIII., and on the other there is a representation of the destroying angel, having a sword in one hand and a cross in the other, in the act of murdering the Protestants, with this inscription: 'VCONOTORUM STRAGES, 1752.' That is, The slaughter of the Huguenots in the year 1572. How can we look upon this medal and not say to those who publicly send it forth to the world, 'Truly ye do allow the deeds of your fathers,' (Luke xi. 48,) 'and ye bear witness to yourselves that ye are the children of those' (Matt. xxiii. 31,) who murdered the Protestants. They indeed killed them, and ye glory in their murders, and perpetuate the memory of their slaughters! To whom shall we apply, if not to the papal Church, the fearful charge of being *drunk with the blood of the saints and with the blood of the martyrs of Jesus*?

"The *sumptuous adorning* of the Apostate Church is also another mark by which she is distinguished. She 'was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls.' (Rev. xvii. 4.) The Protestant who visits Rome, and travels through papal countries, is wonderfully impressed with the amazing exactness in which he sees the fulfilment of this description. *Scarlet and purple* are the colours in which the Pope and his Cardinals are usually to be seen. Their very carriages, and the chair of state, in which the Pope is carried in solemn procession, are covered with *scarlet*. When Addison visited Italy, previous to the French revolution, he was so struck with the splendour, and riches, and treasures that he beheld, that he said they 'as much surpassed his expectation, as other sights had generally fallen short of it. Silver could scarce find an admission, and gold itself looked poorly among such an incredible number of precious stones.' At the outbreak of the French revolution, the Romish Church was despoiled of much of her magnificence; for at that period some of the kings that had long ministered to her pomp and glory, began 'to hate her and make her desolate and naked.' (Rev. xvii. 16.) Bishop Newton's 'Dissertations on the Prophecies' were published about forty years before the French revolution; and with all that took place at that memorable period, full in our view, it is exceedingly striking to read his observations on this part of the chapter. These are his words: 'Some of the kings who formerly loved her, shall hate her, shall strip and expose and plunder her. And as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction.' Not only did Napoleon strike a terrible blow to papal domination, but he commenced a regular system of spoliation and pillage, carrying off the choicest specimens of Italian art, and actually making *desolate and bare* many a richly decorated shrine, by despoiling it at once both of the image of the saint, and of all the costly offerings that had been presented to it. But Rome has begun to recover from this blow. Many pilfered treasures have found their way back again to their original stations; and it is impossible, even now, to enter into St. Peter's at Rome, and many of the papal churches and palaces, and not be astonished at the lavish manner in which they are decked with *gold, and precious stones, and pearls*."

Again: "Popery is *apostacy*, a falling away from the faith once delivered to the saints. The true faith is, that there is one God and one Mediator, and through that one Mediator, by one Spirit, we have access to the Father. But popery has made its hundreds and thousands of mediators, and draws men from the only way of access to God. By its manifold idolatries, it has apostatised from the spiritual worship of the one living true God. Apostacy was idolatry in the Jewish Church, and it is the same in the Christian. The Pope of Rome is evidently the *man of sin*, doing more to promote and uphold it, by his wicked decrees, than any other man in the world. He is especially the *son of perdition*, the name given to Judas the traitor: and the whole system which he upholds is sentenced, in the scriptures of truth, to be destroyed for ever. He, above all others,

is the *lawless one*, for he is declared again and again not to be bound by any law of God or man. Where shall we find the adversary who opposeth and exalteth himself above all that is called God, or that is worshipped; and who sitteth as God in the temple of God, showing himself that he is God, if not in the Pope of Rome? Kings and rulers are sometimes called gods; the heathen Romans gave idolatrous worship to their emperors, and the papist themselves actually worship, as God, the consecrated host. But this king of pride exalts himself above all these. He claims a dominion superior to that of all earthly rulers: constantly has he treated both kings and emperors as his slaves and vassals; and at his inauguration, exalted on high, he makes the table of the Lord his footstool, and, sitting there, *receives adoration*. Not content with a seat, (*ex cathedra*) as a bishop in the Christian Church, he pretends to be God's vicar upon earth, a supreme lord over every other bishop in the world. He shows that he is God—with wicked blasphemy *affects* to be so—by assuming divine titles and attributes, as *holiness* and *infallibility*, professing to do what God only can do; and claiming for his own laws and decrees an equal authority with the word and will of the unchangeable Jehovah. Popery, above every other system that ever appeared in the world, is the *mystery of iniquity*. It pretends to be so pure and so full of zeal to God and love to man, while really it is the great corrupter of the whole earth, the principal upholder of what God abhors and detests, and the most cruel and unpitiful tyrant to the bodies and souls of men that ever was sent to smite the earth with a curse. The leaven of Popery was at work even in the days of the Apostles. The Galatians had fallen from grace, by mixing up the works of the law with faith in Christ, in order to their justification. (Gal. v. 4.) The Colossians had to be solemnly warned against a *voluntary humility* and worshipping of angels (Col. ii. 18); and the Corinthians had begun to exalt one Apostle above another. (1. Cor. i. 12.) These were the seeds from which the whole system took its rise. Let justification by faith only be distinctly maintained, voluntary humility abolished, and St. Peter be put on the level with the other Apostles, and we have then nothing left out of which Popery can grow. The Roman emperor, residing at Rome, kept for long the rising ambition of the Bishop of Rome in check. But when the emperor was *taken out of the way*, and the empire itself was divided and broken in pieces, there was nothing any longer to restrain the usurpation of the Pope; and then was he revealed in his true character. All the world knows how much popery is indebted, both for its establishment and its continuance, to the *lying wonders* which it has to tell, and the pretended *miracles* of which it has to boast. Thus it continues to the present day, reserved for the fulfilment of the awful doom already pronounced upon it."

This is an eloquent and excellent discourse. We must give yet another quotation.

"Has the Church of England in such a clear and decisive voice expressed the light in which she views popery? How then are we to regard the leaders of the controversy which has now unhappily for some years been dividing and distracting our Church? If we had nothing else to object against them, the mild and gentle terms in which they speak of the apostacy, which our Church declares to be the 'great whore that corrupteth the earth with her fornications;' this alone would be sufficient for suspecting that they were not in their hearts sound Protestants. But when, in addition to this, we seriously examine their statements of the doctrine of *baptism*, and the *supper of the Lord*, and of a *sinner's justification before God*; when we notice their extreme affection for things trifling and indifferent in themselves, as if a main part of religion consisted in bowing the body and turning to the east; when we hear them speak so much about *tradition*, as if the Word of God were not the only perfect and sole rule both of our faith and practice; when we do this, we cannot but regard them as unsafe guides, and shepherds who scatter instead of feed the flock. Let none say they can receive the teaching of the Oxford guides, and yet be as far removed from popery as ever. The thing is impossible. It is the avowed design of these teachers to go as near as they can to the Church of Rome: that is, to go as near as they can to a system which God has marked for destruction, and from which he has commanded us to stand afar off! Oh, perilous enterprise! Oh, blind infatuation! What! shall we go still nearer and nearer the burning mountain, and not at length be consumed by the fiery stream that is emitted from it? Shall we boldly

approach the great harlot, admire her drapery, and stand listening to her fair speech, and her flattering words, and not at last be overcome by her sorceries and her witchcraft, and seduced into sin? How many have been drawn aside already by means such as these; and have actually returned into Babylon again! Let us learn from their apostacy, and from the steps that led to it, the truth of the wise saying which we have recorded, 'He that despiseth small things, shall fall by little and little.' Oh that all whose labours are evidently tending to involve our beloved country in Egyptian darkness and Babylonish bondage, would seriously ponder, the solemn and almost prophetic words, of one of the great men whom we have already quoted: '*The walls of the spiritual Jericho are fallen down before the blast of the trumpet of God; and Cursed, cursed shall he be who goeth about to build them up again.*'

"Lastly, is there much reason for believing that great Babylon, before she sinks to rise no more, will again become drunken with the blood of the saints, and of the martyrs of Jesus? Then let us consider what we ought to do. Let us arm ourselves with the same mind that was found in those who waxed valiant in fight, and completely triumphed over all the craft and all the rage of this subtle and cruel adversary. Our Marian martyrs, and all the saints and martyrs of Jesus, whose blood will be required at the hand of Babylon, 'overcame by the blood of the Lamb, and the testimony of their mouth, and they loved not their lives unto death.' They had the *Father's* name in their forehead, and they followed the *Lamb* whithersoever he went. Only let this be our character, and these the weapons with which we war, and we, like them, shall get the victory too. Only let us experience the power of vital godliness in our hearts, and manifest it in our lives; let us know, and believe, and feel, and show that God in Christ has indeed become our Father; let us follow in all things the steps of Christ; let us feel the preciousness of his atoning blood; boldly testify his faithful word; and be more fearful to displease him than careful to preserve our lives; so shall we prevail over our adversary, however terrible may be the form in which he comes against us. He in whom we have believed, having made us faithful unto death, will bestow upon us a crown of life. And though, when the witnesses are slain, (Rev. xi. 7,) we may be called to experience the last dreadful rage of the Apostate Church, and be required to resist even unto blood, striving against her; only let us cling to the faithful word, the atoning blood, and the glorious Spirit of our God and Saviour, and then, when the conflict is past, we shall be permitted to unite in the triumphant song of those 'who have gotten the victory over the beast, and over his image, and over the number of his mark.' (Rev. xv. 2.)"

This is sound and good advice. Let the people of God, both clergy and laity, look to it. It has to do with us all. The tendency of the Tractarian doctrines is worse than are the doctrines themselves. This tendency is now a possibility—it may become a bloody actuality.

The Church of England, Apostolical, not Patristical. A Sermon, preached in the Parish Church of Witney, at the Visitation of the Ven. the Archdeacon of Oxford. By the Rev. G. C. ROLFE, A.B., Perpetual Curate of Hailey. London: Hatchard & Son. 1843.

We have seldom been better pleased than with this sermon of sound doctrine, earnestly contended for. The plain and straightforward way, not without eloquence and power, in which Mr. Rolfe has sounded the trumpet of the Church and gathered around him the panoply of war, fencing himself within the bulwarks of her Canons, her Liturgy, her Articles, and her Homilies, proves him a warrior able and ready for the battle.

Of her Liturgy, he says, "It stands unrivalled in uninspired compositions, retaining so much of antiquity as is pure and scriptural, and rejecting what has been foisted by Rome on primitive offices of devotion. In the use of this inimitable formulæ of prayer, praise, and thanksgiving, the most devout may find a ready utterance for the aspirations of their soul after God. As a whole, it is so varied, so intercessory, so full of praise, so reverential, so intensely thirsting after mercy and holiness, that I cannot coincide in sentiment with those who feel that a some-

thing is lacking, a something only is to be found in the breviaries of a corrupt, idolatrous, and Apostate Church."

Again: "Her Articles are her glory, her ornament of grace, her bulwark of defence against error in every shape; they are her credentials to every age and every man, that she is a living Church, the pillar and ground of the Truth; that the ark of the Lord is amongst us, and that the Shechinah has not departed from our sanctuaries,"—"That they are Catholic, but not Romish; Protestant, but not Sectarian,"—"That in her Articles the Church pays a willing homage to Prophets and Apostles, but declines to sit at the feet of the Fathers, and yield implicit deference to their instruction. She does not judge of Scripture by tradition, but tradition by Scripture. She assigns to Scripture an independent and paramount authority, and insists upon the clearness, the fullness, and the sufficiency of the sacred volume." In the spirit of the caution of our venerable Reformers, he adds, let us "not set aside the testimony of the Fathers as witnesses of facts, but reject their authority as infallible interpreters of Divine Writ."

Our limits will not permit us to follow Mr. Rolfe through his exposition of "some of the unscriptural opinions of the Fathers," which he has done with great clearness, but we may ask with him, "Is our reformed Church—that glories in the Reformation, and shrinks from alliance with unchanged and unchangeable Rome, and admits us to the liberty wherewith Christ alone can set us free—to be brought in bondage by an assimilation with the Church of the fourth and fifth centuries, when the rank errors of Romanism existed in their embryo state, and the clouds of darkness that afterwards enveloped Christendom for many ages, were slowly and imperceptibly gathering?"

Mr. Rolfe acknowledges the improved condition and increased efficiency of our Church, and the privileges which her ministers enjoy under an episcopal control judiciously exercised, and a monarchical constitution duly limited. He reminds his reverend brethren to whom this sermon was addressed, that, if "they would have their trumpet from the pulpit blow no discordant sound, they must preach according to the interpretation of Scripture given in the Liturgy, the Articles, and the Homilies; their minds must be cast in the mould of our venerable and judicious Reformers, zealous for revealed, not traditional, truth: and hating error, though in the garb of antiquity."

We cheerfully offer to the reverend gentleman our meed of praise, and we heartily join him in the prayer, that "the chief Bishop of souls may ever preside over our beloved Church, and that He may be daily fulfilling to her clergy that encouraging promise, 'Lo, I am with you always,' that their trumpets may blow the same unerring sound, that they may fight manfully under one standard, may be armed with the armour of righteousness on the right hand and on the left, may form a united phalanx against the assaults of our common enemy, and may be leading themselves and their flocks to a complete and triumphant victory; so that at last both they and we may receive the welcome from our Captain, and the crown of glory from our Judge."

II. RELIGIOUS PUBLICATIONS.

Salvation by Christ. A Lecture upon the Eighteenth Article of the Church of England, delivered in St. Stephen's Church, Norwich, on the Evening of Thursday, the 6th of October, 1842. By the Rev. H. E. PRESTON, M.A., Rector of Tasburgh, Norfolk. London: G. F. and J. Rivington. Yarmouth: Sloman. 1843.

Mr. Preston states that "it enters deeply into the definition of a Church, that it circulates the truth: and for this end, it is a matter of the last importance, that Christians should come to an understanding, final and conclusive, upon what

may be considered cardinal and essential in the confession of their common faith.

"Hence the necessity for fixed Formularies: the Creed of the Apostles was not a more seasonable exposition of Christian sentiment in *their* age, than the Articles of our Church are useful in *our* own."

He proceeds accordingly to defend the Eighteenth Article, which declares that "they also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of Nature; for Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

On this he remarks, that, "if we have heard, in some lone hour of conviction or desertion, the avenger of blood thundering in our ear, 'The soul that sinneth, it shall die!' 'tis not every tent or tabernacle, with the representative of this or that religious denomination at the door, like Jael, saying, 'Turn in, my lord, turn in hither,' will keep us back from the *City of Refuge*! 'tis not Paul, nor Apollos, nor Rome, nor Wittemburgh, that commends itself to man's esteem, when he comes to die! An act of Faith on the Son of God is imperative! the line of approach to a crucified Saviour must be direct, without toll or tribute! and woe to the way-faring man, listening to any refinement upon the old and everlasting directory—'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

The argument is ably maintained, corroborated by authorities, and eloquently applied.

Sabbath Evening Readings. Second Series. By the Rev. DENIS KELLY, A.M., &c., Minister of Trinity Church, St. Bride's, London. London: Edwards and Hughes. 1843.

OF all the purposes to which talent may be applied, none can aim at higher or more important ends than those intended for the use and benefit of the family circle. Works of this kind have a two-fold advantage: they lead the mind into safe and quiet paths, among the arid sands of humanity, by the "healthful rivers of waters;" while they cultivate a taste for the innocent enjoyments of home. Providing the means for serious study, they lead to meditation and prayer, and confirm the habit of "keeping holy the Sabbath-day." Our English Sabbaths are as pearls in the National Diadem; they must, however, be preserved and purified by individual care. It is by a combination of many that the whole exist, by the planting of the seed that the harvest is expected and the granary filled; for each grain has its appointed task, and, as it is individually nourished or neglected, so does it add to or diminish the value of the accumulated mass. The Sabbath was given to man, as a day of rest from the toils of life, to be kept holy unto the Lord. Christianity has made it precious to us. By the first dispensation we received it as a command—by the last we prize it as a privilege. To impress this upon the minds of our youth—to draw them from the attractions of the outer world to the world of responsibility within—to lead them in those hours of rest through the paths of peace to righteousness of life, is surely a faithful act of the professing Christian. For this service the volume before us seems specially qualified, not by insisting upon soulless ceremonies or the mummeries of outward show upon pharasaical fastings before men, and praying in the corners of the streets, but by urging, in the retirement of the closet, a faithful exercise of self-enquiry, to probe the workings of the human heart, to analyse the thoughts, to purify the affection, to measure the motives, to weigh the words, and to question the actions; by showing to all, that the way which leadeth to eternal life must be through the portals of individual examination and of individual effort; and that to attain this self-government, so essential to their well-being, they must seek for that hidden spring which can alone open the everlasting gates. "Faith," which overcometh all things, must be sustained by that "Hope" which earth cannot circumscribe, and possessed of that universal "Charity" which covereth a multitude of sins. With Christ as their model, the Word of God as their one lesson, Earth will be freed from its clouds, and the grave shorn of its terrors; as lights will they shine before men, and by their good works make men to glorify the Father in Heaven.

This little work is full of piety, inculcating important truths, chastened with Christian gentleness, which in this dogmatic day is refreshing, and welcome as a vibration of those divine tones which proclaimed peace on earth and good-will towards man. It is divided into chapters or readings for every Sunday in the year, each closed by poetical extracts, chiefly from the writers of the sixteenth and seventeenth centuries. We subjoin the following, on the diffusive character of Christianity, as a specimen of Mr. Kelly's style and spirit.

"One of the most beautiful features about Christianity is that it allows no such thing as selfish happiness. The spirit of the world is to monopolise happiness, to concentrate and reduce it within the limits of a man's own little circle; but Christianity knows no such thing as this monopolised happiness. In proportion as the true Christian is happy, in the same degree does he labour to diffuse his happiness. His happiness he cannot keep to himself: the very essence of his enjoyment consists in diffusing it around him. Here the Christian's course must be beneficent; it is so ordered by Providence. He must be a blessing to others. By his example, conversation, instructions, he spreads blessings around him; comforting the mourning, binding up the broken-hearted, 'visiting the fatherless and widows in their affliction.' Yes, the visit of the good man to the house of sickness is like the breaking in of light upon the chamber buried in darkness. The conversation of the holy man is often blest with the enlightening and comforting of the soul of the mourner. The example of the good man serves as a light to guide the steps of others. 'The path of the just is like the shining light.'"

In bearing our willing testimony to the excellence of this little volume, we confess we should have been better pleased with it, had the Services and Sacraments of our Church found a more earnest advocacy in its pages.

Village Discourses, Doctrinal, Practical, and Experimental; including, among the Rest, Lectures upon some Points of Christian Verity controverted by Unitarians; and a Sermon on Behalf of the Moravian Church and Missions. By the Rev. F. O. SMITH, B.A., Curate of Fleet, Lincolnshire; late of Christ's College, Cambridge. Holbeach: Hewitt. 1843.

Corrective Remarks upon a Pamphlet, entitled "Animadversions on the Rev. F. O. Smith's Sermon on the Trinity." By the Author of the same Sermon. Holbeach: Hewitt. 1843.

This eloquent divine has had to defend his Discourses against the attacks of the two extremes of Unitarianism and Puseyism. That he has such opponents is his great praise. We have read his sermons with much delight: though originally written with a controversial object, they are free from the merely controversial spirit; they are eminently practical, admonitory, and scriptural.

Chanting Simplified; in an Arrangement of the Canticles, &c., of the Church. London: George Bell. 1843.

The design of this little book, as the author tells us, is to facilitate the observance of the old CHURCH practice of chanting certain portions of Divine Service, which, to a certain point, its execution seems well calculated to effect. We entertain little sympathy, however, with the tinge of Romish colouring which is visible throughout.

The Pilgrim's Staff and Christian's Daily Walk. Second Series. By HENRY SMITH, King's College, London. London: Houlston. 1844.

This new series of Mr. Smith's well-known work is, to our taste, even preferable to the first, inasmuch as the notes and meditations which he has appended, to illustrate the texts and collects he has brought together, are of a more practical nature. That the volume is dedicated to that excellent prelate, the Bishop of Winchester, is of itself a guarantee of its scriptural character. The compiler, in selecting his passages, has not

confined himself to the divines of any particular age; and the readers, who only know of the "Fathers" from the report of others, will be pleased to find that most of them have advocated the sufficiency of Holy Scripture as a rule of faith, with as much zeal as any modern Protestant writer could have done. We can most conscientiously recommend the book to every pious Christian.

III. GENERAL LITERATURE.

Ἡφαιστίωνος Εὐχαιρίδιον. *The Eucheridion of Hephaestion concerning Metres and Poems, translated into English, and illustrated with Notes and a Rhythmical Notation, with Prolegomena on Rhythm and Accents.* By THOMAS FORSTER BARHAM, M.A. University Press, Cambridge: Deighton. London: Parker. 8vo. 1843.

HEPHAESTION was, as our readers are probably aware, a scholar of Alexandria, who flourished in the second century, and his book has ever been considered the completest and most authoritative treatise extant on the subject of Greek prosody and versification. This work is dedicated to the very Rev. Thomas Gaisford, the editor of a former edition of Hephaestion, of first-rate excellence, as well as many other Greek authors. The present editor has advanced some very original and striking views on the laws of Greek poetry; and his investigations on this interesting yet intricate subject, are particularly elaborate. We can at present only give the outline of his theory, so far as we understand it, commending a reference to the work itself to the critical student. A large portion of Dr. Barham's introduction is devoted to the examination of Greek *rhythm*. He seems to suppose that *rhythm* is the presiding law of Greek verse. *Rhythm* (we conceive) is the law that regulates the times or periods of emphasis, the energetic enunciation of sounds, and the balanced amount of tone or loudness. This law of rhythm is therefore distinct from the law of *accent*, which regulates the elevation or pitch of tones, and from the law of *quantity*, which regulates the elongation of tones. In this sense we shall find there is a certain number of *rhythmical emphases* in every verse at given distances in given positions, constituting the nature of the verse and the mode of its proper utterance; and these overrule and subordinate the properties of accents and quantity. "Rhythm," says the editor, "is the musical observance of time—the law that regulates the sonorous movements continually recurring in a set order and time."

"There is," he adds "a certain rhythmical emphasis, a slight stress, recurring at certain intervals." This emphasis must not be confounded with the acute accent because it sometimes accompanies it. "Emphasis," he continues, "is an increased loudness or strength of utterance, which tone, being placed on some one syllable in each independent word, indicates its distinctness. He very justly observes, that this emphasis often falls on a different syllable from that on which the acute accent falls, though it is often confounded with the acute accent: the last syllable in the word *vinegar*, for instance, will have the most elaborated tone, though the first will remain the emphatic syllable and be said to have the acute accent. Still less is rhythm to be confounded with quantity: for the ancients expressly declare that the rhythms did constantly modify and overrule the quantities, making long syllables relatively short, and short ones long. Thus, Longinus says, "Rhythm differs from metre, in that rhythm at its pleasure extends the times so as often to make the short time long, whereas metre hath its times fixed, both long and short."

"In our schools, we are taught to read Greek verse, in absolute ignorance of that *rhythm*, which was its presiding law, with an avowed abandonment and subversion of that *accentuation* which formed its melody, and a mere pretence of observing that

syllabic quantity in which lay the essence of its metrical character." Dr. Barham defends the system of Greek accents and refutes those who consider them useless; not perceiving their specific and most delicate application to the relative elevation of intonation. He would likewise have us observe the rules of quantity, but so as never to confound them either with those of accent or those of rhythm. He is justly indignant at the blunder of Dr. Burney in this respect, who utters the following absurd proposition: "The rhythm or time of ancient music or melody was entirely regulated by the metrical feet." Dr. Burney himself felt the difficulty of his theory on this subject, and observes, with very good reason, "It is hard to conceive how such a music could be rigorously executed, without throwing both the hearers and performers into convulsions."

The Metropolitan Charities: being an Account of the Charitable, Benevolent, and Religious Societies, Hospitals, Dispensaries, Penitentiaries, Annuity Funds, Asylums, Almshouses, Colleges, and Schools, in London and its Vicinity; containing every Information that may be useful to the Benevolent desirous of assisting, or to the Unfortunate requiring the Assistance of, a Metropolitan Charity. Dedicated, by special permission, to H. R. H. Prince Albert. London: S. Low. 1844.

We have given the full title to this excellent manual, as the book only requires to be known to be fully appreciated. We shall recur to it at some future period, when we intend to treat on London destitution. In the mean time, we can assure the readers of our magazine, that it is impossible to find anywhere else so much information as the means of meeting this destitution, as has been collected in this elegant volume.

Results of Reading. By J. STAMFORD CALDWELL, M.A., Barrister-at-Law. London: Murray. 1843.

Results of reading! Are we, like most critics, too lynx-eyed in the detection of imagined discrepancies, or is this title, in truth, misplaced? We are fearful that Mr. Caldwell has not given the "*results of reading*," but the data from which results may be deduced. Nevertheless, his title is significant. Books are too frequently read, not to excite thought, but to supersede it; not to exercise the judgement, but to overbear it with the weight of authority. In this sense, a collection of the recorded opinions of celebrated authors on particular topics, may be properly enough accepted as the "*results of reading*." Yet how little do these avail! Unless they provoke us to think out the matter afresh for ourselves, the words of the wisest fall on the mind as rain-drops on the bosom of ocean, which are absorbed, indeed, but leave no trace to tell where they had fallen, and are immediately lost in a world of waters.

Let it not, however, be thought that these remarks are intended to disparage Mr. Caldwell or his work. That were, indeed, a thankless return for the delicious hour which he has enabled us to spend in the company of the great and good. Nor with these alone; for even with the more wayward has he enabled us to converse in their better moments, when they bear unwilling testimony against themselves. Although his book wholly consists of excerpts from various and sometimes opposite authors, Mr. Caldwell has yet contrived so to interlink his extracts, that each division almost reads like a connected essay on the subject assigned. A mosaic, such as that thus presented by Mr. Caldwell's work, offers at least one advantage to the critical student, by placing specimens of different styles of composition in positions of vivid contrast. Strange as it may appear, the achievement of a correct style in prose is more difficult than in poetry. In the first place, the structure of verse is mechanical; depending upon rules which are easily learned and easily applied. Failure in their application argues some incurable defect in the capacity of the writer himself, or a most discreditable lack of diligence. But prose can be reduced to no rule. Moreover, the varieties of metre are ascertained; but in prose, though much has been written of different styles, it is impossible to discriminate them with any accuracy. In consideration of his metre, the poet is allowed a boundless license of

thought and of expression; he is excused from observing that severe logical sequence expected of the prose writer; he is allowed to substitute declamation and mere feeling for argument and rigid demonstration; his redundancies and repetitions are mercifully visited; and he may make the forms of grammar submit to his convenience. The harmony of his numbers covers with its kind charity a multitude of sins. Far otherwise, however, is the plight of the prose writer. Prose is utterly incapable of adventitious aids; and any attempt to render such available, results in a rhapsody which only requires measure to be verse. The prose writer possesses no approved mould in which to cast his thoughts, no established arrangement of words and syllables to compel a certain mechanical symmetry. He must rely solely upon his own judgement, his own good taste. If judgement and taste be not his, woe be to him! Must he scribble? Let him read Pope and Mrs. Hemans, and *manufacture* poems!

The rhythmical movement of prose is more subtle and more difficult to manage than that of poetry. Some may smile to hear that prose is susceptible of rhythm; but, in sooth, it has long ceased to be a paradox. Our translation of the Bible affords many exquisite examples to prove how musical the simplest and most unostentatious prose may be rendered; while, what a libel on the majesty of Isaiah is Pope's Eclogue! All the assertions of critics concerning the beauties of style, and the proper placing of proper words, resolve themselves into this one particular of rhythm; which implies an easy flowing of one member into the other, so that the period leaves the ear perfectly satisfied and at rest; neither longing for any present increase, nor pained at the remembrance of any preceding abruptness. The slightest harshness which impedes or troubles the ear, makes the whole sentence weak and spiritless; but when each syllable is allowed its due weight and sound, gradually and harmoniously leading to the final climax, a grandeur and a sublimity may be attained which would spurn the trammels of verse.

Do we, then, depreciate the noble art of poetry? Nay! But we do, indeed, depreciate the art of the trickster, who, instead of poetry, cheats his admirers with rhyme. A writer in prose seldom passes for more than he is worth. Much ornate and sonorous nonsense is received as fine poetry, merely because it is impossible to extract from it any intelligible meaning; but the most uninstructed reader of prose will not be content unless gratified with a semblance of sense. Mere ornament in prose is very apt to detect the shallowness which it endeavours to conceal, and will never endure a second perusal. In poetry, however, a magnificent show of phrase and alliteration so comfortably solaces the imagination, so completely enchants the attention, that at last 'tis all one whether it have any signification or not.

We think that we discern evidence to justify the suspicion that Mr. Caldwell entertains a partiality for a school of poetry which is rapidly sinking in public estimation. We have already spoken of Pope, perhaps too dispraisingly. Too seldom judged by his own works exclusively, he is made amenable for the inanities of his followers, who copied his manner and spoiled it. Yet to imitate Pope was only to imitate an imitator. He gave the jewels which he borrowed an exquisite setting; improved his stolen gold, divested it of alloy, and displayed all its latent richness: but he had no treasure of his own. His versification is more equal, compact, and regular, than that of Dryden, upon which it is formed; but lacks altogether the native majesty of its prototype. If pungent, it is artificial; if brilliant, it is cold. Pope's effects are premeditated, Dryden's are spontaneous; Pope always writes his best on principle, Dryden is often careless whether he writes his worst. Pope's failures are always disagreeable, because so painfully laboured; Dryden's very faults are often beautiful. Pope's mechanism cramps his verses into a monotonous uniformity; Dryden's looser method, though it occasionally runs wild with license, is favourable to freedom and variety. To write like Dryden, one must be a poet; to write like Pope—what the world has seen! But Pope had genius, his imitators had none; Pope was valuable for something besides his measure, his imitators were conspicuous for nothing else. A stock of glittering commonplaces had accumulated, and was dignified with the name of poetical diction; the rhythmical movement, which in every line was nearly the same, was acquired by rote; the art of poetry

was to be learned; and poets, like other handicraftsmen, were made by the dozen. Those who withstood this prevailing degeneracy—who were heterodox enough to suppose that poetry was something better than a strange kind of measured prose—were oppressed by nearly the whole critical talent of the age. Yet wherefore? Why should one style be permitted so despotically to extinguish all others? We own that we should be grieved to behold that style which Pope perfected, die out from the language; let it maintain its legitimate place, admired for its peculiar excellences! But let it no longer arrogate to itself unrighteous dominion as *THE ONLY* poetry: it has rivals, and those rivals are of more than equal worth.

To return to Mr. Caldwell. We find in his book a passage quoted from Sir Walter Scott, to the effect that Lord Byron was the first poet, since Dryden, of “transcendent talents.” This decision we must be allowed to consider sufficiently dubious. Byron’s versification exhibited an utter contempt of principle: and as for his matter, scarce one of his poems, despite his pretension to something which looks like philosophy, will admit of a logical analysis. Take *Don Juan*! Is not this poem, in a philosophical view, a melancholy failure? It ridicules the sentimentality of vice, but only by insinuating that *all* sentiment is vice concealed; it exposes pretended virtue, but only by insinuating that *all* virtue is pretended. If its author meant to prove that vice, though sentimental, is still vice, and that pretended virtue is not real, then such an obvious truism needed not his exemplification; if he meant to argue, that, because vice sometimes disguises itself beneath the cloak of sentimentality, therefore all sentiment is merely vice refined of its grosser and more disgusting attributes—that, because some virtue is pretended, therefore all virtue is simulated—then the evident non-sequence was as disgraceful to his head, as the pernicious doctrine to his heart. Byron stated that he wished to explode the “hollow conventionalisms” of society; but what had he to substitute in their stead? His whole argument involves a contradiction. Having skimmed some of the froth and scum from the surface, he triumphantly exhibits these, to demonstrate that no purification is going on beneath! And whence derive the “conventionalisms” condemned, their authority? They are observed because the general feeling of society is in favour of morality and virtue, not because men delight in being hypocrites. And wherefore should they be weakened and held up to contempt? Because we cannot make all men virtuous, shall we therefore repeal decorum? Because men are naturally ashamed of vice and wish to hide it even from themselves, shall we therefore oblige them to glory in it? Such are the conclusions which Lord Byron’s vehement attack on the decencies of life would seem to establish, if it establish aught. But we acquit him! We believe that he knew not what he meant himself.

The world was Lord Byron’s deity; ay, that world which he satirised! His sarcasms, equally with those of Lara, were but “the stinging of a heart the world had stung.” Yet how impotent the retaliation! In his page we seek vainly for any example of that heroism which, through faith feeling itself strong to do and to dare, towers superior to the tyranny of circumstances, and in suffering finds its noblest triumph: the sullen, moody submission of the exasperated slave, succumbing, yet hating himself for not resisting—this is the constantly recurring portrait which he presents with reiterated elaboration. How often, when contemplating these gloomy pictures of mysterious crime, linked with misery which prides itself on its own desolation—of that terrific despair which rivets the memory on one object, compels the man to live but for one agonising thought—have we exclaimed, “Would that this man could pray!” The remorse which Byron depicts is not the remorse of men, but of fiends. It is hopeless, and it is malignant: it gloats over its anguish with frantic fondness, and exults that it cannot repent. We repeat, such remorse is not the remorse of men—the breasts in which it resides have ceased to be human.

Admirably as Mr. Caldwell has in general selected his extracts, there are some few for whose insertion we cannot account. For instance (p. 259), there is a bombastic speech from the *Mourning Bride*, which ought certainly to have been omitted. Again:—

“Is it, at last, then so? Is she then dead?

What, dead at last—quite—quite—for ever dead?”

If these lines have any merit, it is that of *word-setting*; but where is the *sentiment* which alone could justify their transfer to Mr. Caldwell's pages? Thus detached—nay, mutilated—they had been better unquoted. We likewise notice that several passages are repeated two or three times, and very needlessly; as when they are given under their proper titles, and then re-inserted under the head "Miscellaneous." We could have wished for extracts from Wordsworth and Coleridge, but we have not discovered one; for a few more from Southey; and for decidedly less from Byron and Moore. Even from the authors Mr. Caldwell has used, we could point out some beautiful passages, which would have embellished his book, but which he has overlooked. Nevertheless, fully convinced of the great labour the compilation of such work must have cost, and remembering how slight are the sins of commission which we have detected, we shall not visit those of omission very severely.

IV. CORRESPONDENCE.

[The Editor begs it to be understood that he does not hold himself responsible for the opinions stated in this department of the Magazine.]

LETTERS TO A PRIEST.

No. I.

THE OFFERTORY.

DEAR BROTHER,

You will excuse my addressing this to my brother the Priest, for you know you can always retaliate by addressing your reply "to my brother the Presbyter." We will not either of us be ashamed of our appropriate designation; for yours, as a title of honour, is perpetually in your mouth: and though I am by no means willing to exchange our common views of Episcopalian Church government for those of the Presbyteries of the north, I shall be willing to recognise in my own case the name of Presbyter as the simple origin and equivalent of that by which I have designated you. You are not yet, I think, advanced so far backwards, if I may use such an Hibernicism, in relation to such a subject, without reflecting offensively on the faith of many of our fellow-subjects, as to see in the title which is ours, and which some of us seem disposed to be proud of, any implication of the meaning of a sacrificer—as if the great Sacrifice, once for all consummated, needed repetition, or could without blasphemy be supposed capable of being repeated by the hands of mortals, even at that spot you love to denominate the holy altar. No; you have not yet forgotten that the name of Priest, so far from being borrowed, as some of our dissenting brethren say, from Pagan superstition or the Jewish ceremonial, has, for want of a better term in modern languages to express an office not actually existent among us, been transformed from the simple economy of the Christian faith to the typical dispensation of the Jews, and to the mysterious wanderings of Pagans beyond the traditions of their fathers. But let me beg you not to forget that the confusion has arisen in the minds of many; and that there are those who plume themselves on having an altar, and on having therewithal something to offer thereupon of a diviner nature than prayer and praise—even a victim. Be not highminded, but beware.

There are between us certain points of ritual discrepancy, on which I have been desirous of addressing you. They arise, indeed, from a difference of sentiment

upon important points: but, as we certainly have in common the common feelings of our kind and the operations of a common reason, I do not despair of Error learning to thank Truth for teaching her to know herself. You will smile, and say, I am offering to become your convert. That was not quite my meaning. But we shall see. At any rate, if there be not something more in one of us than a simple error of the judgement, we shall not cease to esteem each other.

Of the differences between us, there are two at the present moment that strike me more forcibly than the rest. They regard your weekly use of the Offertory, and your refusal of our burial service to children baptised by ministers not of our communion. In this last innovation on a long, established usage, you and those with you have the finest feelings of human nature arrayed against you; in the other you are opposed by some of human nature's vilest—by the selfish reluctance to give, by the ostentatious fear of being outdone in giving, by the pride of wishing to seem to give unasked, and not upon the compulsion of exhortation or of custom; in a word, by all that mingled race of base excuses and self-extenuations which go to verify the homely apophthegm, "Touch a man's pocket, and you touch the man's self."

Now, after this admission, I cannot in fairness but take the matter of the Offertory first. And yet, in your own case, this is perhaps a point of uncalled-for courtesy, since you will say that you have not found this strong array of worldly enemies against you; but that, thanks to Him who not only searcheth, but swayeth the hearts—you find your people willing in the day of the Lord. You would excuse me, then, from thinking myself bound, by my admission, to lay first before you any objections to the revival, or the manner of revival, at this day, of the Weekly Offertory; a practice which, you will say, I have conceded to be strongly opposed to the enemies whom we all of us, laity and clergy, have to oppose. In justice to myself, then, we must take this matter first. But, first of all, I must still further grant that the letter of the Rubric seems with you; which expressly states, that "on the Sundays, and other holy days, if there is no communion, shall be said all that is appointed at the communion until the end of the general prayer for the whole state of Christ's Church militant here on earth," together with one or more of the Collects, and the Blessing. Have you, then, the Offertory service read, and the collection made on the other holy days, when there is no communion? If not, why not? Will you say, there is not necessarily a collection to be made whenever the Offertory is read? Nay, the Rubric is express, that "the deacons, churchwardens, or other fit person appointed, shall receive the alms and other devotions," if any will give any. Be the congregation large or small, rich or poor, it is never to be assumed that none will give, neither when there is a communion nor when there is none. None is to be supposed unwilling to give; none is to be enforced to give; none is to be so far expected to give, as that it shall be made appear that his approach to the communion of the Lord's Table depends, or ought to depend, upon his giving, or upon his giving thus in the presence of the congregation. And thus, in accordance with the ninth sentence of the Offertory, the Rubric simply states that persons shall "receive" the alms—not that they shall ask them, either by word or action. Neither was the word chosen at random. It is substituted for another. The old Rubric has been altered, which commanded that persons should "gather" the devotions. Thus, the present Rubric does not appear to sanction the practice of gathering the alms from pew to pew; of presenting the plate to each person as he enters the chancel; or to each person kneeling in the chancel. The spirit of the Rubric, as well as its letter, seems best complied with by the plate or plates being held at the entrance of the chancel-screen, or, where that has been taken away, at the chancel-rails, that every one may give or not give, as he thinks most proper: in the same manner as when a collection is made after a charity sermon at the church doors. But, if there be no communion, did the Rubric contemplate that the alms should be received during the Offertory at the church-doors? Certainly not. It contemplated the congregation remaining till the final blessing. Yet some, where the Offertory is revived, have made a point of leaving the church as it began. And these would, doubtless, pass the plate without an alms. What is to be done, then, in the case of no communion? Was it intended that, at the beginning of the Offertory, the con-

gregation should leave their places and assemble in the chancel—as appears intended when the communion is administered—and that they should there remain till the service was concluded? This seems most natural. But this would not be likely to be done. And this there is no Rubric to enjoin. If, then, according to the Rubric, the Offertory is to be read when there is no communion, any forthcoming alms are to be received also: if to be received, to be received, probably, in the same way as before communion, and in the same place; the place being the chancels—and the mode, a holding, and not a presenting, of the alms-plate or basin. In this view of the matter, any disposed and able to give would have to leave their places in the nave and go up to the chancel. This seems to me the only way in which the Offertory can be revived, in accordance with the spirit and letter of the Rubric. But this would not, at least till after some time, answer the charitable ends for which you desire its revival. Would you, then, revive it in this mode? Perhaps you will say, you must revive it; the Rubric leaves you no choice. Then the Rubric leaves you no choice as to doing it on all the holy days; and the Rubric leaves you no choice as to whether you will attempt a receiving of alms with the reading of the Offertory sentences. And thus in this, as in many other points, if we observe not the Rubric perfectly, neither do you; and if, as your ultras assert, the non-observance of the Rubric involves the crime of perjury, I see not how any of you can escape the guilt in some point or another. And then the apostolic reasoning as to the Mosaic Law applies equally to the Rubric, if you will exalt it to the aspect of a rule—one, whole, and undivided, undivisible, and holy. “He who transgresseth in one point is guilty of all.”

With regard to the consecration of the Lord's day in particular by almsgiving, you will, perhaps, take refuge in the text of St. Paul's 1st Epistle to the Corinthians, xvi. 2: “On the first day of the week let every one lay by him in store as God hath prospered him.” Shall I say I am sorry your asylum cannot open wider to receive you. The original *κατὰ λαβρῶ* is, you will observe, at least as strong as our translation, “by him.” And neither seem to recommend an open contribution weekly to a public fund; though I confess the reason given, “that there be no gatherings when I come,” seems to bear out that meaning: and, from the etymology of the unusual word *λογισται*, one would expect the translation is correct. But let us grant it bears upon the point in question, and that each man's treasure of charity was weekly deposited with the one appointed treasurer for all, the president or primate, according to Justin Martyr; you are then, I think, bound by the apostolic example to specify distinctly beforehand the particular channel in which this stream of Christian liberality is to flow. Paul's example, as well as good policy, demands this; for it was distinctly understood in Corinth that the collection would be for the poor saints of Jerusalem, impoverished as they were by confiscations, and those excommunications which cut off the means whereby many of them lived.

But allow me to point out another article of difference between the stress laid upon this Offertory Rubric, when there is no communion, and the apostolic almsgiving referred to in this passage. It may readily be supposed these offerings were made at the communion; since, so late as the fourth century, Ambrose considered it a Christian's duty to offer and communicate every Lord's day. But the practice of daily communion continued also to the time of his contemporary, St. Augustine. Thus the public commemoration of the Lord's death occurred seven times more frequently than the public Offertory. And are you contented that the source should flow but once a quarter, or but once a month, and the stream be expected to run clear and full every week? But, believe me, it is very likely there is no time, since the Bridegroom personally left the Church to await anxiously his return; upon the practices of which we need be content to take our stand, without the exercise of private judgement in reference to the law and testimony. Even in Tertullian's time, the second century, the Offertory was not universally so frequent as once a week; but every Christian once a month, or when he would and could, laid by a moderate portion of his property to be spent in feeding the poor, or burying them—in maintaining the fatherless, the aged, the shipwrecked, or sufferers for Christ's sake. Long after him, both Cyprian and Augustine show how far from compulsory was the

offering at the Lord's table; when they plead with even the rich for drawing nigh without an oblation, and that under circumstances far different from those of our congregations—namely, while themselves sharing in others' oblations, yea, in the offerings of the poor. Now, where is the age which is the model of discipline—the century when piety and practice were so pure, that we should look back on it with such awe and reverence, as though it read the Scriptures clearer than we can do, or as though a life-giving Spirit abode without degeneracy in its fast-failing traditions, or as though there were going on a rapid developement of religion and light out of dormant germs of truth inertly treasured in the granary of Holy Writ?

But on this subject enough. Far be it from me to hint, that Christian charity, by giving weekly, would weary herself of giving. It were another kind of charity, if it did. I would not deny, that the oftener our hearts are opened the more readily they open; and the more readily to our brethren, the more readily to the Spirit that was in Christ. Well were it if it were more impressed upon the memories of ourselves and those around whom we are placed, that God's blessing rests on the fulfilment of the commandments of the Son of His love, and that Christian liberality impoverisheth not. I write not a syllable against this. I have been but writing of modes and of places, and of those Rubrics which you think to read so clearly; and have written at such length, that I must reserve what else remains to say upon the Burial Service. It is impossible to foresee whether we are to become more sundered from each other among the visible churches (a plurality of construction which will look to you like heresy), but I may hope we shall both be found to belong to the Invisible Church of Christ, and that in Him I may subscribe myself to you and to your brethren,

A FAITHFUL BROTHER.

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. III.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

In my first letter, I intimated an intention of confining my second communication to the origin of carrying offerings into the church, and of customs connected with the celebration of the Lord's supper. I meant, however, far beyond this, taking in all those ceremonies and superstitions which arose within the second century.

Proceeding to the third century, we find that age so fruitful in originating ceremonies and superstitions, that it becomes necessary to restrict my historical outline to those which contain the germ of Popish observances at the present day; while I shall, by way of introduction, just glance at others, which never survived the century that gave them birth.

In this century, various customs were introduced, both by Jewish and Pagan converts, answering to their respective superstitions. Those which were soon abandoned, appeared to be, the administration of the sacrament of the Lord's Supper to little children; its celebration in the evening; giving milk and honey to the baptised; requiring prayer to be offered in a standing position from Easter to Whitsuntide, from which arose the term *stations*; the giving the consecrated elements to women to be kept by them in their houses; the sending the bread and wine to the sick by the hands of children; the substitution of water for wine; prayers for the delay of the day of judgement; and many other superstitions equally absurd. (Cyp. Ser. 5. de Capsia, and Epist. at Cœc. lib. ii., ep. 3; Tertul. lib. de Coronâ Militiæ.)

Passing over any further notice of these practices, I proceed with my sketch of those ceremonies (originating in the third century) which seem to be the foundation

of Popish superstitions. The 9th or last head embraced the controversy respecting Easter, A. D. 195.

10th. Uction received at baptism. This was a Pagan custom, introduced by Pagan converts. It was usual among the ancients to anoint with oil on coming out of their baths. Wrestlers, also, and those who ran in a race, anointed their bodies. And it is by no means improbable, that Pagan converts introduced the practice of anointing at baptism, to signify that the baptised were selected to run in a race; and to wrestle with or fight against the world, the flesh, and the devil. The Jewish converts, likewise, would easily adopt this superstition, considering it as sanctioned by the ceremonial law.

11th. The custom of offering in commemoration of the saints. On the martyrs' or saints' days, before spoken of, it was usual to present offerings, which were called sacrifices, or oblations, offered in memory of the saints. These oblations were not, however, considered as expiatory, but commemorative only; and then confined to unconsecrated bread and wine, or to the offerings of the first fruits. Both the names of those who offered, and the extent and nature of their offerings, were, at that time, proclaimed aloud in their public assemblies. (Hieron. in Iren. lib. ii., cap. 11; and in Ezech. cap. 18.)

12th. About the same time, the practice of making offerings for the dead was introduced. This originated with the Pagan converts, although the end then designed was very different from that which was subsequently founded on this superstition. There was simply a commemoration of the departed saints, and prayer offered up that those present might follow their good example. The offerings were either presented to the Church, or to the poor who might then be assembled. They were memorials only for the dead, and not expiatory sacrifices. Many likewise presented offerings on their birthdays, as thank-offerings to Almighty God. And commemorative anniversaries originated from a practice which prevailed at the same time, of making testamentary bequests to the Church, that after the death of such as made these legacies, their names might be had in honourable remembrance. (Cyp. lib. iii., ep. 15 and 16; and lib. viii., epist. 6; Aug. epist. 64; Origen lib. iii., in Job; Tertul. de Moneg.)

13th. The origin of praying for the dead. Many Christians of this period introduced the custom of praying for the dead, under the supposition that the souls of departed saints would not enter into the fruition of heavenly rest, until after the resurrection of the just and the day of judgement. It does not, however, appear that any at this period imagined that the souls of those for whom they prayed were in purgatory, or in a place of torment. The doctrine of a future purgatory was as yet unknown. (Tertul. de Coronâ Militis, and Contra Marcion. lib. iv., cap. 34; and lib. de Animâ, cap. 55; and De Moneg; Justin Martyr; Quest. 60 and 76; Iren. lib. v.)

14th. The sign of the cross. During this century, the use of the sign of the cross was introduced by some, as a witness to unbelievers, that they were not ashamed of the cross of Christ. This arose from the intercourse which then existed between believers and unbelievers, who were so intermingled that they dwelt promiscuously in one house, sat at one table, and slept in one room. The Christian converts resolved to be known and acknowledged; and with this design, they frequently made the sign of the cross, more especially on the forehead, as being more conspicuous. This was afterwards introduced into the administration of the sacrament of baptism. (Aug. de verb. Apo. Serm. 8; and in Psalm 41; Tertul. de Coronâ Militis; and in Apologet; Origen. Homil. 2; in Psalm 38; Cyp. lib. de Hæret. Bapt.)

15th. Indulgences granted in the Primitive Church. At this time certain penalties were imposed on those called penitents; and sometimes the term of probation was extended to many years. This period of penance was frequently shortened; and the mitigation was termed a *relaxation* or *remission*. A long time afterwards the designation was changed, and these mitigations were called *indulgences*, by which nothing more was intended than a discharge from ecclesiastical censures, or a mitigation of such penalties. (Tertul. lib. de Penit.; Eusebius, lib. vi., cap. 36.)

16th. The intercession of incarcerated saints in behalf of penitents. Those who were prisoners on account of their profession of the Christian faith, still kept up an

intercourse with the Church by means of letters; and as such were highly esteemed, these living martyrs were frequently importuned by the penitents to make intercession for them with the Church; and in this way indulgences were frequently obtained, though the credulity of the imprisoned saints was often abused. This is the *only intercession of the saints* which was known and acknowledged in the third century.

Regretting that my time and various engagements, will not allow of my extending this third letter to the close of the third century,

I am, Sir, your faithful servant,

Δόξαμος.

Hassbury, Feb. 12, 1844.

BISHOP OF WORCESTER'S CHARGE.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

I beg particularly to thank you for your Orthodox observations about the Ordination Charge of the Lord Bishop of Worcester, to whom, I think, the best thanks of all the members of the Church of England are also due. The clouds of Popery have long reappeared in our horizon; the dawn of a better day seems likely again ready to dissipate them. The Bishop forbids them to magnify themselves into a miraculous Church, or to turn their backs on the people, and pray for them, instead of with them; of which Leamington exhibits one out of many specimens, on this head: and his reference to the Offertory, and the Keys of Heaven and Hell, will, I trust, give a lesson of humility to the Church, and induce a revision of literature and art, and a reasonable service, and common sense. The clergy are not to make our peace with heaven, but to assist us in doing so, by showing our obedience to the Creator, Saviour, and Redeemer, in fulfilling our relation to his creatures as our fellows, and not substituting a nominal faith for practical piety. It is not by returning towards the Church of Rome, but by advancing in the Protestant line, that the cause of true religion is to be served. Godliness can scarcely be expected, or supported, without cleanliness and temperance. Some of the clergy have been long neglectful, in not making what has been lately taking place lead to good purpose.

I am, Sir, yours truly,

A SUBSCRIBER.

ANSWER TO THE LAY ADDRESS.

"Blow ye the trumpet in Sion; sound an alarm in my holy mountain."

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

I hope the moderate principles of your Magazine will at least allow of the insertion of the following observations. In the first place, I conceive the nature of the Answer to the late Oxford important Lay Address belongs more to the Heads of Houses, as High Churchmen, than to their Noble Chancellor, as the *Times* of Jan. 3 surmises. I admit, with sorrow, that the Answer is as nearly neutral as possible. But, depend upon it, the Tractarians will treat it as a complete, no less than unex-

pected, victory, and as combining with their Jesuitical reserve. The suspended Dr. Pusey, and the writers of the Tracts, claim, that very many of the Articles admit of their very different interpretation, from what appears on the face of them. Surely, then, the number and personal respectability of this party, call for a revision of the Articles: but to state that, loading the conscience of every young man at matriculation, and on taking any degree, with a solemn subscription to Articles rendered so doubtful, is a sufficient protection, in modern times, against strange, and particularly against modern Romish doctrines, is to state what is not consistent with that common sense and that conciliation of the laity which the Bishop of Worcester hopes to see revived. The people are not made for the clergy, but the clergy are made for the people.

Your obedient servant,

A ZEALOUS LAYMAN.

CONCEALED ROMANISM AMONG THE ENGLISH CLERGY.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

The time has arrived when the people must act for themselves, and petition Parliament and the Sovereign. Two bishops are advocating a decided return to the Church of Rome, and the remaining part of the bench are unwilling to risk any chance of diminished authority; and the clergy are disgracing themselves in the same way: instead of advancing the principles of the Reformation, are advocating a return, more or less, to the Church of Rome. It is true, that, under no pretence are the people to be made serfs of the Church by the Offertory, and other things, as if they could not judge of the means of bestowing their charities without the interference of the Church, and as if the Church, in turning their backs to the people during much of the Liturgy, were praying for the people.

Mr. Melville, in his powerful and eloquent sermon, lately preached at the Temple Church—which smells strongly of Popery and departed institutions—places the present generation in the middle age, between past and future days; claims for the present age, from the completion of prophecy, a long continuance of Christians that are better able to form juster opinions of Christianity, and promoting that by contending for the principles of the Reformation; that instead of envying the increasing advantages of futurity, we ought to prepare the way, with the increase of science, for the future spread of the Gospel, that when we arise from the grave we may arise to endless joy, and may glorify Him for his increased and ever to be increasing mercies beyond the confines of Time; towards all his features of other systems, by abandoning the darkness and mystery of iniquity and antiquity.

I perceive, also, that Dr. Pusey states that he quite agrees with Mr. Newman, in the doctrines of Tract 90; and that, upon these principles, both subscribed to the Articles. Dr. Pusey also states that the Bishop of Oxford, though he objected to the original publication, did not, as was published, forbid its future continuation. I think it is as clear as noonday, that, in free conscience, the Bishop should call upon these gentlemen to resign all connection with the Church, or that the Bishop himself should retire from the bench.

I am, Sir, truly yours,

AN OLD CHURCHMAN.

London, Feb. 3.

V. MONTHLY REGISTER.

GENERAL INTELLIGENCE.

DECLARATION OF MINISTERS AND MEMBERS OF THE CHURCH OF ENGLAND, RESPECTING SEVERAL CONTROVERTED TRUTHS.

The following Declaration, with letter for signature, has been received by many of the Clergy:—

Having witnessed with grief the endeavours of some persons to unprotestantise our Church—for which end they reject the doctrine of justification by faith alone—deny that ungodly persons, if baptised, need to be regenerated—pervert the meaning of the Sacraments—change the ministry of the Gospel into a priesthood—assert that those ministers who have not received episcopal ordination are not true ministers of Christ, and that their congregations form no part of the Church of Christ—make what they term the Catholic Church the authoritative interpreter of the Word of God, and thus seek to prevent each Christian from fulfilling his indispensable duty to weigh and judge for himself the meaning of its language—We, the undersigned ministers and members of the Church of England, feel ourselves obliged, by our fidelity to the Lord Jesus Christ, by our regard for the Word of God, and by our wish to promote the welfare of our Church, publicly to profess our belief of the following truths, which we are resolved, in dependence on the grace of God, to maintain and to disseminate according to our ability; in which defence of the Gospel, always important, and now rendered more urgently necessary by the progress of “Anglo-Catholic” doctrines, we earnestly invite the co-operation of all who value evangelical truth.

I.—“Holy Scripture containeth all things necessary to salvation; so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith.” (Art. 6.) “It

is not lawful for the Church to ordain anything that is contrary to God’s Word written, neither may it expound one place of Scripture so as to be repugnant to another.” (Art. 20.) But general Councils and particular Churches, being liable to error in matters of faith, as well as in the ceremonies which they establish (Arts. 21 and 19), they may be found to profess what cannot be proved by the Word of God, and to ordain what is contrary to it. Every Christian is therefore bound to examine and to ascertain the meaning of the Word of God for himself, in the use of all the aids within his reach, and to receive no doctrine as the doctrine of Scripture unless he sees it to be declared therein: otherwise he may receive error as truth upon a fallible authority, against the plain testimony of the Word of God.

II.—Believers are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for their own works and deservings (Art. 11). They are justified by the righteousness of Christ imputed to them, not by any inherent righteousness imparted to them by the Spirit; and they are, from first to last, justified by faith alone without works: but as “good works do spring out necessarily of a true and lively faith” (Art. 12), the faith which justifies is a faith which “worketh by love.”

III.—“As the tree is known by its fruit, so is also the Holy Ghost. The fruits of the Holy Ghost . . . are these: love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance,” &c. . . . “The Holy Ghost doth always declare himself by his fruitful and gracious gifts.” “Where-soever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, &c., . . . assure yourselves that there is the spirit of the Devil, and not of God” “according to which

rule, if any man live uprightly, of him it may be safely pronounced that he hath the Holy Ghost within him: if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain" (Homily for Whitsunday). Ungodly persons have neither been born again of the Spirit, nor justified, although they were baptised in infancy, but remain in an unpardoned state, exposed to the wrath of God; and unless they be born again of the Spirit, and obtain saving faith in Christ, they must perish.

IV.—"The body of Christ is given, taken, and eaten, in the Supper only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith." (Art. 28.) "For the sacramental bread and wine remain still in their very natural substances. . . . and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." (Declaration appended to the Communion Service.) "The curate shall instruct him (the sick man), that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ probably to his soul's health, although he do not receive the Sacrament with his mouth." (Rubric to the Communion for the Sick.) There is no scriptural authority for affirming that our Lord is present with his people at the Lord's Supper in any other manner than that in which he is present with them whenever they meet together in his name (Matt. xviii. 20); and his body and blood are verily and indeed taken and received by them at that ordinance by faith, just as they are verily and indeed taken and received by them whenever they exercise faith in his atoning sacrifice; so that the imagination of any bodily presence, or of any other presence effected by the consecration of the elements, is unscriptural and erroneous.

V.—"Christ commended to his Church a Sacrament of his body and blood: they (the Church of Rome) have changed

it into a sacrifice for the quick and dead." (Hom. for Whitsunday.) "Our loving Saviour hath ordained and established the remembrance of his great mercy expressed in his passion, in the institution of his heavenly Supper." "We must then take heed, lest of the memory it be made a sacrifice." (Hom. of the Sacrament.) The ministers of Christ are termed in Scripture, presbyters, bishops, shepherds, stewards, &c., but are never distinctively termed priests (*lévites*); and the notion of any sacrifice offered in the Lord's Supper by the minister as a priest, distinct from the sacrifice of praise and of devotedness offered by every true worshipper, is unscriptural and erroneous.

VI.—"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." (Art. 19.) "Those we ought to judge lawfully called and sent (into the ministry) which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." (Art. 23.) There is no scriptural authority for asserting that those only are rightly ordained, or are to be esteemed true ministers of Christ, who have received episcopal ordination.

VII.—"The bishops of Rome and their adherents are not the true Church of Christ." "Where is now the Holy Ghost which they so stoutly do claim for themselves? If it be possible to be there where the true Church is not, then is it at Rome; otherwise it is but a vain brag." "All the popes and prelates of Rome, for the most part, . . . are worthily accounted among the number of false prophets and false Christs." (Hom. for Whitsunday.) False Christs and false prophets cannot be esteemed true ministers of Christ: the true Apostolical Succession is the succession of faithful ministers in the churches of Christ who have preached the doctrine of the apostles, and have ministered in their spirit.

*George Abbott, B.A.

*Edward Henry Abney, B.A.

*John Acaster, M.A.

- *John Adeney, M.A.
- *Samuel Alford, M.A.
- *Walter Alford, M.A.
- *William Allan, M.A.
- *George Allan, M.A.
- *Hugh Allan, M.A.
- *William Annesley, M.A.
- *Edward B. Bagshawe, M.A.
- *Augustus Adam Bagshawe, B.A.
- G. Baker, Lieut.-Colonel.
- *J. R. Barber, M.A.
- *Stephen Barbut, M.A.
- *Henry Barfoot, M.A.
- *S. W. Barnett, M.A.
- *John Bartlett, M.A.
- *Josiah Bartlett, M.A.
- *John Baylie, M.A.
- Frederick Baynes.
- *Henry Hamilton Beamish, M.A.
- *Joseph Fawcett Beddy, M.A.
- Samuel Bell.
- *S. E. Bernard, M.A.
- *David Barclay Bevan, M.A.
- R. C. L. Bevan.
- Richard Bevan.
- J. R. Bevy.
- *Edward Birch, B.A.
- *Joseph Birch, M.A.
- *T. W. Birch, M.A.
- *John Birkett, M.A.
- *William W. Blanford, M.A.
- Thomas W. Blomefield, Bart.
- Thomas Borrow.
- Augustus Bosanquet.
- *H. J. Bowden, M.A.
- *Charles Bradley, M.A.
- *Wm. Spencer Harris Braham, M.A.
- *R. L. Bridge, M.A.
- John Bridges.
- *John Bromilow, M.A.
- *Alexander Browne, M.A.
- *George Browne, M.A.
- *Reginald Bryan, M.A.
- *William Buckler, M.A.
- *Edward Bull, M.A.
- *Arthur Buller, M.A.
- *Gilbert Buresford, M.A.
- *James Walrond Burrough, M.A.
- *William Bury, M.A.
- *Sparks Byers, B.A.
- *Henry Caddell, M.A.
- *Joshua Cantley, M.A.
- *Charles R. Carroll, M.A.
- *George Grey Cashman, B.A.
- *John Casson, M.A.
- *E. W. Caulfield, M.A.
- William Challice.
- *John Charlesworth, M.A.
- *William Chave, M.A.
- *Andrew Cheap, LL.B.
- Robert Hochley Chenies.
- *John M. Cholmeley, M.A.
- *W. Churchill, M.A.
- Matthew Clark.
- *Thomas Clarke, M.A.
- *R. Clayton, M.A.
- *Alexander Clements, M.A.
- *J. B. Clifford, M.A.
- *C. T. Fynes Clinton, M.A.
- *John Francis Cobb, M.A.
- *J. W. Cobb, M.A.
- Benjamin Cooper.
- Charles Cowan, M.D.
- *William Cowlard, M.A.
- *Edward Cox, M.A.
- *George Crabbe, M.A.
- *Henry Robert Crewe, M.A.
- *B. Lucas Cubitt, M.A.
- *J. Cumberlege, M.A.
- *S. F. Cumberlege, M.A.
- *Francis Cunningham, M.A.
- *Thomas Curme, M.A.
- Christopher Cutts.
- *James Edward Dalton, B.D.
- *Thomas Davies, M.A.
- *E. H. Dawson, M.A.
- *Robert Denny, M.A.
- *J. W. Devlin, B.A.
- *William Dewe, B.A.
- *Thomas Froggall Dibdin, D.D.
- *James W. K. Dianey, B.A.
- *William Dodge, B.A.
- James Dorman.
- *T. R. Drake, B.A.
- *Thomas O. Drawbridge, M.A.
- *D. K. T. Drummond, M.A.
- *W. M. Du Prè, M.A.
- *Henry Du Puy, B.A.
- *John East, M.A.
- *John Edmonds, M.A.
- Samuel Edwards.
- *Samuel Valentine Edwards, B.A.
- *Henry T. Estridge, M.A.
- *Charles Evans, M.A.
- *Daniel W. Evans, B.A.
- *Frederick Evans, M.A.
- *Patrick Fenn, M.A.
- Joseph Fincher.
- *Edward W. Foley, M.A.
- Joseph French.
- *Samuel Garratt, B.A.
- *John Garwood, M.A.
- *Henry Gibson, M.A.
- *Thomas Glascott, B.A.
- *Carr John Glynn, M.A.
- George Golding.

- *Edward Goodwin, M.A.
 Samuel Goody.
 Alexander Gordon.
 Joseph Goss.
 Thomas Graham.
 Thomas Greenall.
 *R. G. Greene, M.A.
 *John Phillips Gurney, M.A.
 *Peter Hall, M.A.
 W. L. Hance.
 E. Hance.
 *Augustus Handley, M.A.
 F. Vernon Harcourt.
 *G. G. Harvey, B.A.
 Edw. Hawker, Rear-Adm. of the Blue.
 *John Herbert, M.A.
 *Augustus Hewitt, M.A.
 *William Henry Hill, M.A.
 *Charles Hodgson, M.A.
 *George Hodgson, M.A.
 Edward Hollis.
 *J. T. Holloway, D.D.
 *James Hopkins, M.A.
 *H. D. C. S. Horlock, D.D.
 *George Hume, M.A.
 *Henry Hutton, M.A.
 *Josiah James, M.A.
 *P. B. Jeckell, B.A.
 *A. Jenour, M.A.
 *David Jones, M.A.
 *John Jones, M.A.
 *J. J. Jones, M.A.
 *J. Jordan, M.A.
 *Edward Jowett, B.A.
 *Thomas King, M.A.
 Henry Kingscote.
 Arthur F. Kinnaird.
 John Labouchere.
 *John Lakes, M.A.
 *Richard Thomas Lancaster, M.A.
 *Thomas John Lingwood, M.A.
 John Linton.
 E. J. Longley.
 *Henry Lowe, M.A.
 *B. Lumley, M.A.
 *H. Lumaden, M.A.
 James Macfarlane.
 *Henry W. McGrath, M.A.
 *W. Bell Mackenzie, M.A.
 *R. A. M. Macklin, M.A.
 *George Maclean, M.A.
 *Hugh M'Nelle, M.A.
 *Samuel Maddock, M.A.
 *C. D. Maitland, M.A.
 *Henry Malpas, M.A.
 *Orlando Manley, M.A.
 *Joseph Mann, M.A.
 *Richard Marks, M.A.
 *W. Marsh, D.D.
 Marcus Martin.
 John Martin.
 W. Lewis Mason.
 William Maxwell.
 C. Maxtone, Major, Madras retired List.
 *Forster Maynard, M.A.
 *David Mead, M.A.
 *Joseph Clark Mendham, M.A.
 *Thomas Methuen, M.A.
 *Capel Molyneux, B.A.
 *William Money, M.A.
 Wigram Money.
 *Bernard Moore, M.A.
 *Thomas Mortimer, B.D.
 *Henry Moule, M.A.
 *William Mudge, M.A.
 *Edward Nicholson, M.A.
 *Leland Noel, M.A.
 *Baptist W. Noel, M.A.
 Edward Scott Norton.
 James Orde, Lieut.-General.
 *Fielding Ould, M.A.
 *Joseph Parker, M.A.
 *Abraham Dunlin Parkinson, B.A.
 William Edward Parry, Bart.
 John Dean Paul.
 *James Pears, B.C.L.
 *James R. Pears, M.A.
 *John Pearson, M.A.
 Thomas Pearsons.
 *John Peers, M.A.
 *J. W. Peers, M.A.
 *J. Pemberton, M.A.
 *Edward Pemberton, M.A.
 William Perfect.
 *Richard C. Phelps, M.A.
 *E. T. M. Phillips, M.A.
 *H. G. Phillips, M.A.
 *Benjamin Philpot, M.A.
 *Solomon Piggott, M.A.
 William Pitman.
 *S. B. Plummer, M.A.
 John Pemberton Plumtre, M.P.
 *Charles Thomas Plumtre, M.A.
 *Henry Western Plumtre, M.A.
 *Edward Poole, M.A.
 J. Poynder.
 *H. E. Preston, M.A.
 Mark Pringle.
 *Charles Richard Pritchett, M.A.
 *David Prothero, M.A.
 *William W. Pym, M.A.
 *Richard Quarrell, M.A.
 *Alexander Ramsay, M.A.
 *J. Raw, M.A.
 James S. Ray.
 John S. Reynolds.

*Gregory Rhodes, B.C.L.
 *H. K. Richardson, M.A.
 *Gilbert William Robinson, B.A.
 *Wm. Woolhouse Robinson, M.A.
 *Arthur Roberts, M.A.
 *Henry Roberts, B.A.
 Joseph Robinson.
 *Charles Row, M.A.
 *David Ruell, M.A.
 *Edmund Russell, M.A.
 *Timothy Sandys, M.A.
 *William Seaton, M.A.
 *Walter Shirley, M.A.
 *Robert Shitler, M.A.
 *Robert Simpson, M.A.
 *Robert Smith, B.A.
 *Hinton C. Smith, B.A.
 *William Snell, M.A.
 *F. W. Spilsbury, M.A.
 *J. W. Steele, M.A.
 Ernest A. Stephenson.
 *George Steward, M.A.
 *Francis Storr, M.A.
 *Hugh Stowell, M.A.
 *Edmund Stuart, M.A.
 *James H. Stuart, M.A.
 *Henry Sweeting, M.A.
 *Charles Tayler, M.A.
 *Stephen Thackwell, M.A.
 *Algernon Sydney Thelwall, M.A.
 *Evan Thomas, M.A.
 *Spencer Thornton, M.A.
 *J. Truman, M.A.
 *D. Tucker, M.A.
 *Thomas Tyndale, M.A.
 *Francis Upjohn, M.A.
 *Owen Emeric Vidal, B.A.
 *E. M. Wade, M.A.
 *Henry Walter, M.A.
 John C. Walter.
 *James Ware, M.A.
 *G. T. Warner, M.A.
 *John W. Watts, M.A.
 *Daniel Watkins, M.A.
 *J. G. Weddell, M.A.
 James Welsh, Maj.-Gen. Madras Engineers
 *John West, M.A.
 *John Wheddon, M.A.
 *David Wheeler, M.A.
 *Richard Whittingham, M.A.
 *Sidney Henry Widdington, M.A.
 *G. Wightman, D.D.
 *Alfred Wilkinson, M.A.
 *J. R. Wilkinon, M.A.
 *Jocelyn Willey, M.A.
 *H. J. Williams, LL.B.
 *John Williams, M.A.
 J. D. Williams.

*John Francis Willy, M.A.
 *Carus W. Wilson, M.A.
 *John Wilson, M.A.
 *William Wright, M.A.
 William Holt Yates, M.D.
 *Charles Isaac Yorke, M.A.

N.B. Clergymen are distinguished by an asterisk. A complete list of the signatures will be shortly printed.

THE CHURCH SERVICE AT GREAT ILFORD.

For some months past the parish of Great Ilford, in Essex, has been the scene of considerable excitement, resulting from a controversy which has been going on between the clergy and the parishioners relative to the mode of performing divine service in St. Mary's and other churches. It appears that the parishioners were successful in obtaining from the clergy a concession, to the extent of the abolition of the weekly offertory; but they also demanded that a credence-table, which was erected at the altar, should be removed, and that alterations in the position of the reading-desks should be made, so as to prevent the clergymen, during certain parts of the service, from turning their backs upon the congregation. Resolutions in support of this demand were prepared by the vestry, and forwarded to the Bishop of London. To these resolutions his Lordship, in a letter dated January the 27th, replied, that "With respect to the reading-desk and the credence, I have been informed, as I stated to Mr. Thompson when I saw him at London House, that the introduction of the one and the alteration of the other took place twelve months ago, with the knowledge of the churchwarden, though not with his express permission. As no objection was made at the time, I do not think it necessary now to authorise the removal of the slab, or the restoration of the reading-desk to its original form. With respect to the other parts of the resolutions, I will content myself with expressing my regret that the concession which Mr. Baugh has made to the wishes of the select vestry, in discontinuing the weekly offertory, has not been met by them in a kinder spirit." In consequence of this decision, a meeting of the

vestry took place a few days since, when resolutions were unanimously adopted, requesting and authorising the church-wardens to take every legal step in their power for the removal of the credence-table, and for the restoration of the reading-desks to their former position. Thus the matter rests for the present.

FROM "THE RECORD" OF FEB. 19.

The *Oxford Chronicle* states that the Hon. and Rev. Arthur Percival, who, it will be remembered, was one of the original contributors to the "Tracts for the Times," has withdrawn from the Society for Promoting Christian Knowledge, on the ground of the admission of the Bishop of Chester's Tract on Justification by Faith. And the weekly organ of the Tractarian party gives the following notice:—"We are glad to learn that remonstrances, addressed to the Monthly Board of the Society for Promoting Christian Knowledge, on the present state of affairs, are in contemplation in various parts of the country; we recommend the example to be followed, and that extensively and immediately." Lord Stanley spoke out firmly and eloquently on Friday night in support of the "Protestant Established Church." It was a withering speech for his opponents. Lord Howick spoke in favour of Popery, and Mr. D'Israeli was said to be the representative of the Tractarian party and "Young England."

TRACTARIAN DIVISIONS.

"The Record" also states, that "symptoms are becoming daily more apparent of a separation—in outward appearance, at least—between the more vehement and the more moderate of the Tractarian party. It is reported that Messrs. Rivington have declined the publication of Mr. Newman's 'Lives of the Saints,' and that Mr. Oakley's agent in St. James's-street, whose trade is chiefly in missals and breviaries, is to be the publisher. It is also given out that a fresh series of 'The British Critic' is on the stocks, of which Mr. Palmer, of Worcester College, is to be the editor. We cannot give any opinion as to the

bona fide character of these apparent differences. Mr. Newman's own expressions, with reference to his own disclaimer of Popery, still clings to our memory:—"It was necessary to our position." So of these changes, contentions, disagreements. They may, indeed, be entirely genuine, above-board, and sincere. Or they may be, like Mr. Newman's Anti-Romanism of 1840, 'necessary to our position.'

"Nor does it matter much whether the follower of Tract 90, or of the Treatise on the Church, be in reality the more consistent man. Essentially, there is no real difference. Far less mischief is done by a writer like him who gave us No. 90, and who lets you know what he is driving at, than by such a work as the Treatise on the Church; which seduces the reader by a winding path into a belief that Rome is, always has been, and always must be, a true Church of Christ, but that the Dissenters of England, and all the Presbyterians of Scotland, whether established or non-established, *can* 'form no part of the Church of Christ.' We warn our friends, therefore, of the probability of some such division as we speak of being publicly made or professed; but we shall regard it as only another reason for exercising watchfulness and circumspection, both with reference to those who take the decided, and to those who take the moderate line, in the future manœuvres of this undermining party."

JESUITS AT OXFORD AND CAMBRIDGE.

A correspondent of "The John Bull," who signs himself "A Sexagenarian Graduate," makes the following statement:—"I have often wondered that the public press has not yet traced to them the origin of the Oxford schism. It is a well-known fact (a *great* fact, if you will) that Roman Catholics have been admitted upon the boards at the universities for many years past. At Cambridge they were received at Christ's College some years ago. At Oxford they have since crept in more numerous. Once admitted, they may take any oaths, and subscribe to anything required of them by those whom they designate *heretics*; but with what intention of *keeping* their

faith with them, the extracts which you have already adduced too plainly show. The viper has been nursed in the academic bosom; and now is the time that their Romish principles, concealed for a brief period with care, are beginning to show themselves in their recent outbreak. So long as the Jesuits are thus permitted to insinuate themselves within the two Universities, there can be no peace to the Church."

DESTRUCTION BY FIRE OF KING WILLIAM'S COLLEGE, ISLE OF MAN.

It is our painful duty to record the total destruction by fire of this beautiful modern and extensive edifice, on the morning of Sunday, the 14th of January. The origin of the fire is unknown, but it is ascertained to have broken out in the western wing, either in the classrooms of the English department, or in the boy's dining-room immediately below. The building was insured in the Sun office for 2000*l.*, and the property of the Rev. Mr. Dixon, the principal, for 2200*l.*; but the loss to the building alone cannot be under 4000*l.* The Rev. Mr. Cumming, vice-principal, was uninsured. The college is a modern erection. The first stone was laid by the late Lieutenant-Governor Smelt, on the 23d of April, 1830, and it was opened in the summer of 1838. The building is partly in the early English and partly in the Elizabethan style, forming a spacious and cruciform structure, 210 feet in length from east to west, and 135 feet from north to south; from the intersection rises the embattled tower, 115 feet high, strengthened with buttresses, and surmounted by an octagonal turret, intended for an observatory, having in each of its sides an elegant and lofty window, and crowned with a parapet. The edifice cost about 6000*l.*, of

which 2000*l.* was from the accumulated fund from property granted by Bishop Barrow, in 1668, for the education of young men for the ministry in the Manx Church. The whole of this splendid and extensive building has been totally destroyed, with the exception of the Vice Principal's house. There were about 60 boys sleeping within the college at the time, who were obliged to escape in their nightshirts; but we are happy to say that not a single accident occurred.

Ipswich.—On Friday, the Rev. J. Allen, of Cross-house, with his usual benevolence, gave his accustomed annual dinner to all the old men and women in the town. The old folks put on their holiday apparel, and bent their way at two o'clock, p.m., towards Cross-house, where on their arrival a good substantial dinner of roast beef, plum pudding, and table beer, was supplied to them. The lady of the rev. gentleman waited upon her guests, and took a lively interest in seeing them comfortable on the occasion; and the cheerful countenances showed their thankfulness as well as the many benedictions that were uttered for the health and long life of the rev. gentleman and his amiable lady.—*Exeter Gazette.*

On the 5th inst., an election took place for a minister to the parish of St. Benedict, Norwich, vacant by the resignation of the Rev. George King. At the close of the poll at four o'clock, the numbers were—For the Rev. Wm. Goodwin, 27; the Rev. Thomas Clowes, 19; the Rev. Andrew Barnes, 8. Mr. Goodwin was of course elected. Eighteen of the parishioners did not vote.

DIOCESAN INTELLIGENCE.

ORDINATIONS.

On Sunday, January 28, 1844, the following gentlemen were ordained in

Norwich Cathedral, by the Lord Bishop of Norwich :—

Priests.—George Robley Bell, A.B., St.

John's college; Augustus Frederic Bellmann, A.B., St. Peter's college, Cambridge; Samuel Frederic Bignold, A.B., Balliol college, Oxford; Septimus Lloyd Chase, A.B., Emmanuel college, Cambridge; James Henschman Clubbe, A.B., St. John's college, Cambridge; John Frederick Fagge, A.B., University college, Oxford; John Farr, A.B., St. John's college, Cambridge; Richard D. Powell, A.B., Christ's college, Cambridge; Chas. William Franken, A.B., Catherine hall, Cambridge; Edward Gillet, A.B., Emmanuel college, Cambridge; Charles Dillon Hamilton, A.B., St. Mary hall, Oxford; John Barham Johnson, A.B., Corpus Christi college, Cambridge; Richard Waldegrave Packer, A.B., Catherine hall, Cambridge; Samuel Pearson, St. Bee's college; Hanworth Edward Rackham, A.B., Trinity hall, Cambridge; John Montagu Randall, St. Bee's college; Maurice Shelton Suckling, A.B., Trinity college, Cambridge; George Frederic Williamson, A.B., Trinity college, Cambridge; John Henry Wise, A.B., St. Peter's college, Cambridge; Miles Mackereth M.A., Catherine hall, Cambridge, on lett. dim. from the Lord Archbishop of York.

Deacons.—Edward Cay Adams, A.B., Magdalen hall, Oxford; Thomas Joseph Brereton, A.B., Christ's Church, Oxford; Robert Henry Cobbold, A.B., St. Peter's college, Cambridge; Barry Girling, A.B., St. John's college, Cambridge; Charles Wade Green, A.B., St. Peter's college, Cambridge; Francis Morse, A.B., St. John's college, Cambridge; William Sidney Sparling, A.B. Trinity college, Dublin; William Smyth Thorpe, A.B., Wadham college, Oxford; Robert William Bilton Hornby, A.B., University college, Durham, on lett. dim. from the Archbishop of York; David Price, St. David's college, Lampeter, on lett. dim. from the Lord Bishop of St. David's; Henry Shuker, A.B., St. John's college, Cambridge, on lett. dim. from the Lord Bishop of Worcester.

ORDINATIONS TO BE HOLDEN.

The next general Ordination of the Lord Bishop of Gloucester and Bristol will be held in the Cathedral Church of Gloucester, on Sunday, the 14th of April. The examination will commence on Thursday, the 11th.

The Lord Bishop of Chichester will hold an Ordination in the Cathedral Church of Chichester, on Sunday, the 2d of June next. Persons desirous of becoming Candidates must signify their wish to his Lordship on or before the 13th of April next at the latest, and send their papers to his Lordship's secretary, J. B. Freeland, Esq., at Chichester, on or before the 20th of the same month.

The Lord Bishop of Salisbury purposes to hold an Ordination for the diocese of Bath and Wells, in the Cathedral Church of Wells, on Trinity Sunday, June 2d.

DIOCESE OF BATH AND WELLS.

The newly erected Church at Easton, in the out-parish of St. Cuthbert, Wells, was consecrated on 1st Feb., by the Right Rev. the Lord Bishop of Salisbury. The Bishop was received at the door of the Church by the Chancellor, the Vicar of the parish, and about thirty of the neighbouring clergy, who attended in surplices and the hoods of their respective degrees. Prayers were read by the Rev. Canon Barnard, Vicar of St. Cuthbert, and the Sermon was preached by the Lord Bishop. During the reading of the sentences of the Offertory a collection was made: but there still remains a considerable deficiency on the building account, which we trust will be speedily supplied by the friends of the Church.

The chapel in the new Bath Abbey Cemetery, at Lyncombe, is a neat building, in the Anglo-Norman style, designed by Mr. Manners, city architect, and built by Mr. Birth, of Belvedere; beneath it are spacious catacombs for the reception of the dead. The Gothic sculpture, which has been sparingly but very correctly introduced by the architect, is admirably chiselled—the zigzag, or, as we believe it is denominated, the heron-bone, bordering, is worthy to be compared with that which adorns the beautiful chapel of St. Joseph of Arimathea, at Glastonbury. The workmen employed in the early ages to build churches, appear to have wrought with a reverential feeling; in the crypts—on the inaccessible mouldings of the bell tower—in the dark passage and on the staircase leading to the roof—the master masons have cut their mark. During the late fire behind the elaborate tracery—

and where, but for such an event, no human eye could have seen those marks, many were found, and are now in the possession of a gentleman of this city.—*Bath Herald.*

The new cemetery of the Bath Abbey parish, in Lyncombe Vale, was consecrated by the Lord Bishop of Salisbury, yesterday week, in the presence of a large number of the Clergy, gentry, and inhabitants.

Wrighton, Somerset.—The new chapel at Red Hill, in this parish, was consecrated on Wednesday last by the Lord Bishop of Salisbury, who preached an eloquent sermon on the occasion.

DIocese of CHICHESTER.

The new window for the east end of the Cathedral has been put up. The window being a triplet, and the church being dedicated to the Holy Trinity, the design has been made to bear a reference to that subject. Accordingly, the three ancient quatrefoils in the central light are occupied by designs representing the appearance of the Burning Bush to Moses, the Baptism of our Lord, and the Descent of the Holy Spirit on the Day of Pentecost. The northern side-light has in the centre the Resurrection of our Lord; that on the southern side, his Ascension. In the upper and in the lower parts of the side-lights are the emblems of the four Evangelists. This work has been effected by an unsolicited subscription on the part of the inhabitants of Chichester and its immediate neighbourhood.

The Rev. Dr. Warneford has given the munificent sum of 500*l.* towards the endowment of a new district church in the parish of Arlington, Sussex.

The Earl of Winchelsea has restored the parish church of East Weld, Kent. The church is a very ancient one, and possesses some interesting historical associations. Amongst others, it may be mentioned that the son of Richard the Plantagenet, who was killed at the battle of Bosworth-field, was buried there.

DIocese of PETERBOROUGH.

The Rev. A. Burnaby, A.M., Rector of Asfordby, near Melton Mowbray, has

caused to be erected at his private cost, (besides giving ground for the site,) two spacious and handsome school-rooms, each capable of containing sixty children.

DIocese of HEREFORD.

Hereford Cathedral School.—The Dean and Chapter of Hereford are advertising for Clergymen, who have taken the degree of Master of Arts, to fill the office of head master of their Cathedral School, which will shortly become vacant.

The following Scholarships are attached to this school; all tenable for seven years:—Six Scholarships at Brasenose college, Oxford, 52*l.* per annum each. The Scholars to be chosen, in turns, from Hereford, Manchester, and Marlborough Schools.—Twelve Scholarships at Brasenose college, Oxford, 38*l.* 8*s.* per annum each. The Scholars to be chosen, in turns, from Hereford, Manchester, and Marlborough Schools.—Six Scholarships at St. John's college, Cambridge, 39*l.* per annum each. The Scholars to be chosen, in turns, from Hereford, Manchester, and Marlborough Schools.—Five Scholarships at St. John's college, Cambridge, 13*l.* per annum each. A Cap and Gown, and Books, exclusively for boys educated at Hereford School, with preference to such boys in it as are natives of Somerset, Wilts, or Herefordshire. Also, an allowance of at least 50*l.* per annum, at the discretion of the Dean and Chapter, to such boys whilst Undergraduates of Brasenose college, as have been Dean's Scholars at Hereford Cathedral.

Contingent Scholarships.—Four Scholarships at Brasenose coll., Oxford, 36*l.* 8*s.* per annum each: with preference to boys educated at Manchester School—in default of such, to boys educated at Hereford or Chester School. There are also Two Fellowships at Brasenose college, Oxford, appropriated to natives of the county of Hereford.

DIocese of WINCHESTER.

The Lord Bishop of Winchester has, we understand, consented to preach the Anniversary Sermon of the London Society for Promoting Christianity amongst

the Jews, on Thursday, May 2d, at the Episcopal Jews' Chapel, Bethnal Green.

A valuable living has been offered to the Hon. and Rev. Gerard Thomas Noel, M.A., (B. A. 1805) by his brother, the Earl of Gainsborough. The vicarage of Romsey is known to be far from lucrative; indeed, it may be questioned if (the duties of the cure being efficiently discharged) it is any source of income to its possessor; the disinterestedness of the present incumbent is therefore the more apparent in his non-acceptance of the proffered living—desiring, we are told, the noble patron to prefer some clergyman whom it might more temporarily benefit, and wishing for his own part to remain in a parish where the absence of an adequate ecclesiastical revenue rendered the residence of one with more private means the more desirable.

DIOCESE OF SODOR AND MAN.

The Venerable Archdeacon Hall.—On Thursday morning, Feb. 8, the Rev. John Cecil Hall, Archdeacon of the Isle of Man, died at his residence, Kirk Andreas Rectory. He was the youngest son of the late Dean of Christchurch, Oxford, and married a near relative of Lord Powerscourt, who is now left to mourn his loss. The Archdeacon was a man of lively and engaging manners, an amiable and sincere Christian, and may be considered to have been successful in life, having been honoured with the regard of Lords Melbourne, Russell, Lyndhurst, and Brougham. In politics he was a moderate Whig; in his religious views a consistent Churchman. The cause of his death was typhus fever, caught from a sick parishioner, while in the conscientious discharge of his pastoral engagements. It is singular that the author of "The Primitive Church in its Episcopacy," &c. (Bentley), should have just mentioned, in a note attached to his work, this praise of the Manx clergy:—"The clergy of the Isle of Man are an excellent specimen of what Christian ministers should be. A Manx friend writes, 'Typhus fever has been raging here for the last month, and many among the lower orders have fallen victims to the malady. I am happy to say that—(naming a clergyman) has acted a most

praiseworthy part in visiting them when alive; and after the vital spark had flown, he actually put them into the coffins!' And then others of the clergy are honourably named, together with the Bishop and Archdeacon Hall. Alas! before this book has been many days before the public, this esteemed Archdeacon has fallen a sacrifice to the conscientious zeal with which he performed his clerical obligations. Noble death! for it is the death of one who falls at the head of his little sacred band when leading them on to danger, and to certain victory. The excellent bishop of this diocese (Dr. Short), with conduct worthy of the author of "What is Christianity?" shrunk not from his imperative duty also, and on the Wednesday before his death was praying by the bed-side of the lamented archdeacon. The clergy of the Isle of Man are, indeed, favoured by the presence of such men.—*Morning Paper.*

DURHAM.

At a Convocation holden on Wednesday, January 31st, the following persons were presented and admitted *ad eundem*:—Rev. J. Wilson, M.A., Fellow of Corpus Christi coll., Oxford; Rev. J. D. Collis, M.A., Fellow of Worcester coll., Oxford.

The Hon. J. S. Wortley, M.A., Fellow of Merton coll., Oxford, was admitted *ad eundem* by vote of the house.

DIOCESE OF LONDON.

The Lord Bishop of London will hold his annual confirmations for the metropolitan parishes at the following times and places:—

Thursday, May 2, Christ's Church, Newgate-street.

Monday, May 6, Trinity Church, Islington.

Tuesday, May 7, St. James's Church, Westminster.

Wednesday, May 8, St. Philip's Church, Stepney.

Monday, May 13, Parish Church, St. Marylebone.

Wednesday, May 15, St. Luke's Church, Chelsea.

Divine Service will be commenced each day at eleven o'clock.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, *Lincoln's Inn Fields*.
February, 1844.

The Rev. Dr. Russell in the Chair.

At the General Meeting, held on Tuesday, the 6th of February, 1844, the Secretary reported that a communication had been received from John Poynder, Esq., expressing his regret that in consequence of continued illness he should be prevented from bringing forward the motion, of which he had given notice at the General Meeting of the Society in December, and which had been allowed to stand over from the last meeting in January.

The motion accordingly dropped.

It was agreed, on the recommendation of the Standing Committee, that the salaries of the Rev. John Evans and the Rev. J. D. Glennie be raised to 300*l*. per annum each.

It was agreed that the following Members form the Committee of General Literature and Education for the ensuing year; viz., Very Rev. the Dean of Chichester; John Leycester Adolphus, Esq.; Rev. John Allen; Thomas Bell, Esq.; Rev. R. W. Browne; Rev. Thomas Dale; Rev. T. G. Hall; J. R. Hope, Esq.; J. H. Markland, Esq.; John D. Powles, Esq.; Rev. W. Short; Dr. Thomas Watson.

A letter was read from the Bishop of Calcutta, who at the time it was written (November) was on his visitation tour. His lordship therein expresses a hope that he will return to Calcutta in April, 1845, when he will consecrate the new Cathedral, towards the erection of which the Society for Promoting Christian Knowledge contributed the munificent sum of 5000*l*. The endowment fund now amounts to about (Company's rupees) one lac and three-quarters, including the noble grant of half a lac by the Society for the Propagation of the Gospel. The interest of this will suffice for the maintenance of the three missionary canons. This number the Bishop wishes to increase to six. Four lacs more, or 40,000*l*., will be required to raise the endowment fund to anything like adequate efficiency. A communication from the Bishop of Nova Scotia, and several letters of acknowledgment, were laid before the meeting.

Legacies and Donations were announced to the amount of 1060*l*.

Books for the performance of Divine Service were granted for two new churches.

Thirty-three grants of books and tracts were made for schools, lending libraries, and distribution.

The Rev. Wm. Scott gave notice of the following resolution to be moved by him at the next General Meeting of the Society, on Tuesday, the 5th of March:—

“That the Secretaries be requested to furnish a list of those books and tracts which, once having been on the Catalogue, have been removed either by order of the Board or otherwise, since the year 1820.”

THE NATIONAL SOCIETY.

The Meetings of the Committee of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, this month, have been attended by—

His Grace the Lord Archbishop of Canterbury;

The Lords Bishops of London, Winchester, Ripon, Salisbury, and Lichfield;

The Lord Sandon, M.P., T. D. Acland, Esq., M.P.;

The Very Rev. the Dean of Chichester; Ven. Archdeacon Sinclair;

Rev. H. H. Norris, Rev. H. H. Milman, Rev. John Jennings, Rev. William Short, William Cotton, Esq., William Davis, Esq., G. F. Mathison, Esq., and Richard Twining, Esq.

The Rev. Thos. Jackson, M.A., Incumbent of St. Peter's, Stepney, was appointed Principal of the Training Institution at Battersea.

The Treasurer reported that the Special Fund amounted to 140,212*l*., and that the sum appropriated in grants was 20,559*l*.

Schools in fifty places were received into union.

Grants to sixty-seven places, amounting to 6,500*l*., recommended by the Finance Committee, were confirmed.

National Society.—On Sunday last, the 11th inst., was collected at Hawkebury Church, Gloucestershire, after a sermon preached in obedience to the commands of her Majesty, for the National Society for the Education of the Poor, &c., the sum of 11*l*. 7*s*. 2*d*., the Vicar 1*l*. 10*s*.

Education on the Principles of the National Church.—A school somewhat similar to that recently opened at Marlborough, under the sanction of the Bishop of Salisbury, is intended to be established in the diocese of Chester. The Bishop of Chester has accepted the office of visitor, the Earl of Derby that of president: and amongst the vice-presidents are Lord Francis Egerton, M.P., the Chancellor of

the diocese of Chester, the Very Rev. the Dean of Manchester, the Rector of Winwick, &c. A provisional committee, consisting of 24 clergymen and gentlemen, has also been formed. Rosall Hall, in the neighbourhood of Fleetwood, has been selected as the site of the intended school, and will be fitted up for the accommodation of 200 pupils. It is situate on the sea-shore.

UNIVERSITY AND ECCLESIASTICAL INTELLIGENCE.

OXFORD, FEB. 3.

In a Convocation holden on Tuesday, Montague Bernard, B.A., Scholar of Trinity college, was unanimously elected Vinerian Scholar, in the room of C. J. Trower, M.A., of Exeter college.

FEB. 8.

In a Convocation holden this day, the Rev. Rich. Heighway Kirby, M.A., of St. John's college, and John Hogg, Esq., M.A., of St. Peter's college, Cambridge, were admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

Masters of Arts.—Frederic P. Phillips, Christ Church, Grand Compounder; John Henry Acton Harries, Trinity coll.; Rev. Arthur George Baxter, Worcester coll.; Rev. Alfred Burder, Magdalen hall; Rev. Alfred James Lowth, Exeter coll.; Rev. Thomas Knapp Chittenden, Fellow of St. John's college.

Bachelors of Arts.—Robert Wilbore, Brasenose college, Grand Compounder; Frederic Howlett, Worcester coll., Grand Compounder; Robert Cowper Black, Worcester coll.; Charles Baker Teesdale, Christ Church; Wm. Price Jones, Christ Church; Wm. Clarke Welsford, Exeter coll.; George Andrew Wright, Exeter coll.; John George Wenham, Demy of Magdalen coll.; Arthur De Butts, Scholar of Trinity coll.; James Haydock Reibey, Trinity coll.; Ernest Richard Seymour, Oriel coll.; Henry Wm. Hodgson, Balliol coll.; John Charles Hulme, Balliol coll.

VOL. I.

On the 31st ult. Mr. Philip Williams, from Winchester School, was admitted a Scholar of New College.

The Regius Professor of Divinity will commence his Public Course of Lectures, in this Term, on Thursday, March the 7th, at twelve o'clock. This Course is intended for Students in Divinity who have passed their examination for the Degree of B.A.; and those Gentlemen who desire to attend it, are requested to call in person on the Professor on Tuesday, the 5th, or Wednesday, the 6th of March.

The contested election to the Mastership of Pembroke coll. has been decided by the appointment of the Rev. E. J. Parker to that dignity.

FEB. 16.

By the death of Mr. Hutchins, of Worcester college, a Vinerian Law Scholarship becomes vacant. The candidates at present spoken of, are Mr. Burrows, Scholar of Wadham; Mr. Lingen, Fellow of Balliol; and Mr. Bathurst, Fellow of New college.

In a Convocation holden yesterday, the following degrees were conferred:—

Masters of Arts.—Henry Hucks Gibbs, Exeter, Grand Compounder; John Paxton Norman, Exeter; Rev. James Isaacson, New Inn hall; Rev. Thomas Debarry, Lincoln; Rev. Clark John Sale, Lincoln; Rev. Thomas Coulthard, Queen's; Rev. Thomas Garrard, Fellow of St. John's; John Curzon Moore Stevens, Christ Church.

Bachelors of Arts.—William Frederic Palmer Morewood, Christ Church; Nassau

B B

John Senior, Christ Church; Barry Samuel Valentine Blacker, Christ Church.

In a Convocation holden in the afternoon of the same day, certain alterations in the regulations for the Mathematical Scholarships were unanimously adopted by the House. By the new regulations, instead of *three* scholarships of equal value, to be holden by three Bachelors of Arts, there are to be *four* scholarships, two senior of 40*l.* each, and two junior of 30*l.* each. Candidates for the senior scholarships are to be Bachelors of Arts, or at least members of the University who have passed the Public Examinations, not exceeding twenty-six terms from matriculation; and the candidates for the junior scholarships are to be undergraduates who have not exceeded nine terms from their matriculation. Each scholarship may be held for two calendar years from the day of election, provided that the scholar's name be on the books of some college or hall; and, in the case of a junior scholar, it is also required that he produce, from the authorities of his college, a certificate "of continued attention to mathematical studies." By these new regulations the Examiners may also recommend a meritorious, although unsuccessful, candidate to the trustees for a present of books, such books to be paid for out of the accumulation of the fund.

In the same Convocation the following gentlemen were nominated by the Vice-Chancellor and Proctors, and approved by the house as Examiners for the University Latin Scholarship:—The Rev. James Augustus Hessey, M.A., Fellow of St. John's; the Rev. James Edwards Sewell, M.A., Fellow of New College; the Rev. Osborne Gordon, M.A., Student of Christ Church.

CAMBRIDGE, FEB. 3.

New Scholarship.—The Vice-Chancellor has just announced to the Senate that a proposal has been made by John Barnes, Esq., of the Middle Temple, London, to place the sum of 2000*l.* Three per Cent. Consols, in the names of trustees, upon trust, that during the life of his sister, Ann Barnes, the dividends and annual income thereof be applied for her use and benefit, or upon certain contingencies for the benefit of the said trustees;

and that after her death the said Bank Annuities be transferred to the Chancellor, Masters, and Scholars of this University, upon trust, for the foundation of a scholarship, to be called "The Thomas Barnes' Scholarship," in memory of his brother, Thomas Barnes, M.A., deceased, late of Pembroke college, subject to certain regulations to be submitted to a congregation on Wednesday next.

The Arabic Professor has given notice that his lectures will commence on Tuesday the, April 23, at one o'clock, in the combination-room of St. Catherine's hall, and will be continued every day till the division of term. Subjects: The Chrestomathies of Kosegarten and De Sacy, the Koran, and the Makamat of Hariri.

DEGREES.

At a Congregation on Wednesday last, the following degrees were conferred:—

Masters of Arts.—Joseph Lowther Hodgson, St. Peter's; William Francis Chilcott, St. John's; W. Mills, Queen's.

Graces.—At the same Congregation a number of graces was passed, but the only one of importance was the acceptance by the University of the proposition of Mr. Barnes for the foundation of a Scholarship on the terms proposed by that gentleman. These terms take up considerable space in the printed paper, but are mainly comprised in the following features of *The Barnes' Scholarship*. First election to take place after the death of the founder's sister. Electors, the Vice-Chancellor, the Regii Professors of Divinity and Civil Law, the Lucasian Professor of Mathematics, and the Public Orator. These to be guided conscientiously in their election by the following rule:—"In his eligendis præcipua ratio semper habeatur ingenii, doctrinæ, virtutis, et inopiæ: ut quo magis quisque eligendorum numero his rebus antecellat, eo magis, ut æquum sit, præferatur." Candidates to be Undergraduates in their first year, and from Christ's hospital, St. Paul's, or Merchant Tailors': if none such apply, the scholarship to be open. If the scholar pass not the usual University examinations, the scholarship to be *ipso facto* vacant. Scholarship to be held four years, unless death intervene, degrading or going out in By-Term, rustication, or expulsion—any of which occurring, it shall be *ipso facto* vacated.

The other regulations are minor matters of course. The value of the scholarship is the interest on 2000*l.* Three per Cent. Consolidated Bank Annuities.

Browne's Scholarship.—There will be on Monday, the 18th of March, an examination of Candidates for the Scholarship upon this foundation: Candidates to signify their intention of offering themselves on or before the 12th of March.

Craven Scholarship.—One of the classical Scholarships founded by John Lord Craven, was yesterday adjudged to Wm. Johnson, scholar of King's college.

Bell Scholarship.—The election of two scholars upon this foundation takes place on Friday, the 22d of March. Each candidate is expected to leave with the Vice Chancellor (together with his epistle) a certificate from his college of the date of his admission, and of the terms he has kept.

QUESTIONISTS NOT CANDIDATES FOR HONOURS.

Mathematical Examiners.—D. T. Ansted, Esq., M.A., Fellow of Jesus; Rev. W. C. Mathison, Fellow of Trinity.

Classical Examiners.—Rev. W. Bates, Fellow of Christ's; Rev. E. Warter, M.A., Fellow of Magdalen.

Examiners in the Acts of the Apostles and Paley's Moral Philosophy.—Rev. J. Clark, M.A., Fellow of Christ's; Rev. S. Lewthwaite, M.A., Fellow of Magdalen.

Graham, Trinity; Faulkner, Trinity; Tritton, John's; Killpack, Corpus; Girdlestone, Christ's; Barrow, John's; Buxton, J. F., Trinity; Denman, Hon. L., Magdalen; Faulkner, Sidney; Bateson, Trinity; Hayward, Trinity; Wallas, Trinity; Barchell, Corpus; King, Trinity; Nelson, Lord, Trinity; Whiah, Queen's; Brown, Lord J., Magdalen; Gogcoigne, Catherine; Channey, Peterborough; White, Peterborough; Randolph, Jesus; Stedman, Christ's; Chawner, John's; Tarr, Sidney; Bray, Queen's; Wilbraham, F. R., Peterborough; Hodson, Trinity; Pyper, Catherine; Leader, Corpus; Miles, Magdalen; Powlett, Trinity; Raven, Magdalen; Kingdon, Sidney; Burton, John's; Magnay, Clare; Oldham, Trinity; Barker, Christ's; Badger, Queen's; Thomas, Trinity; Chisholm, John's; Sutcliffe, Catherine; Fielding, Lord, Trinity; Davies, A. G., Queen's; Galtton, Trinity; Purchas, Corpus; Wal-

ton, Christ's; Kay, I., Trinity; Sharples, Queen's; Kingsford, John's; Greenwood, Peterborough; Formby, Catherine; Pritt, Trinity; Stokes, Trinity; Turner, Sidney; Charlesworth, Trinity; Booker, Magdalen; Heygate, Trinity; Lister, Catherine; Watson, Caius; Fife, Trinity; Blake, Peterborough; Stutzer, Trinity; Barker, Clare; Kay, E., Trinity; Swindells, John's; Oliver, Trinity; Beresford, Peterborough; Thompson, Queen's; Bromhead, Caius; Reade, Catherine; Jermy, Trinity; Hendy, John's; Lighton, A., John's; Green, Trinity; Rogers, Trinity; Walker, Catherine; Priestley, Trinity; Baumgartner, Catherine; Tonkin, Corpus; Andrews, John's; Best, Peterborough; Townsend, Trinity; De Crespigny, Magdalen; Sharp, W., Trinity; Norman, Corpus; Gregory, Peterborough; Spring Rice, Hon. A., Trinity; Blathwayt, Corpus; Marsham, Magdalen; Kent, Corpus; Russell, Trinity; Gray, John's; Willoughby, Trinity; Dove, Caius; Lyon, Trinity; Seymour, H., Trinity; Lloyd, Christ's; Hinde, John's; Andrews, Emmanuel; Housman, John's; Banks, Catherine; Walker, Pembroke; Babington, Trinity; Knox, A. A., Trinity; Smith, S. G., Trinity; Clark, J., Corpus; Thompson, Pembroke; Trotman, Trinity; Hamilton, Trinity; Bere, Emmanuel; Holmes, Corpus; Woodd, Corpus; Frost, Pembroke; Cruttenden, John's; Milligan, Catherine; Harris, Queen's; Scott, Trinity; Bastard, Magdalen; Treweek, Jesus; Westrop, Caius; Hooper, Trinity; Gisborne, Peterborough; Hilton, Caius; Fearnside, John's; Sabine, Jesus; Hill, Corpus; Parkinson, Corpus; Simcocks, Trinity; Loyd, Trinity; O'Neill, Queen's; Hall, Corpus; Barff, Christ's; Hillman, Clare; Brumell, John's; Delacour, Peterborough; Mellor, John's; King, Christ's; Homfray, Catherine; Jervis, Peterborough; Noot, Queen's; Hicks, Down; Browne, L. L., Trinity; Purchas, Christ's; Brooks, Clare; Davies, W., Queen's; Fitton, W., Trinity; Hill, Caius; Law, G., John's; Lutt, Sidney.

Egotat.—Hall, John's.

The Regius Professor of Hebrew has given notice that he purposes resuming his Lectures of the Book of the Prophet Isaiah, about the division of the present Term, of which further notice will be given.

VOLUNTARY THEOLOGICAL EXAMINATION IN NEXT MICHAELMAS TERM.

Notice has been given that on Tuesday, the 15th of October next, and the succeeding days, there will be an examination in the following subjects:

The Greek Testament;
The Epistles of Ignatius, in Greek;
Ecclesiastical History;
The Articles of Religion, and

The Liturgy of the Church of England: which examination will be open to all students who, having at any time been admitted *ad respondendum questioni*, shall present themselves to be examined. The names of those students who shall pass this examination to the satisfaction of the Examiners will be published in alphabetical order, and registered in the usual manner.

Immediately after this examination, there will be an examination in the First Thirty Psalms, in Hebrew, for such students as, having their names published as above mentioned, shall offer themselves to be examined; and the names of the persons who shall pass this examination to the satisfaction of the Examiners will be published and registered in the manner already described.

Persons desirous of presenting themselves at these examinations must send in their names, on or before the 10th of October next, to each of the Examiners, who are—the Regius Professor of Divinity, the Margaret Professor of Divinity, the Regius Professor of Hebrew.

[It will be remembered that the Bishop of Lincoln has given notice, that after January, 1846, no Graduate of this University will be admitted by him as a Candidate for Deacon's Orders, who has not passed the Voluntary Theological Examination.]

FEB. 16.

CLASSICAL TRIPOS, 1844.

Examination Papers.

Examiners.—Rev. J. Hildyard, M.A., Fellow and Tutor of Christ's; Rev. G. Currey, M.A., Fellow of St. John's; G. A. C. May, M.A., Fellow of Magdalen; Rev. P. Freeman, M.A., Fellow and Tutor of St. Peter's.

Queen's College.—W. C. D. Deighton, B.A., has been elected a Foundation Fellow of Queen's College; and Herbert

Davies, B. M., has been elected to the By-Fellowship founded by D. Edwards, Gent.

Clare Hall.—J. H. Glover, (B.A. 1843), and the Rev. Joseph Power, M.A. (B.A. 1821), Fellow and Tutor of Trinity hall, have been elected Junior Fellows of Clare hall.

Christ's College.—Timothy Hutton, Esq., of Clifton castle, near Bedale, has presented to this college, of which he was formerly a member, a valuable collection of Oriental and other books. The volumes formed part of the library of his late brother, John Hutton, Esq., of Marshe, who was also a member of Christ's college, and a liberal contributor to the funds raised by the University for erecting the Observatory and the New Library.

The Seatonian Prize Poem.—The subject of the poem for the present year is "Esther." Each candidate for this prize is to send his performance, without his name, to the Vice-Chancellor (fairly written, or it will not be attended to), on or before the 20th of September next, with some Latin verse upon it: and he is at the same time to send a paper sealed up, with his name written within, and the same Latin verse written on the outside. The papers containing the names of the unsuccessful candidates will be destroyed unopened; by which regulation the delicacy of those who might otherwise fear a repulse, is, it is hoped, effectually consulted.

The Hulsean Prize.—In January last, the Hulsean Prize for 1843, for "the best dissertation in the English language on the evidence in general, or on the prophecies or miracles in particular, or on any other particular argument, whether the same be direct or collateral proofs of the Christian religion, in order to evince its truth and excellence"—"The obligation of the Sabbath, with a history of the institution and its influence, from the earliest times to the present day"—was adjudged to Charles John Ellicott, (B.A. 1841), of St. John's college.

The Trustees of the Hulsean Prize have given notice that a premium of about 100*l.* will this year be given to the writer of the best dissertation on the

following subject :—"The lawfulness and obligation of oaths in a Christian community, and the influence which they have had upon society at different periods." The dissertations are to be sent to one of the Trustees (the Vice-Chancellor, the Master of St. John's college, or the Master of Trinity college), on or before the 20th of October, 1844, with the names of the respective authors sealed up. The author of the essay best approved is to print it at his own expense, and is not to be a second time a candidate for the premium.

ECCLESIASTICAL COMMISSION.

There are already about 150 applications to the Ecclesiastical Commissioners for England, chiefly from the northern parishes, for the establishment and endowment of ecclesiastical districts under Sir Robert Peel's Act of last session; not one of which is to contain less, and many considerably more, than 2000 souls. Taking the average (which may be safely done) at 3000, here are proposals for at once providing direct, authoritative, independent, pastoral superintendence for a population of 450,000 souls, now in a condition of almost entire darkness and neglect.

THE COLONIES.

The New Bishop of Newfoundland.—We understand that the Rev. E. Field, formerly Michel Fellow of Queen's college, Oxford, and now Rector of English Bicknor, Gloucestershire, is to be the Bishop of Newfoundland.

Rev. John Griffiths, of Christ Church, to a Chaplaincy in the Hon. East India Company's Service, in the Bombay Presidency.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen.

Rev. R. Montgomery, M.A., now Minister of Percy Chapel, and late Incumbent of St. Jude's Episcopal Church, Glasgow, (an elegant piece of plate, by some members of his Glasgow congregation, as a token of their esteem and regard for his public and private services).

Rev. H. Jackson, M.A., late Curate of Wisbeach, St. Mary.

Rev. A. Knox, of St. Mary's Church, Birkenhead, Cheshire.

Rev. David Laing, M.A., Honorary Secretary to the St. Ann's Society.

Rev. E. A. Litton, of Oriel College, Oxford, on his resigning his Fellowship and Mathematical Lectureship of that College.

Rev. John Baylie, Incumbent of the Chapelry District of Bloxwich, Walsall.

Rev. James Clancy, Curate of Hales Owen, Salop.

Rev. James Crebbin, late Curate of Great Clacton, Essex.

Rev. R. Denny, late Curate of Melling, Lancashire.

Rev. R. B. Hone, Vicar of Hales Owen, Salop.

Rev. T. Hugo, Curate of Walton-le-Dale.

Rev. R. P. Jones, B.A., on resigning the Head Mastership of the Grammar School at Denbigh.

Rev. John Rashdall, M.A., (B.A. 1833.) of Bedford Chapel, Exeter.

Rev. G. A. Rogers, late Curate of Weston-super-Mare.

Rev. Wm. St. George Sargent, A.B., of Carysfort Church, Blackrock, Dublin.

Rev. James Sidney, Curate of Milton-Clevedon, Somerset.

Rev. George Wharton, M.A., of St. John's college, Cambridge, Incumbent of the parish of Kinvir, or Kinfare, Staffordshire.

Rev. A. L. Winter, late Curate of Hales Owen, Salop.

PREFERMENTS.

Rev. John Askew, M.A., to the Perpetual Curacy of Ashchurch, in the county of Gloucester.

Rev. Harry Baber, MA., to be Minister of the new Church of St. Paul, at Forebridge, near Stafford.

Rev. J. W. Brooks, to the Vicarage of St. Mary's, Nottingham.

Rev. Thomas Thelluson Carter, formerly of Christ Church, to the Rectory of Clewer, Berks.

Rev. M. Hill, to the Perpetual Curacy of Lye, near Stourbridge.

Reverend Joseph B. Dykes, of Queen's college, Oxford, to the Vicarage of Bridekirk, Cumberland.

MARRIAGES.

The Rev. Henry John Buller, Rector of West Parley, Wimborne, youngest son of the late James Buller, Esq., clerk to her Majesty's Privy Council, to Mary Theodosia Rickards, eldest daughter of the late John Rickards, Esq., of Allston-hill, near Hereford.

Rev. Bryant Burgess, of Exeter College, to Elizabeth Sophia, second daughter of Captain W. F. Arnold, of Little Missenden Abbey, Bucks.

Rev. James Burrow, to Maria Skelton, second daughter of Capt. D. Jones Skelton, late of the Royal Artillery.

Rev. John Chandler, Vicar of Whitley, Surrey, to Caroline Mary, eldest daughter of the Rev. John Brownlow, of Greenpark, Bath.

Rev. C. T. Griffith, curate of St. James's, Cheltenham, to Elizabeth Currie, third daughter of the late Mr. Kemp Bourne, of Edgbaston.

Rev. Wm. Darnell, Incumbent of Bam-brough, Northumberland, to Frances, eldest daughter of the Venerable C. Therp, D.D., Archdeacon of Durham.

Rev. Samuel Vere Dashwood, of Hanford Hall, Nottinghamshire, to Elizabeth Edith Hawkshaw, eldest daughter of Lieut.-Colonel Edward Hawkshaw, of Clifton.

Rev. James Downes, Incumbent of Stonnall, Staffordshire, to Maria Parson, eldest daughter of the late Mr. John Brawn, of Sheffield, near Walsall.

Rev. R. Dawson Duffield, only son of the Rev. the Canon Duffield, to Harriet, daughter of Mr. J. M. Simson, formerly of Cann Hall, Great Clacton, Essex.

Rev. Allen Feilding, Chaplain of H.M.S. Ocean, to Jemima, the youngest daughter of the late Rev. Sir John Fagge, Bart., of Mystole Park, Kent.

Rev. Armitage Forbes, son of Arthur Forbes, Esq., of Trewstone, county of Meath, and Craig-a-vad, county of Down, Ireland, to Charlotte Emily, daughter of Edward Litton, Esq., Master in Chancery, Dublin, late M.P. for the borough of Coleraine.

Rev. F. Cavendish Foster, to Isabella, youngest daughter of the late Rev. John Todd, of Hunnington, near Hales Owen, Worcester-shire.

At All Souls' Church, Langham-place, on the 10th ult., by the Rev. the Dean of Chichester, the Rev. Sir John Hobart C. Seymour, Bart., to Maria Louisa, youngest daughter of the Rev. Charles Smith, Esq., and sister of the late Sir Charles J. Smith, Bart., of Suttons, Essex.

Rev. Henry Dale, Principal of Bishop's College, Gloucestershire, to Fanny Isabel, third daughter of the late W. Davies, Esq., of Ty-laha, Monmouthshire.

Rev. John Griffiths, Chaplain on the Bombay Establishment, to Frances, fourth daughter of Capt. Mortlock (late of the Hon. E. I. Com-pany's Service), Brighton.

Rev. Richard Gwilym, Incumbent of Ulver-stone, to Sarah, third daughter of the late T. Strickland, Esq., of Reydun Hall, Suffolk, and widow of the late R. Childs, Esq.

Rev. Adolphus R. V. Hamilton, formerly of St. Catherine Hall, Cambridge, to Sarah Louisa, only daughter of Fred. Phillips, Esq.

Rev. T. Helmore, Vice-Principal of St. Mark's College, Chelsea, to Kate Wilson, third daughter of the late J. D. Fridham, Esq., of Plymouth.

Rev. J. H. F. Kendall, Incumbent of Huttes Roof, Westmoreland, to Eliza, eldest daughter of the late Joshua Bates, Esq., of Huddersfield.

Rev. Charles Kingsley, of Magdalen College, Cambridge, to Frances Eliza, youngest daughter of the late Pascoe Grenfell, Esq.

Rev. W. George Nott, formerly of St. John's College, Cambridge, to Adela Elizabeth Helgar, only daughter of Major-Gen. Farrer.

Rev. W. Parkinson, Rector of Langenhoe, Essex, to Georgiana, youngest daughter of the late C. Martin, Esq., of Vintners' Hall.

At Aylesbury, on the 7th ult., by the Rev. J. J. Goodall, the Rev. John Radcliffe Prey-man, Vicar of Aylesbury, to Amelia, third daughter of Thomas Tindal, Esq., of Aylesbury.

Rev. T. Roberts, Curate of Weetley, Al-cester, Warwickshire, to Mary Ann, only sur-viving daughter of Mr. James Whissell, of Alcester.

Rev. Julian Robinson, of Jesus College, Cam-bridge, to Harriet, third daughter of the Rev. John Sharpe, D.D., Vicar of Doncaster, and Canon of York.

Rev. Charles L. Royds, of Kilmington, Dorset, to Catherine, daughter of Henry Hoyle Oddie, Esq., of Colney House, Herts.

Rev. J. W. Sanders, to Margaret, eldest daughter of the late Richard Walmley, Esq., of Preston.

Rev. George Scott, M.A., Vicar of Cox-wold, and Incumbent of Huthwaite, to Eliza-beth Arthur, fifth daughter of the late Richard Arthur Worsop, Esq., of Howdon Hall.

OBITUARY.

In the Mauritius, the Hon. and Rev. Edward Charles Clifford, brother of Lord Clifford, aged 40.

Rev. Joseph Bray, Curate of Market Bos-worth, Leicestershire, aged 46.

In Dover-street, Piccadilly, on the 14th ult., the Rev. James Carles, of Frustendon Grove, Suffolk; forty years Rector of Thorpe-by-Hadison, Norfolk.

On the 9th ult., after a short illness, the Rev. Thomas Davies, Senior Fellow of Jesus College, Oxford, and Vicar of Besselsleigh, Berks.

Rev. Jeffrey Davies, Curate of Cadoston, Glamorganshire.

Rev. Thomas Bowerman, thirty-five years Rector of Brooks, Isle of Wight, in the 76th year of his age.

At Gateshead, Durham, on the 21st of January, the Rev. Hamilton Murray, aged 55.

On the 23d of January, the Rev. Henry Norman, M.A., of St. Catherine Hall, Cambridge, Perpetual Curate of Moreton Say, Salop.

At Islington, on the 26th of January, the Rev. John Ray, B.A., formerly of Exeter College, Oxford, aged 34; he took the degree of B.A. Nov. 21, 1833.

Rev. Thomas Saul, Perpetual Curate of Wilton, Yorkshire.

At Wolvesay, the Rev. Thomas Stevenson, M.A., Rector of St. Peter's, Cheeshill, and Master of St. Mary Magdalen Hospital, in the city of Winchester, aged 30.

Rev. George Stevenson, M.A., Rector of Redmarshall, and Perpetual Curate of St. Thomas's Church, Bishopwearmouth.

On the 31st of January, the Rev. William D. Thompson, Vicar of Mitford, near Morpeth, aged 64.

At the Close, Norwich, on the 18th ult., the Rev. John Thurlow, A.M., Vicar of Hindringham, Norfolk, aged 80.

Rev. Wm. John Travis, A.M., Rector of Lygate, Suffolk, and Chaplain of Trinity College, Cambridge, aged 35.

On the 28th of January, the Rev. Henry Ware, Rector of Ladoek, Cornwall, aged 37.

On the 26th of January, the Rev. Wm. Woollen, LL.D., Vicar of Bridgewater-cum-Chilton, and Rector of Kilton; many years a magistrate for Somerset.

Rev. Stephen Woodgate, Vicar of Pembury, Kent, fourth son of the late William Woodgate, Esq., of Somershill, in the county of Kent.

Rev. James Donne, D.D., Vicar of Llanyblodwel, Salop, and Rural Dean of Marchia, aged 50.

Rev. Henry Freeland, twenty-four years Rector of Hacketon, near Woodbridge, Suffolk.

Rev. Erasmus Goddard, twenty-eight years Perpetual Curate of Lingwood, Norfolk.

On the 8th ult., at the Rectory-house, the Rev. and Ven. John Cecil Hall, B.C.L., Rector of Kirk Andreas, and Archdeacon of Sodor and Man.

Rev. Thomas Jack, Rector of Fornsett, in the county of Norfolk, aged 75.

Rev. James Jones, Vicar of the united parishes of Mashry, Granston, and St. Nicholas, Pembroke-shire, and Rural Dean of Upper Dewland.

Rev. John Jope, sixty-seven years Vicar of St. Cleer, and thirty-three years Rector of St. Ives, Cornwall.

Very Rev. Thomas De Lacy, Archdeacon of Meath, forty-four years Incumbent of the Archdeaconry of Meath, aged 72.

Rev. George Kingston, Rector of Syderstoue and Barningham, Norfolk, aged 71.

Rev. Edward Leathes, Rector of Reedham and Freetham, Norfolk, aged 67.

On the 23d of January, the Rev. John Molesworth St. Aubyn, Vicar of Crowan, Cornwall, aged 52.

Rev. George Walton Onslow, aged 76.

At Rider's Wells, near Lewes, on the 12th ult., the Rev. John Lupton, M.A., Rector of Ovingdean, aged 80.

On the 24th of January, the Rev. Henry Middleton, Vicar of Barton Stacey, Hants.

V. EDITORIAL RETROSPECT.

It is with grateful satisfaction that we continue to receive testimonies of approval, and assurances of support. With these we have also been favoured with several suggestions, to which we shall attend. From those, however, who call upon the Editor to exercise his vigilance, so as to make all his contributors conform to one plan and code of treatment and opinion, he must beg to dissent. This is a "Protestant" Magazine; and every contributor, therefore, must have and exercise in it his "right of private judgement." We, however, agree with those who require impartiality in our criticisms. We shall deal justly with all parties. We shall not dispraise a good book, because it is written by a Tractarian; nor extol a bad one, because it is written by an Anti-Romanist. Against one class of religious literature, however, we have determined to make our foreheads strong; we mean, that superficial, popular kind, by whomsoever written, which has given so much just occasion to the Tractarians to cast contempt on many of the Anglican Clergy. Even books, more ambitiously designed, are frequently found wanting in the sterner, logical elements.

We have reason, in these days, to hail with peculiar pleasure every

attempt on the part of theological writers to ascend in their investigations to First Principles. This is, indeed, to emulate the fame and the usefulness of Hooker, and Taylor, and Leighton, and Bull, and Waterland, and the most eminent authorities in the Reformed Church. We are therefore disposed to welcome kindly every work that makes such a profession; and yet somehow we wish that many had been more exact in philosophy, and more profound in theology. How often are we told that "Divine Revelation commences with the statement of a fact. *In the beginning God created the heavens and the earth?*" It is to the word "fact" that we object. The word "fact" signifies a thing done in time, while the text refers to a thing done in eternity. Not in time—but in *the Beginning of Time*—that is, in Eternity—God created the heavens and the earth. In other words, the statement in the text is not of a phenomenon, but of a Principle—and that is the force of the phrase "*In the Beginning.*" It is as if the writer had said (what he would have said if writing in these days), "*The Principle of Cosmogony is this—God is the Parent of the Heavens and the Earth.*" Next, we are told by a late writer, that the Inspired Volume describes in one brief and impressive sentence the character of those philosophers who have affirmed the eternity of matter, in order to deny the existence of God; which sentence is, "*The fool hath said in his heart, There is no God.*" Now, we are instructed by the best commentators, that this text has no reference to such philosophers, and is inapplicable to them; but that it relates merely to the profane and vulgar atheist, who is such, not because he thinks too much or too little on the philosophy of the universe, but because he does not think on it at all, and is altogether engrossed with the criminal gratification of his animal appetites and physical propensities. The reverend author may apologise for this misstatement by pleading an intended popular character for his book; but this is inadmissible, as First Principles are not generally classed in the category of popular items; and even if so, why should misstatements be preferred for the purpose, especially in a book devoted to First Principles?

"Our first notion of Deity," says the same writer, "is Intelligence in Action, and the action is that of creating." We ardently wish that he had not troubled his readers with either their or his "notions," but had taken them, with himself, at once to the fountain of Revelation. St. John commences the enquiry a step higher. According to the Evangelist, the First Principle of Theology is, that the Divine Intelligence and the Divine Being are correlated and identified eternally, so that in all true philosophy and theology the Identity of Being and Intelligence is a necessary assumption, and one which is demonstrated to us in that self-conscious being, which, as God's image, is realised in man. The correct "first notion," therefore, is not of intelligence in action, but of Being in Act, such Act being its Intelligence—its Word, as the Being itself is God. It is true that the clever essayist afterwards quotes St. John, and asserts the doctrine of the Trinity;

but it is asserted as an arbitrary statement, and not as a necessary assumption, to which we as logically ascend by considering the nature of mind, as we do to "Intelligence in Action" when considering the nature of matter. The statement that we have no experience of human intelligence creating or causing "things which are seen" to be made of "things which do not appear," will not bear philosophical investigation; and is, therefore, not capable of sustaining the burthen of proof that the confident author lays upon it. On such a theory, he must show us whence we obtain the idea of a Creating Act. If we know no more of the term than that it is so much articulated air, it must be treated as one of those arbitrary logomachies which, since the time of Bacon, we have all thought it wise to banish from the vocabulary of science: but, verily, it is a word expressive of an idea, and that idea nothing less than one of those primary acts of intelligent being which are constitutive of man's rational nature.

Would divines consider these principles, they would at the same time justify their calling, and add to the *evidence* for the arguments which they seek to enforce. Not only the external, but the internal, evidences of religion, would then corroborate and testify to the truth of their conclusions. It is from want of attention to these points that Tractarianism has gained a temporary triumph over Evangelical dogmatism. Let us not so popularise theology as to mislead men into the "notion" that there are no deep places in it, and that the language of the market is quite adequate to the expression of its profoundest truths. This is a delusion of the fearfulest nature, and pregnant with consequences awful to imagine.

As we proceed in this book we meet with other pieces of loose statement: e.g., "Now, this language being taken, as the language of the Divine Records should ever be, in its plain, and obvious, and literal significance——" Now, we would ask whether the respected author seriously thinks that this is the one and only Canon for the interpretation of Scripture language? We are compelled to ask this question of Dr. Pusey, when he demands a literal interpretation of the words, "This is my body," &c.: to be consistent, we must ask the same question of other divines. Not even for *popular* purposes should such gratuitous statements be ventured. In like manner, has not our author decided too peremptorily a point still open to question, when he declares, without doubt or reservation, that brutes have *no* souls. "The SPIRIT of man goeth upward—the SPIRIT of the brute goeth downward to the earth." What does he understand by the word *spirit*? He fails, also, to perceive that the original creation of man in the image of God refers to the archetypal man, or man in the Divine Idea, as contrasted with man in the sensible intuition; and that the former as necessarily implies human perfection, as the latter excludes it. This results, however, from mere *literal* interpretation; instead of spiritual, it becomes phenomenal.

Let us, however, not be mistaken. Had the author proposed a merely popular book, we should not have subjected him to this process of criticism; but he has set forth his production as a manual of First Principles; and therefore we demand from him something more than a mere historical statement of the literal sense of records, however sacred. First Principles belong to the philosopher, and the writer has very successfully avoided the character.

Hence, there is a lamentable want of precision in his terminology. Thus, while, in relation to the brute creation, he *seems* to make a distinction between the words "soul" and "spirit," we find him, in a subsequent essay, stating that "Experience of ourselves will tell us, that 'dust we are;' observation of others, like ourselves, that 'to dust we shall return:' but what, except a revelation from God himself, can teach us what we shall be hereafter, when 'the body has returned to the dust as it was, and the *spirit* shall return to Him who gave it?'" Thus implying what afterwards, in fact, he states in words, that spirit is synonymous with living soul. "God," he says, "is a Spirit, and on this ground we might infer, if but from reason alone, that man, made in His likeness, apart from the body of dust, is a *spirit* also," &c. Sometimes, too, he contradicts himself, in two following sentences. Thus, he first tells us, in order to prove the distinction between soul and body, that "it is a fact, that shortly after the departure of the reasonable soul, which is the image and likeness of God, the body becomes the prey of corruption, which would of itself preclude all idea that it *could* be the image of the incorruptible God." And then he tells us, that "we know from observation of man *that the body cannot exist without the soul*; but we know from revelation of God that the soul, regarded as Intelligence, *can* exist without the body." Surely, the body, after the departure of the soul, is shown, however much a prey to corruption, as existing without the soul. Furthermore, science shows us that the matter of the body, however its form may change, is in itself imperishable, save and except with the Universe itself. Nor must we forget that Scripture implies three things in the constitution of man—Spirit, Soul, and Body. The proper distinction being made between these, much perplexity is avoided.

Such, then, are the defects of the work in question. When the author descends from the altitude of first principles, his course seems to be steady enough. What he states of the threefold birth of man is well stated. "The FIRST OF NATURAL birth, the BIRTH OF BLOOD, the work of GOD, as the CREATOR, is necessarily common to all human creatures—'God hath made of one blood all the nations that dwell upon the earth;' the SECOND OR FEDERAL birth, the birth of water, is common to all who are admitted into the visible church by the sacrament that is symbolic of redemption, and are thus made parties to the covenant of life; the THIRD OR SPIRITUAL birth, is peculiar to those who are made, in this state of being, partakers of God's grace, and are destined hereafter to be partakers of his glory. By the first or natural birth, we enter into the world; by the second or federal birth,

we enter into the church ; but the third is still wanting to perfection ; for, ' except a man be born of water AND OF THE SPIRIT, he cannot enter into the kingdom of God.' "

We are ready to acknowledge that it is not whether we can understand what God hath spoken, but whether what God hath spoken can be otherwise than true ; but we are not so ready as some to admit, on insufficient evidence, that it is God who has spoken. God has, indeed, spoken in the Scriptures, but He has also given us the witness of our spirits with His Spirit, that He has so spoken, and we demand that to this testimony appeal shall be made, and will not permit that it shall be slurred over, as if it were of no account. This is to surrender the Scriptures into the hands of infidels and sceptics—nay, worse, to deprive ourselves as believers of all our defences. To allege the mere phraseology of Scripture, is, as the Rev. George Stanley Faber* observes, a mere *petitio principii*. We, therefore, cannot consent to take, upon the quotation of texts, the doctrine that baptism by water is essential to salvation, and also to the third or spiritual birth, the birth of the Holy Ghost. But what, for instance, says Justin Martyr on this point ?

"Τὸν Χριστὸν πρωτότοκον τοῦ Θεοῦ εἶναι ἰδιδάχθημεν, καὶ προμεθύσαμεν λόγον οὗτος, ὃς πᾶν γένος ἀνθρώπων μετῴχετ' καὶ ὁ μετὰ λόγου βιώσαντες Χριστιανοὶ εἰσι, κἀν ἄθεοι ἠνομίσθησαν· ὅλον ἔν Ἑλλήσι μὲν Σωκράτης καὶ Ἡράκλειτος καὶ ὁ ὅμοιος αὐτοῖς." Justin. Apol. i. Oper. p. 65.

This opinion of Justin is followed by Zuingle and Bullinger :

"Nihil vetat, quo minus inter gentes quoque Deus sibi deligat, qui sese reverentur, qui observent, et post fata illi jungantur: libera est enim Electio ejus." Zuingle. Oper. vol. ii. p. 371.

"Deinde interrogatur: *An opera, quæ faciunt Gentiles, ad speciem habent probitatis vel virtutis, peccata sint, an bona opera.* Certum est, Deum et inter Gentiles habuisse suos Electos. Si qui tales fuerunt, non caruerunt Spiritu Sancto et Fide. Idcirco opera ipsorum facta ex fide bona fuerunt, non peccata." Bulling. Sermon. Decad. Quinquæ. p. 174.

Faber, who depreciates these opinions as fancies, nevertheless writes himself on the point thus :

"I do not conceive that we have any special business to pronounce upon the fate of those who have never heard the sound of the Gospel, whose reception of it was thence a physical impossibility, and whose unbelief of it was involuntary, and therefore so far innocent ; a condition, certainly very different from that of persons who have known the Gospel only to despise it and to reject it. Yet it is difficult to hold the doctrine of *Universal Redemption*, without admitting the *possibility* at least of salvation, *through Christ*, to those who, in the mysterious course of God's providence, have never been privileged to hear the *name* of Christ. Our Reformers, very wisely, do not enter upon this difficult question ; thus, to the members of the Church of England, leaving it an open question ; and I cannot do better than follow the example of their prudent moderation."—*Faber's Primitive Doctrine of Election*, p. 407.

* This Mr. Faber is a different person from the individual of the same surname, mentioned in our first paper, this month.

Nor should we forget, in an argument of this sort, to use the language of the same writer, that "the earliest Church and all mankind were exactly commensurate," and that, therefore, "there was no election of some out of others," whether symbolised by baptism or otherwise. When, however, by the falling away of some, a distinction gets instituted between the Church and the World, then a rite of admission into the former becomes expedient, not only for the candidate's individual benefit, but for the salvation also of the world. The Baptised are, in this sense, the Ordained. "Persons thus happily circumstanced," says Mr. Faber, "are a chosen generation and a royal priesthood. They are, if we may so speak, a sort of Clergy to the entire unbelieving world : and, as it is their privilege to profit by their own knowledge of the truth ; so it is their duty to let their light shine before men, that they may see their good works and glorify their Father which is in heaven.

"Election, in short, as it is specified in Scripture and as it was understood by the Primitive Church, confers, no doubt, high and special advantages upon the Chosen People of God : for, in the course of the Divine Providence, without any particular merit or fitness on their own parts, they are elected into the Church Catholic, in order that, obeying the heavenly call, they may, through the medium of faith and holiness, attain to everlasting life. But the ultimate end of their Election, or the RATIONALE of the whole plan of Divine Grace, is, if I mistake not, THE PRESERVATION OF SOUND RELIGION, AND ITS WIDEST POSSIBLE DIFFUSION TO THE VERY ENDS OF THE EARTH. God will *allure* ; and, by the reasonable persuasion of his free Spirit, will *influence* : but, consistently with His Scheme of *Moral Government*, He will not violently and irresistibly *constrain*.* The comparatively few are elected, not in order that the many may be fatally excluded, but in order that the many, learning righteousness from God's Chosen People, may gradually and finally be included. *We will go with you*, it is foretold of the language of the last period ; *for we have heard that God is with you*."†

"The venerable Irenæus," continues Mr. Faber, "speaks of a successive Election of Patriarchs and of Churches, out of the great mass of a corrupt and unbelieving world, for their own spiritual benefit indeed, but still for the grand and palmary purpose of preserving sound religion from utter extinction, and of thus finally illuminating all mankind."‡

* Quoniam injustè dominabatur nobis apostasia, et cum natura essemus Dei Omnipotentis, alienavit nos contra naturam, suos proprios faciens discipulos, potens in omnibus Dei Verbum : et, non deficiens in su justitia, justè etiam adversus ipsam conversus est apostasiam, ea quæ sunt redimens ab eo ; non cum vi, quemadmodum illa initio dominabatur nostri, ea quæ non erant sua inastabili ter rapiens ; sed secundum suadellam, quemadmodum decebat Deum suadentem et non vim inferentem accipere quæ vellet, ut neque quod est justum confringeretur, neque antiqua plasmatio Dei deperiret. Iren. adv. hæres. lib. v. c. 4. p. 317."

† "Zechar. viii. 24."

‡ "Quem igitur illi Dominum præconabant incredulis, hunc Christus tradidit his qui obediunt sibi : et qui priores, sive primum, per servilem legis dationem, vocaverat Deus ; hic posteriores, sive postea, per adoptionem assumpsit. Plantavit enim Deus Vineam Humani Generis, primo quidem per plasmationem Adæ et Electionem Patrum :

Justin Martyr holds the same doctrine: "The Gentiles," he tells us, "who had been elected into the Church, were the people promised to Abraham, when God called him forth from an unholy world, and entered into covenant with him, and foretold that he should be the father of many nations. Whence he views the call of Abraham as having an immediate reference to the future vocation of the Gentiles: because it prepares the way for their imitation of the great spiritual parent of the faithful, in coming out from the evil polity in which they originally lived, and in thus being made heirs of the figurative land of promise.*

"A similar estimate of the matter is taken likewise by Cyril of Alexandria.

"After following at considerable length much the same train of reasoning as that adopted by Irenæus, he briefly developes his principle in this assertion.

"The Election of the Hebrews is the Calling of the Gentiles."†

tradidit autem colonis per eam legis dationem quæ est per Moysen. Sepem autem circumdedit; id est, circumterminavit eorum culturam: et turrin edificavit. *Hierusalem elegit*: et torcular fudit. Receptaculum prophetici Spiritûs præparavit: et sic prophetas misit, antequam esset in Babylonem transmigrationio. Et, post transmigrationem, alios iterum plures quam priores, expetentes fructus.—Non credentibus autem illis, novissimè Filium suum misit Dominum nostrum Jesum Christum: quem, cum occidissent mali coloni, projecerunt extra vineam. Quapropter et tradidit eam Dominus Deus non jam circumvallatam, sed expansam in universum mundum, aliis colonis redditibus fructus temporibus suis, *turre electionis exaltata ubique et speciosa*: ubique enim præclara est Ecclesia, et ubique circumfossum torcular; ubique enim sunt, qui suspiciunt Spiritum. Quoniam enim *Filium Dei reprobaverunt*, et ejecerunt eum, cum eum occidissent, extra vineam: justè *reprobavit eos Deus*, et extra vineam existentibus gentibus dedit fructificationem culturæ.—Sed, quoniam et, *patriarchas qui elegit et nos*, idem est Verbum Dei, et illos semper visitans per propheticum Spiritum, et nos qui undique convocati sumus per solum adventum, super ea quæ dicta sunt, verè hæc dicebat: *Multi ab oriente et occasu venient, et recumbent cum Abraham et Isaac et Jacob in regno celorum: filii autem regni ibunt in tenebras exteriores, ibi erit fletus et stridor dentium*. Si igitur hi, qui, per præconium Apostolorum ejus, ab oriente et occidente, credentes in eum, cum Abraham et Isaac et Jacob in regno celorum recumbent, participantes cum eis epulationem: unus et idem Deus ostenditur, *quis eligit quidem patriarchas, visitavit vero populum, gentes vero advocavit*. Iren. adv. hæc. lib. iv. c. 70. pp. 301, 302, 305."

* "Ἡμεῖς δὲ οὐ μόνον λαὸς ἀλλὰ καὶ λαὸς ἁγίος, ἱσμεν, ὡς ἰδεῖσθαι ἤδη· καὶ καλίσουσιν αὐτὸν λαὸν ἅγιον, λελυρωμένον ὑπὸ Κυρίου. Οὐκοῦν οὐκ εὐκαταφρόνητος δῆμος ἱσμεν—ἀλλὰ καὶ ἡμᾶς ἐξελέξατο ὁ Θεός, καὶ ἐμφανῆς ἰγενήθη τοῖς μὴ ἱερρωμένοι αὐτόν. Ἰδοὺ, Θεὸς εἰμι, φησί, τῷ ἱθύν, οἱ οὐκ ἱεκαλίαντο τὸ ὄνομα μου. Τοῦτο γὰρ ἔστιν ἐκεῖνο τὸ ἔθνος, δὲ πάλοι τῷ Ἀβραάμ ὁ Θεὸς ἐπίσχετο, καὶ πατέρα πολλῶν ἰθύνων θῆται ἐπηγγεῖλατο.—Τί οὖν πλῖον ἐνθάδε ὁ Χριστὸς χαρίζεται τῷ Ἀβραάμ; Ὅτι, διὰ τῆς ὁμοίας κλήσεως, φωνῇ ἱεκαλεῖται αὐτόν, εἰπὼν ἱελεθεῖν ἀπὸ τῆς γῆς ἐν ᾗ φκει· καὶ ἡμᾶς δὲ ἅπαντας, δι' ἱκύνους τῆς φωνῆς, ἱεκάλεσε· καὶ ἐξῆλθομεν ἡδὴ ἀπὸ τῆς πολιτείας ἐν ᾗ ἱζόμεν, κατὰ τὰ κοινὰ τῶν ἁλλων τῆς γῆς οἱκητόρων κακῶς ζῶντων· καὶ, σὺν τῷ Ἀβραάμ, τὴν ἁγίαν κληρονομίαν ἡμεν, εἰς τὸν ἀπέραντον αἰῶνα τὴν κληρονομίαν ληψόμενοι, τίνα τοῦ Ἀβραάμ διὰ τὴν ὁμοίαν πίστιν ὄντες. Just. Dial. cum Tryph. Oper. p. 272."

† "Ὅστε καὶ ἱθύνων κλήσιν εἶναι τῶν Ἑβραίων τὴν πρόσληψιν. Cyril. cont. Julian. lib. iii. 110. See *ibid.* p. 102—112."

"On the same grounds, Augustine spiritualises the prophecy respecting Jacob and Esau, that the elder should serve the younger.

"The elder brother represents the whole body of the Jews: the younger brother represents the whole body of the converted Gentiles.

"Now, the elder serves the younger, when he is known to carry throughout the world the sacred books of God's Law for the instruction of all the nations.*

"To a similar effect, speaks also Athanasius.

"*The Law was not on account of the Jews alone: nor on account of them alone, were the prophets sent; for truly, to the Jews were they sent, and by the Jews were they persecuted. But, of the whole world, in regard to the knowledge of God and the due regulation of the soul, they were the sacred instructors.*†

"Equally distinct and precise is the language of Theodoret.

"*God appointed the nation of the Jews to be the instructor of all nations in the knowledge of the Deity. And, as, for the overcharge of that nation, he one while elected Moses, another while Joshua, another while Samuel, and another while one or other of the prophets; and thence, through the religious philosophising of one man, benefited all who were that single individual's countrymen: so, through the single nation of Israel, he called, to the joint-fellowship of piety, all nations, inasmuch as all partake of the same common nature.*"‡

* "Quod autem dictum est; *Populus populum superabit, et major serviet minori*: secundum litteram, in Esau vel in Jacob, non videmus impletum. Non enim corporaliter beato Jacobo Esau servisse commemorat Scriptura. Quomodo ergo hoc oporteat intelligi, aut qualiter major populus minori serviat, spiritualiter debemus intelligere. Nisi enim fieret, non hic Sancta Scriptura commemoraret. Quomodo ergo populus major serviat minori, qui hoc diligenter attendit, in Christianis vel in Judæis agnoscit. Major enim et senior populus Judæorum, juniore, id est, populo Christiano, servire probatur; dum, per totum mundum, libros divine legis, ad instructionem omnium gentium, portare cognoscitur.—Hoc ordine, major populus minori servire cognoscitur; dum etiam, per illorum libros, ad credendum in Christo gentium populus invitatur. August. in feria tertia post secund. dominic. in Quadrages. serm. ii. Oper. vol. x. p. 243."

† "Τῶν ἐδῶλων ἡ θρησκεία ἀθείας ἐστὶ, καὶ πάσης σεβείας μεγάλῃ. Ἐξὸν δὲ ἦν αὐτοῖς, καὶ τὸν νόμον ἰγνωκότες, παύσασθαι πάσης παρανομίας, καὶ τὸν κατ' ἀρετὴν ζῆσαι βίον. Οὐδὲ γάρ, διὰ Ἰουδαίους μόνους, ὁ νόμος ἦν, οὐδὲ δι' αὐτοῦς μόνους, οἱ προφῆται ἐπίμυοντο· ἀλλὰ πρὸς Ἰουδαίους μὲν ἐπίμυοντο, καὶ παρὰ Ἰουδαίων ἰδιώκοντο. Πάσης δὲ τῆς οἰκουμένης ἦσαν διδάσκαλοι ἱερὸν τῆς περὶ Θεοῦ γνώσεως καὶ τῆς κατὰ ψυχὴν πολιτείας. Athan. de Incarn. Verb. Oper. vol. i. p. 46."

‡ "Τῶν γάρ ἰθὺν ἀπάντων τοῦτο τὸ ἔθνος θεογνωσίας ἱκεροτόνῃ διδάσκαλον. Καί, καθάπερ εἰς τοῦδε τοῦ ἔθνους ἐπιμέλειαν, νῦν μὲν ἐξελίξατο τὸν Μωϋσῆν, νῦν δὲ τὸν Ἰησοῦν, καὶ πάλιν τὸν Σαμουὴλ, ἄλλοτε δὲ ἄλλον τῶν προφητῶν, καὶ δι' ἑνὸς ἀνθρώπου φιλοσοφίαν ἀσκούντος, ἅπαντας εὐεργίτῃ τοῦς ὁμοφύλους· οὕτω, δι' ἑνὸς ἔθνους τοῦ Ἰσραὴλ, πάντα τὰ ἔθνη, τὰ τὴν αὐτὴν ἔχοντα φύσιν, εἰς τὴν εὐσεβείας κοινωνίαν ἐκάλει. Theodor. de Provid. serm. x. p. 454.

"Much the same view of this question is taken in the Confession of the Saxon Churches, as drawn up by Melancthon to be presented in the year 1551 to the Council of Trent.

"Vult Deus intelligi, genus humanum non casu nasci, sed a Deo conditum esse: et

The end and intent of Baptism are, then, if not misstated, too often understated. Relatively to the *world*, if not to the Church, it is equivalent to Ordination, and constitutes the recipient "a king and priest to God." This is what we call a First Principle, but which is one almost entirely overlooked; yet how important is it! Why, the whole Tractarian controversy may be said to turn upon it.

Again: arguing the personality of the Holy Ghost, the writer asks, "If He who is called the Comforter, or Paraclete, which is essentially a distinct personal appellation, be not a Divine Person, what is He? Not one of those 'angels,' whom Jehovah 'maketh spirits;' nor one of those 'ministers,' who are as 'a flame of fire;' *for He bears no relation to TIME, being the ETERNAL Spirit; nor is He limited to SPACE, for 'whither shall I go from Thy Spirit?'*" Now, we, in our turn, must put a question: Are the angels and ministers of heaven limited by time and space? Does the author mean to *rule* it, that heaven is a *temporal* state? Then, after all, when the soul departs from the body, it goes not, as we have been taught, into *eternity*! Is he prepared to deny this? Yet, on so frail a basis would the venturesome essayist rest the important doctrine of the Spirit's Personality!

In utter oblivion, however, that he had in the above passage denied eternity to angels and spiritual ministers, we find him in a subsequent passage asserting, according to the common creed, the doctrine of eternity. Thus, he tells us, that, in order to live happily here—at least, if happiness be peace without and peace within, the possession of present comfort, with quietness from fear of future evil—the sensualist needs counsel: "how much more," he proceeds, "to realise an *eternity* of happiness—an *eternity*, the very notion of which is so vast, so overwhelming, as to impress upon it the stamp of an origin that is divine! Oh, surely, the words of the Christian Poet are words of truth and soberness:

'Tis heaven itself that points out an hereafter,
And intimates *eternity* to man!"

How is it that these discrepancies occur? Even from this fact. The book is a compilation of religious words and phrases, and not the production of the author's ideas. The religion he professes, is a collection of rhetoric terms, which he has not accustomed himself to reduce to their proper significations. He lives, idolater-like, in the mere types

conditum, non ad æternum exitum, sed ut colligat sibi in genere humano Ecclesiam, cui in omni æternitate communicet suam sapientiam, bonitatem, et lætitiâ. Et vult conspici Filium, propter quem, et per quem, inenarrabili sapientiâ et immensa misericordia, hanc miseram naturam hominum restituit. Ideo *SÆPES* in genere humano coetum esse voluit, cui tradidit doctrinam de Filio, et in quo Filius ipse instituit et conservavit ministerium custodiendæ et propagandæ ejus doctrinæ, per quam et efficax fuit, est, et erit. Et multos ad se convertit, sicut manifestè inquit Paulus: *Evangelium est potentia Dei, ad salutem omni credenti.* Confess. Saxon. sect. xii. Syllog. Confess. p. 272."

and symbols of his faith. Thus it is that superstition has ever been generated. At first, wisdom enters into holy souls, making them friends of God and prophets, who then utter oracles full of divine meaning. These are heard by others, who receive with them the interpretation of the terms. The terms, however, are preserved as the more sacred possession, and in process of time are exclusively remembered. Then it comes to pass that they are pronounced as a charm, the more highly valued the more it partakes of mystery. Wherever the sign is substituted for the thing signified, there is idolatry, and there the iconoclast is needed. The cure for this evil, in the form in which it meets us in the book before us, is the due application of a philosophical calculus. But for this the philosophic faculty is wanted. The late Dr. Arnold had it in great force; only too many appear to be utterly deficient of it.

We repeat, that it is only because the author professes to teach First Principles, that we have subjected the book to which we have alluded to this severe investigation. We live, too, in times in which there must be no trifling. As we said in our last Number, they who would lead us back to Rome have taken to themselves all the armour of learning. They assail the citadel of Protestantism with transcendental philosophy and with scholastic theology; they take from the treasury "things new and old," and bring them all to bear on the unprepared defenders of our Establishment. We are bold to say that they have not been met in a manner becoming the dignity of the Church of England. A previous severe discipline of the mind has been manifestly wanting, to maintain properly a position against opponents who had undergone a private drilling before they undertook the field in public. Mere textual compilations like the one before us—all surface, and no depth—must be sincerely and zealously discouraged. Grave platitudes, however elegantly expressed, and still more elegantly printed, with titles in Old English type, and boarded in covers ornamented with madonnas and crosses (the symbols of idolatry without thus intimating the idolatry of symbols within)—these things, we repeat, are now unfitted to the place and time, and are not to be tolerated, when the enemy is at our gates, and we are called upon to surrender our spiritual religion to the claims of a defunct superstition, the corpse of which has been galvanised anew, to frighten us into submission, with the semblance of life.

In conclusion: we have still greater cause to beware of weakness in our camp; for the suspicions that we stated in our preceding Number, touching "The British Critic," are now confirmed. It is not dead, after all (notwithstanding the Tractarian taunt, that we had "slain the slain"); but, just as we ventured to assert, has merely been withdrawn, to prepare for a change of tactics. Mr. Palmer (forsooth!) undertakes the editorship of a New Series, under a New Title. He who is wise, will reflect on this, and understand.

THE
CHRISTIAN'S MONTHLY MAGAZINE
AND
UNIVERSAL REVIEW.

I. THEOLOGY AND PHILOSOPHY.

SECRET HISTORY OF TRACTARIANISM.

PART IV.

BEFORE we can duly enforce the conclusion at which, in these articles, we are aiming, it is requisite that the tendency and distinctive characteristics of the Counter-Reformation promoted by Rome should be fully appreciated. To its delineation we have already devoted much space; but our argument compels us still more strongly to demonstrate that the Tractarian movement had its origin in kindred influences, and now works to similar ends. If Catholicism may vaunt herself, Protestantism has a past likewise, and one made rich and glorious, though it disdain the pomp of victory, and the splendours of a temporal dominion.

It would not be too much to affirm, that at every stage of its progress the Reformation was crowned by direct sanctions from the Most High. When the followers of a Religion band themselves together in armies, and convert men by fire and the sword—when the terrors of persecution are wielded by the pitiless zeal of Fanaticism over trembling and subject millions—then the success of such a Religion can no more witness its divine origin, than the fortune of a usurper prove him a lawful prince. Thus was Paganism supported, thus was Mahomedanism propagated, thus was the Papacy preserved. When, however, a Faith is nourished, not by the blood of opponents, but by that of its own disciples shed willingly in martyrdom as water—when it is undefended save by the Heroism which dares to suffer, only mighty in the help of its God—then the final triumph of such a Faith, accorded by such means, is a miracle manifest and stupendous. Such a miracle was worked in

favour of Christianity; such a miracle is displayed in the progress of the Reformation. Its great Apostle was a poor, a lowly, a self-denying man. Shall it be said that an obscure German monk had contrived a strange and ambitious scheme to destroy the peace of the Church and of the world, from an insane expectation of personal aggrandizement? Contemplate Luther's career, and say whether it were possible! Immured in the Convent of Erfurth, and adopting the ascetic life in all its rigour, he was still tormented by the tenderness of conscience which had driven him to take refuge in the cloister. He discovered that it was possible to dwell in the sanctuary, and yet to despair of acceptance; and "he stole like a shadow heavily along the corridors of the convent, making them echo with his groans." Worn with fastings, macerations, and watchings—struggling almost to the death beneath the weight of voluntary penance—when did Catholicism ever number a more pious or a more devoted monk? And if Luther were, indeed, the ambitious and insincere heresiarch sometimes represented, what shall we say of those "meritorious" austerities whose only result was to breed so poisonous a viper? But Luther had no plan; he was unconsciously forced onwards by the Truth to a goal which he could not foresee. With much anguish and sorrow had he emancipated himself from the thralldom of the schoolmen, and discovered that there was something sublimer than the subtleties of Aristotle, something deeper than the theology of Saint Thomas. Against that deadly perversion which sought Christianity anywhere rather than in the page of Inspiration, he exclaimed in a holy indignation. He had tested the scholastic systems, and had found them wanting; he had leaned upon them, and had found them broken reeds. It was the Bible which had rescued him from the agonies of sin; that Bible which had been so entirely superseded and almost forgotten. He had "made a vow to his beloved and cherished Scripture to preach it faithfully, to teach it purely, to study it all his life, and to defend it against all false doctors, so long as God should vouchsafe him aid;" nor was he forsworn.

The Reformation did not commence with a mere denunciation of abuses; it was initiated by a bold re-assertion of doctrines long buried and neglected. Luther's first theses on grace and free will are not denials only; they are manful and vehement affirmations of the Truth. The Reformation attacked superstition; but primarily it attacked the false doctrine of which that superstition was the sign and the symptom: it vindicated the majesty of the true God, ere it threw down the idol enthroned in His stead. Its protest against abuse and corruption, was but the necessary consequence of its previous recognition of the simple and unadulterated Christian Faith. When Luther decried the profligacy of the venders of Indulgences, he had no intention of becoming a Reformer; nay, he thought that he was doing the Pope good service. He attacked not the Church, he reproached not the Pope; his crusade was against the men who had dared to identify these venerable names with their nefarious traffic. Thus influenced, Luther one evening quietly affixed to the church-door at Wittemberg his famous theses

concerning Indulgences. Of itself, how little, how impotent was this act! Could Luther have anticipated that this slight manifestation was to lay Roman domination prostrate for ever? Could he hope, by such weak agency, to precipitate a revolution which should resistlessly overbear all opposition, though power, and wealth, and learning, linked with consummate craft and remorseless cruelty, arrayed themselves against it? Does the whole of history present us with another instance of so small a cause so pregnant with world-wide consequences? Whoever in this confesses not the finger of God, can gain no instruction from the Oracles of the past. God had willed the reform, and set apart Luther to effect it. Often he worked blindly; but, as a modern historian * remarks, an invisible hand held the reins, and guided the herald of Truth into a path yet partially hidden, and from the difficulties of which he would have recoiled if he had known them, or if he had advanced alone and of himself. Well have those words been accounted sublime, spoken by Luther when standing before the Diet of Worms, unprotected except by a promise which had failed to protect Huss, and which might not protect him: "I can and will retract nothing; it is not safe for the Christian to speak against his conscience. Here I am; I cannot do otherwise. God help me! Amen!" Verily, he could not do otherwise! He stood in the presence of princes; but in his person there resided the majesty of a mighty mission, confided to him from on high, before which all other majesty quailed and was humbled. He could not do otherwise; for "in that hall was One greater than Luther or than Charles;" and what God prompted, was man to forbid? It was not the monk who triumphed over powers and dominions; it was not the monk who denied the Pope and the Empire: the voice was Luther's, but his lips had been touched with burning coal, and the words which he spake were of God.

Such was the Hero of Protestantism: what was the Hero of Counter-Reform? Already have we contrasted the inward experiences of the two: are the causes which they championed contrasted less? The Reformation was cradled in oppression, and its army was an army of martyrs: proscribed by the most potent monarch of Christendom, its Apostle was a fugitive in the states of his patron, and only preserved from the dungeons of his foes by being made the captive of his friends. But how different the case of the Counter-Reformation! Fostered by power, and the pet of a secular ambition, it was supported by the sword of the warrior and the authority of the throne: while alive, its founder had honour and adulation; when dead, worship as a saint. Compare the labours of Luther and of Loyola, and say which were the more difficult in their accomplishment, which the more wonderful in their success. The Reformation was not the cause of a corporation whose ramifications had penetrated the whole of society; it had no deep-rooted habits to which to appeal; it had no time-sanctioned hold upon

* D'Aubigné.

popular prejudice; it depended wholly upon the energy of one man, and that man of mean station and of small account. Had Luther, at the Diet of Worms, wavered, or compromised, or even equivocated, the Reformation would have been ruined for a century, unless it had pleased the Almighty to raise up a servant of sterner courage. At that memorable congress, the "Ay" or "No" of a single monk was to decide the destinies of nations—was to speed a revolution whose impetuous wave shall still roll on and on, until the Church militant shall be lost in the Church triumphant. Yet the answer was not his: that God to whom he prayed for help had written that answer in his conscience, and he could not, indeed, do otherwise than give it utterance. After the prerogative instance vouchsafed in the establishment of Christianity, the first example of the overwhelming and irresistible nature of a great moral demonstration, which sweeps before it armies, kings, and all paraphernalia of greatness and of grandeur—of that "weakness of God" to which the strength of man is vanity and nothingness—is afforded in the history of the Reformation. "By the Word," said Luther, "was the World conquered; by the Word was the Church saved; by the Word it shall be preserved." The defence of the Gospel needs not arms nor carnage; but the usurpations of Antichrist, whether in the world or in the Church, have ever needed both. The Reformation secured no temporal dominion, reared no haughty order to subjugate the world; it made no slaves, riveted no chains. It freed the conscience from her bondage, rescued Scripture from disgrace, cleared the Oracles of God from the superstitions of men, and restored the almost banished Saviour to his Church. This was its work, and this it achieved; and how? By Luther alone—or by Zuingli, or Calvin, or any or all of its leaders? Who shall say so? As for Luther, whirled in a tempest which he might ride, but could not stay—beholding the Truth dimly, yet compelled to do battle against error—not leading, but hurried onwards—in him we recognise the instrument, not the creator. As for the others, their sphere of action was still more limited; they were made by the Reformation, they aided it as they were permitted: but it would still have triumphed, though they had never existed. Who, then, shall affirm the impiety, that the Reformation was not of God, but of man?

Those circumstances, however, which prove the Reformation of God, demonstrate the Counter-Reform to be of far other origin. The wonder is, not that the Counter-Reform secured a certain success, but that its success was so limited and so barren. Confining ourselves to human considerations, no movement was commenced or continued under more fortunate auspices. The Counter-Reformists were prophets who periled little; their mission was recognised, and the parent of office and reputation. When the tendencies of his institutions were ascertained, Loyola had nothing to fear—everything to hope; and he was placed at the head of an order, in which unhesitating obedience to the superior took the place of every other relation—of every other motive which can sway the characters of men. Luther was excommunicated and

outlawed; Loyola was countenanced and caressed. Luther passed his life in the midst of danger, toil, and reproach; Loyola, in the pleasing visions of a flattering fanaticism, and the elaboration of that system to which those visions had given birth. And if the successes of the Counter-Reform show its human origin, how much more does its failure? The Papacy, which it renovated, sought to prevail by inquisitions, by dungeons, by scaffolds; her faith was in princes, her trust in the arm of flesh; she fought, and conquered, and massacred, until the earth reeked with her slaughters: yet, at the moment when all these had made her wrath dreadful and her name a terror, at that moment was victory snatched from her grasp! The Catholic nations sunk deeper and deeper into degradation and impotence, while the Protestant nations, exalted by righteousness and nerved by truth, arose to a bright noonday of glory. That Protestantism which, erewhile, had but one foe, and that foe the world, was now the bulwark of empire and the strength of kings. Those nations which owe their prosperity to Protestantism, Rome is now striving to win by threats and by blandishments. As D'Aubigné observes, she would fain, like Delilah, lull them to sleep on her knees; but it is to cut off their hair, so that their enemies may blind them, and manacle their limbs with chains of brass.

It has been said that the patronage of the Elector inspired Luther with the boldness to attack, and with the assurance of safety; but what could Luther hope from a prince who had made a pilgrimage to the holy sepulchre, girded around him the huge and heavy sword of the conqueror of Jerusalem, and solemnly sworn to fight for the Church, like a good knight of old? Was it not to be expected that such a devotee would recoil from the imagined savour of heresy? And if it were evident that he had the will, the Elector's power to protect Luther must have been regarded as more than doubtful; for the papal legate was scarcely guilty of an exaggeration who averred the Pope's little finger more potent than the proudest Elector of Germany. Luther placed no mad confidence on a support so frail. "Having gathered up my robe and girt up my loins," he exclaimed, "I am ready to depart, like Abraham, without knowing whither I shall go; or, rather, knowing well whither, since God is everywhere." If at Wittenberg he should be restrained from preaching the pure faith, he had determined to shake the dust of the city off his feet, and depart. "When the censures of Rome arrive," he continued, "assuredly I will not remain at Wittenberg." Nay, the man whom the Diet had denounced, whom the Pope had condemned, whom the Emperor had outlawed, could not subsequently be saved through the favour of his princely patron, except by enduring a tedious confinement in the obscurity of a remote fortress. And when Luther returned from thence, in direct contravention of the Elector's wish, did he slavishly supplicate pardon and farther shelter? Hear himself: "If I knew," he wrote, "that your Highness would or could protect me, I would not go to Wittenberg. There is no sword that can come in aid of this cause.

God alone must do all, without human aid or concurrence. He who has the most faith, is he who best protects. Now, I remark that your Highness is still very weak in faith. . . . As for what concerns me, your Highness must act as Elector; you must permit the Emperor's orders to be executed in your towns and lands; you must make no difficulty, if they propose to take me or kill me, for no one can oppose the powers but He who hath established them." And how little, previous to the Diet of Worms, had the Elector implicated himself in the affair! He espoused neither party: all he did was to leave Luther unmolested, and at liberty. In fact, Providence seems to have been especially careful that the Reformation should not be thought the work of statesmen or of monarchs. Had Frederick the Wise accepted the imperial crown, the Reformation would have been attributed to him; but God permitted not the work to be taken out of the hands of the poor Augustinian mendicant, to whom he had confided it. As with the primitive Christians, so with the early Reformers; they obtained not the protection of kings and emperors until strong enough to protect themselves. To God the instrument is nothing; what He hath willed He can perform by the agency of babes and sucklings: nay, He prefers the weakest instrument, that His Omnipotence may be manifest, and the glory undivided.

We have seen that the Reformation was essentially affirmative, and only negative so far as opponent influences compelled a vigorous denial. But, on the contrary, the Counter-Reform was wholly negative, a mere opposition, an anathematising movement. It possessed significance and power only as a declaration against the Protestants; had been originated as such, and as such alone. Aiming to exterminate a party equally abhorrent and dangerous to its promoters, it was an attempt to make men abjure, not believe. As the Jesuits extended their operations, their teaching became more and more chillingly negative. They dealt not in principles, but in evasions; of which their treatment of the doctrine of Predestination, noticed in our last Number, is a fair example.

With the assertion of the great and fundamental Christian principle, Justification by Faith, commenced the Reformation. In the solitude of a convent, Luther found it for himself in the Bible; he proclaimed it in the crowded halls of a University, before the face of nations. The Counter-Reformists commenced with an evasion of this principle; for what other than an evasion is the assertion, that, though faith in the atonement of Christ be necessary to *qualify* us as candidates, good works are the meritorious *means* which are finally to secure salvation? And when the Jesuits further improved the doctrine, so as to endow the natural man with a freedom to sin or not to sin, and accordingly with an ability to perform morally good works which should merit grace, what was it other than an entire abrogation of faith, and a mere negation? To attribute justification wholly to works, seemed too flagrant; to attribute justification to faith, was Protestantism; therefore the Jesuits virtually attributed justification to neither, but to an idol

they had labelled Free-will! If the sinner, in the commission of sin, had no deliberate intention of offending God, then, as the will could not be said to have any share in the offence, the sin became venial, and a slip of human infirmity. Thus a dogma was invented which made exemplary Christians of the most hardened reprobates; for he, indeed, would be a madman who should sin solely for the sake of sinning! Who would not buy salvation at the cheap price of not willing sin as sin? Who would not purchase a commodity for which he might pay how, and when, and where he pleased? These were the ultimate developements of that system of Jesuitry which represented the Counter-Reformists; negations, hollow, superficial, dead—and, until lately, we had hoped buried.

The Reformation has been characterised as an iconoclastic demonstration, as a warfare against forms and ceremonies; and even Protestants have themselves sometimes viewed it too exclusively in this light. Iconoclastic feelings had certainly no part in its origin. After they had proved it no sacrifice, the Reformers still continued to celebrate the Mass; and in their churches all went on after the usual fashion. The Reform was internal long before it was external; the elucidation of the true doctrine was regarded as the one thing needful—forms and ceremonies were left to right themselves. And blame not the Reformers therefore. While these symbols had beauty and appropriateness in the eyes of the multitude—while to a single sincere Christian they were blessed as the means of consolation and the guide of faith—they were rightfully entitled to respect. A Reform which, as its first business, should abolish usages and ceremonies that had become with the many almost synonymous with religion itself, would be an unmitigated mischief, and a work of the evil one. Let the symbols remain, but enlighten the worshipper; and then, if they be useless and vain, he will voluntarily abandon them. The Popish rites and ceremonies were overthrown, not by the fiat of Luther, but by that of the people. Luther was displeased, rather than flattered, by the rashness shown in the matter; he deprecated sudden changes even for the better. "You say the abolition of the Mass," he told the furious iconoclasts of Wittenberg, "is conformable to Scripture. Agreed: but what order, what decorum, have you observed? You should have offered fervent prayers to the Lord; you should have addressed the authorities; then every man would have recognised that the thing came of God." Luther was too little of an iconoclast; to the last he cherished a fondness for the rites which had accompanied his earlier pious aspiration, but the people knew, by bitter experience, how fearfully they had been abused, and demanded that the uncleanness should be removed from the sanctuary. These things were not destroyed by Luther; they fell because of their own rottenness.

The leaders of the Reformation in England were, on the other hand, so little solicitous to preserve Catholic institutions, that Mr. Maurice, in his *Letters*, which we have already quoted, thinks that it is "altogether a wonder that they should have been preserved, and, as a wonder,"

he says, he "would receive them and give thanks for them." They have also, as he states, come down clogged with a protest against the Bishop of Rome. "That protest," he declares, "was made not less strongly, but more strongly, by our Church, than by those from whom she derived it; more strongly, because it was the effect of no sudden start of individual feeling. The protest against the Romish usurpation over the rights of sovereigns, had been going on for centuries; the only difference was, that this came into coincidence with the individual protest which had hitherto been denounced and kept down; and that, as the one was put forth by the sovereign himself, the other was adopted by a great portion of the Bishops and Clergy. And thus it has come to pass, that if we inherit a church, possessing all Catholic institutions, we inherit a church which is subject to this protest—which made it once, and is making it now. Our Bishops declared that they had a spiritual authority independent of the Bishop of Rome. They exercised that authority in condemning the theory of the Eucharist, which he had pronounced to be necessary to it, and necessary to salvation. They renounced the innovations which the Bishop of Rome had sanctioned in the old liturgies; they used their own discretion in arranging the old forms, and even in introducing new forms; they did acts of homage to the king as, over all causes ecclesiastical and civil within his own dominions, supreme. I leave out of consideration the articles which they compiled for the use of the ministers of the Church and for those who should receive a learned education from her. Whatever may be thought about those articles, the other acts which I have mentioned were distinctly protesting acts; acts which brought us as completely under the ban of Rome, as any that were done in Switzerland or Germany. They are acts which could not cease with the time in which they were first performed. We are performing them or other acts which involve them every day now. We are therefore a protesting Church. I do not use the words because I wish to urge upon any person, who disapproves the protest, the duty of leaving her; I believe that it may be, and in nine cases out of ten it is, a very solemn duty for us to remain in the Church wherein we are born, though we dislike many of the conditions under which she exists; and I have no sympathy whatever with the language about dishonesty and inconsistency, which certain writers among us so readily and wantonly use. But I wish simply to state facts. We may cease to be Protestants, but at present we are Protestants, and have been so for the last three hundred years. Say, if you please, that the position is a wrong one; but do in plain truth and honesty confess that it is ours. Either do not on the one hand charge us with the sin *τὸ ἀπεῖν καὶ ἀπεισθαῖν*, because we do *not* wish to choose for ourselves, but to maintain the ground which God has given us; or else, do not charge the Romanists in our land with being schismatics; for if our Bishops and Priests took up a false heretical position at the Reformation, these Romanists are the witnesses for the true order of the Church—not worse than their brethren abroad, but far better, because more courageous and self-sacrificing."

It will be perceived that Mr. Maurice himself shares very much in the state of feeling by which the Tractarians are hag-ridden. To get rid of this incubus upon their mind, nothing less would save them than a declaration against this hated Protestantism, so odious to Rome and themselves—so dear to every freedom-loving soul that can make distinction between good and evil, and values the possession of a conscience at peace at once with God and man. No doubt, there were irritating accidents. The Reformation, as a work done, had ceased to engross men's minds, and they but obeyed the law of progress in looking ahead for some further improvement. Schemes for Universal societies—and projects for bringing men together, without reference to tribe or family feeling, to religious opinions or faith—engaged the attention of men of liberal politics abroad; and at home religious societies were promoted, wherein men fraternised either altogether without respect to their opinions, or on what was called the footing of a common orthodoxy. Such is Mr. Maurice's statement, and we corroborate it, as we do also the following: "That which mainly opposed itself to these manifestations was the national character of the English Church; the Dissenters were excluded by the State from some of its privileges and immunities; Episcopacy was recognised in laws and acts of Parliament; separation was regarded as a thing irregular, disorderly, un-English; therefore, all attempts to raise it through some religious pretext to the same level with the Established Church, were resented as mischievous and destructive of national feeling. Then came the discovery—'No, this is not the reason why such societies are wrong, why Churchmen and Dissenters cannot amalgamate; were it merely this, it might be overreached by the religious arguments which have been produced in favour of association. But the reason itself is a religious one; the Church is a body not established by men, but constituted by God; it is embodied and declared to men in certain institutions; these institutions the Dissenters have rejected; they have rejected, therefore, the bonds of Catholic unity, and we cannot create a new Catholic unity in order to meet them.'"

Such irritating action, we say, no doubt existed, and such was the reaction which it produced. Nor were the emissaries of Rome slow in taking advantage of the counter-current, and inducing men to become impatient of their mere Anglicanism. This Anglicanism, they began to murmur, is (and here we beg again to quote Mr. Maurice) "a very narrow, close, selfish thing, after all; possibly it was a step to something better; but now that we have found the better thing, we may throw aside the step; the great point is, how we may enter into fellowship with the Church at large, the Church Catholic. Hence have grown up those desires for union, if it can be obtained, with the nations which are still subject to the Papal Hierarchy—hence, that inclination to pass over or extenuate all the faults of which that Hierarchy has been guilty—hence, that craving after a visible centre of unity, by which honest persons, who, as they express it, 'had gone a certain way with the Oxford School,' have been startled and scandalised, and which have given its bitterer opponents

an excuse for saying, that its members concealed their opinions under a specious national form, till the time was come for fully disclosing them."

But here we must quit Mr. Maurice, as we cannot concede to him that the Tractarian party were led step by step from narrow, pinched, and exclusive views, to those which were bolder, wider, and more universal. Their art was to conceal their art; and by this, though they may and have deceived others, they were never themselves deceived. Enough, for the present, to have shown the spirit in which the modern attempts at Counter-Reformation commenced: the plan and progress of it hereafter.

PROMETHEUS BOUND.

(From *Æschylus*, translated into Terza Rima, &c.)

I.

STRENGTH, FORCE, VULCAN, PROMETHEUS.

STRENGTH.

WELL! we have reached a footing-place at length,
Though on the verge of earth—a Scythian waste,
Where no man is. Vulcan, give ear to Strength!

'Tis meet to obey the Sire: with duteous haste,
Chain to these rocks of crag that none may reach,
In fetters none may break, this god debased.

Art thou not wroth? Did he not steal, and teach
To mortals—of thy attributes the best—
Art-aiding Ray of Fire?—a rebel breach,

For which the gods will be atoned, ere rest
May he from suffering. Let him quick repent
His fond regard for Man, at Jove's behest,

With him who reigns and with his sway content.

VULCAN.

So far, then, Strength and Power! ye have done e'en all
That Jove enjoined you, with a willing bent.

Yet, would that I had not to bind in thrall
A fellow-god within this stormy hold!
But I must gather courage—or may fall.

For not to strive with him am I so bold
As thou, O, Themis' Son! high-counselled Son
Of right-advising Mother! but—controlled—

Reluctant, thee reluctant rivet on
Height, far from men, with links of adamant:

Thee mortal Voice nor Form here visit none ;
 But the bright Sun shall parch that would enchant,
 And his glad radiance change thy beauty's bloom ;
 And for night's starry mantle thou shalt pant,
 To hide the glare ; nor less that he the gloom
 Again disperse, and melt at grateful morn
 The hoar-frost from the limbs it would consume.
 For aye, till thy Redeemer shall be born,
 The weight of present evil shall oppress
 The Friend of Man. Such doom is thine, forlorn !
 A god, not dreading wrath divine, to bless
 The race of mortals thou hast dared beyond
 What justice needs, and now art comfortless ;
 This rock thy sleepless station, fixed in bond,
 Ne'er to recline nor bend the wearied knee ;
 Useless thy groans—thy lamentations fond ;
 For new to power, and thence severe, is he !

STRENGTH.

Enough : why pause and pity ? Why not hate
 The God, God-hated, that unhonoured thee ?

VULCAN.

Kin and good fellowship are strong——

STRENGTH.

Like fate,
 Stronger his laws. Ah, tremble to transgress !

VULCAN.

Thy ruthless mind no mercy may abate.

STRENGTH.

Vain all bewailing—nor thy trouble less.

VULCAN.

O, be my Art abhorred !

STRENGTH.

And why ? forsooth,
 Little had it to do with his distress.

VULCAN.

Would that it were another's !

STRENGTH.

Tasks uncouth
 Happen to all—no god exempt, for none
 Is free, save Jove !

VULCAN.

I know it, of a truth.

STRENGTH.

Haste, then, to bind him. Why with sloth irk on
 The Sire ?

VULCAN.

The manacles are ready—there !

STRENGTH.

Hammer them o'er his wrists—the rivets don,
And nail them to the rock with might severe.

VULCAN.

The work advances now—without remorse.

STRENGTH.

Strike harder, closer—clinch them everywhere ;
His craft will else find means to 'scape, of course.

VULCAN.

Well—but this arm, at least, is well secured.

STRENGTH.

This must be, too. Come, clasp it with like force—
Jove's better skill must be to him assured.

VULCAN.

Who 'll blame the work ? Why, none : if not this wight——

STRENGTH.

Now for his breast : this belt must be endured—
Drive round its jagged jaws, and fix him quite.

VULCAN.

Oime ! oime ! alas ! Prometheus ! I
Groan for thy torments !

STRENGTH.

What ! again ? Despite
Jove's wrath, bewail his rebel enemy ?
Delay not ; else thyself may need these groans.

VULCAN.

Doth not this sight of sorrow grieve thine eye ?

STRENGTH.

It sees a convict who his crime atones—
Lash round his hips the massy shackles fast !

VULCAN.

Constrained—yet urge not harshly——

STRENGTH.

Hush these moans !
I will command—my voice shall peal a blast,
Such loud incitement need'st thou. Lower now,
And gird his legs with gyves.

VULCAN.

'Tis wrought at last !

STRENGTH.

Strike in the penetrating fetters. Know,
The Censor of this work will see it done
As he designed. Give it a final blow.

VULCAN.

Thy speech is with thy rugged form at one.

STRENGTH.

Be tender as thou mayst; but rate not me,
Of sterner mould, for fierce.

VULCAN.

Let us be gone;
The toils are on his limbs——

STRENGTH.

So much for thee,
Prometheus! Triumph now; or curse; or steal,
To give to men, the gifts of Deity—
Can they now help thee? Surely, thou must feel
How falsely thou wert named the Provident,
Who needest now to Providence appeal
From wiser craft to save, thou insolent!

PROMETHEUS (*alone*).

O, boundless Air!
O, ye swift-winged Breezes!
Ye River-fountains fair!
Ye countless Billows, whose mirth pleases
Old Ocean! And thou, Earth,
Mother of all things that have birth!
Also to thee, all-seeing Orb, O, Sun!
I call—that ye may look on One,
A God, and what he here
From Gods is doomed to bear!
Lo, with what agonies of insult prest,
Unending periods of unchanging pains!
I here must wrestle, in unseemly chains,
With him, the new-raised Monarch of the Blest!
Ai! ai! not for the present misery
Alone I groan: what is the coming wo?
And when shall end? But what say I?
Nought comes unware to me, who all things know.
Befits me, then, to endure with tranquil soul
What Fate appoints, since none may Fate control.
But, to be silent, or with reverence speak,
I may not, of the ills that he would wreak—
For giving Gifts to Mortals I am made
The yokefellow of sorrow. I displayed
The fount of Fire in furtive cane concealed,
And by such theft each Art to Man revealed.
For this offence these penal chains I bear—
Fixed to the rock, exposed in open air!
Wo! wo!

J. A. H.

THE MERITS OF JESUS CHRIST, MAN'S ONLY JUSTIFICATION BEFORE GOD.

No. I.

THE expression, "The Justification of Man before God,"—that is, the act of rendering man just or righteous in the eyes of God, at once implies the necessity of a *Justifier*, some one possessing the power and the will totally to alter the natural relation in which man stands to God; for, by nature, man, so far from being just in the eye of God, is essentially sinful, impure, and in a state of condemnation before God; for * "all we have gone astray;" † "there is none that doeth good;" ‡ "there is none righteous, no, not one;" § "the Scripture hath concluded all under sin," and we are all || "by nature children of wrath."

This position being granted, (and who would wish to deny it?) we may with equal safety take a second step, and assert that the required justifier must either be found in man himself, or in some one else external to man—in other words, man, in order to be freed from the curse passed on all the children of Adam, and to become *just* in the eyes of God, must either justify *himself*, or be justified by some one else.

I. We will first consider, therefore, (and we pray that the Spirit of God may direct our meditations throughout,) we will first consider, whether it is possible for man so to justify himself, as that he may be able to approach the All-holy God, and claim at His hands the reward of Eternal Life. Now, we can conceive but two methods by which such an end could be supposed attainable. These are, either, 1st, That man should be able, by paying the full penalty affixed to sin, to cancel that sin, and thus render himself guiltless before God; or, 2dly, That he should be able to live such a life on earth, as that he may at last present himself *actually* righteous and blameless to the inspection of the All-righteous Judge.

1st, then, Is it possible for man, by paying the full penalty of sin, so to cancel sin that he may become guiltless before God? In order to answer this question, we must ascertain what the penalty of sin is: "The wages of sin is death." And again: "In the day that thou eatest thereof, thou shalt surely die." Since, therefore, the natural death of man is the sentence passed on sin, does not that death fulfil the sentence, pay the penalty, and satisfy the justice of God? Assuredly not; for in that case the necessity of justification is altogether an idle tale, and there would be no difference between the prospects of the good

* Isaiah liiii. 6.

¶ Galatians iii. 22.

† Psalm xiv. 3.

|| Ephesians ii. 3.

‡ Romans iii. 12.

man and the wicked man; for both by their natural death would equally have cancelled the sins of their former lives; both would be equally guiltless in the eye of God. But supposing this, then, to be only *part* of the penalty, might not man by performing certain sacrifices, whether actual or moral, or both, or by certain acts of penance and self-mortification, make the sum of penalty complete, and so counter-balance all his iniquity? *No*; for we deny that such acts would make up the full sum of the penalty; for, to come at once to the point, what is the whole sentence pronounced on sin? It is one that man can never fulfil, one which involves a payment which can never be finished, since it must extend through limitless eternity; for the sentence is this: * "The soul that sinneth, it shall die." And again: † "The wicked shall be turned into Hell." We need not say how such a death would cancel sin. So that thus we prove, by what we may call a mathematical demonstration, that man can never pay the full penalty of sin; for, as that penalty involves eternity, and as eternity is endless, so is the penalty infinite, and its final payment impossible. Man cannot, therefore, by this method justify himself: but,

2dly, Cannot man live such a life on earth, as that he may at last present himself actually righteous and blameless to the inspection of an All-righteous God? Now, there is only one method by which it might be supposed that man should be able to attain such a state as this; and that method is, by his so fulfilling every commandment of God, and so living up to the standard required by the Law, as that, when he comes to be weighed in the balance of judgement, he may not be found wanting in any one particular; for, as Christ saith, ‡ "If thou wilt enter into Life, keep the commandments." Now, that man should so keep these commandments as to satisfy God, we assert to be impossible, and we shall prove this in two ways: 1st, By considering what the sum of these commandments is; 2dly, By citing the decree of Holy Scripture on the subject.

1st, then, The sum of these commandments is contained in this sentence: ¶ "Be ye perfect, even as your Father which is in Heaven is

* Ezekiel xviii. 4.

† Psalm ix. 17.

‡ Matt. xix. 17.

¶ Matt. v. 48. I am aware that it may be objected to this, that such a commandment is given in a qualified sense, and with due regard to man's weakness; and that God is a merciful God, who will not be "extreme to mark what is done amiss;" and that, on repentance, sin is forgiven; for that, if * "the wicked man shall turn away from his wickedness that he hath committed, and shall do that which is lawful and right, he shall save his soul alive." Now, this is very true; but it proves nothing against our position; for those who would urge forgiveness of sin on repentance, forget to tell us *why* sin is forgiven on repentance. Repentance is the *condition* on which God will wipe away sin, but it is not the actual cause of sin being wiped away—it is not in itself the thing which wipes away sin; for repentance from sin cannot make it be, that those sins were not committed—they still remain recorded against the committer.

* Ezekiel xviii. 27.

perfect." Now, we do not believe that any man can be sufficiently rash and inexperienced, as to hold that he is able by his own unaided power to satisfy such a demand as this. We shall at once proceed, therefore,

2dly, To quote the decision of Holy Scripture on this point, which is thus recorded :* "Therefore, by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Here let us pause for a moment, to draw a necessary distinction between two different kinds of sin, "original sin" and "actual sin;" so that, having once defined them, we may be able to use the two expressions each in their true and proper signification.

Now,† "original sin is the fault and corruption of the nature of every man," "whereby man is, of his own nature, inclined to evil, so that the flesh lusteth always contrary to the Spirit;" and actual sin is‡ "the works of the flesh, which are manifest, and are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." So that original sin is the state of mind; actual sin is the manifestation and fruit of that state. Now, with this distinction in mind, we return to our subject: "By the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin." Here, then, is the authoritative declaration of Scripture, that no man can justify himself before God, by his obedience to, or performance of, the law: and what is the reason given? "For by the law is the knowledge of sin." Now, what is the meaning of the knowledge of sin being by the law? And how does this prove that we cannot be justified by the deeds of the law? The answer to these questions will throw considerable light upon the whole subject of our investigation; and the answer is this:—

How, then, are they to be blotted out? By God's mercy, is the answer. Now, they who thus urge the mercy of God, forget that He is not only merciful, but "*just*," nay, "I the Lord thy God, am a *jealous* God,"* "who will by no means clear the guilty;" for † "in the sin that he hath sinned he shall die." Having once said this,‡ "God is not a man that He should repent;" so that the matter stands thus: repentance is part of the condition on which we receive justification—it is not justification itself; for, "if ¶ we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now, mark the accuracy of this expression: on confession, or repentance, "God is faithful to forgive us our sins," for He has promised it. But that is not enough: He is also "*just*," and therefore He must "cleanse us from all unrighteousness;" and this cleansing is justification. So that here is the whole process: Confession or repentance, the condition; mercy, *freely forgiving*; justice, perfectly justifying; i. e.,|| "Justification by Faith," (for confession, as we shall hereafter see, is part of Faith,)§ "through the forbearance of God." Now, whence this required justification comes, is the object of our present researches.

* Rom. iii. 20.

† See the Articles of Religion, Art. ix.

‡ Galatians v. 19.

* Ex. xxxi. 7.
¶ 1 John i. 10.

† Ezekiel xviii. 24.
|| Rom. v. 1.

‡ Num. xxiii. 19.
§ Rom. iii. 25.

1st, The meaning of the knowledge of sin being by the law is, that by the law we are able to understand what the full signification of the word *sin* embraces. By the law, in fact, we know that sin is of two kinds: *original sin* and *actual sin*. 2dly, And the way by which this proves that we cannot be justified by the deeds of the law is, that one of these kinds of sin, original sin, can never in this life be eradicated from the heart, for that we believe that "the flesh lusteth *always* contrary to the Spirit," and that "this * infection of nature doth remain, yea, in them that are regenerated." And our authority for this interpretation is St. Paul himself; for in another Scripture he saith,† "Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." So that here the Apostle vindicates the spiritual tendency of the law, and shows that by it we know that we are forbidden not only to *commit* sin, but even to be inclined to sin, to feel tempted to sin, to *lust*; for *inclination to sin, even though not yielded to, proves the sinfulness of him who does so incline*. So that the Apostle's argument stands thus: "We cannot be justified by the deeds of the law;" that is, by our strict obedience to all the commandments of God, inasmuch as such obedience is impossible, for that by the law we know that we are required not only to abstain from all actual sin (which might barely be possible, as in the case of the young man who said to Christ,‡ "All these things have I kept from my youth up"), but also to cleanse ourselves from that secret and hidden infection, which is in itself sin, and which is the root, and cause, and receptacle of sin.

Having seen, therefore, that man is in need of a Justifier, and that that Justifier must of necessity be either man himself or some one else—having proved that it could not be man himself, for that the only two methods by which such a case can be conceived possible are vain, futile, and impracticable—and having confirmed our positions by reading over them the final decision of Holy Scripture on the subject—we come to the conclusion that some other Justifier must be found besides and external to man.

And now, ere we proceed to consider who this Justifier really is, let us pause for a moment to contemplate the condition of man as it is in this stage of our investigation. Behold the dreadful picture! Man standing upon a world that totters on the brink of hell—destruction is approaching—already is he about to sink. "What shall he do to be saved?" There, above him, and in sight, are the eternal heavens; could he once attain to them he would be safe for ever; but, alas! he has not the power or the means to raise himself from the fatal spot. What! and shall a world thus perish? Is there none to deliver? In awe we gaze upon the scene, and with astonishment we ask the question—and it is well, for the Omnipotent Himself did well nigh the same, what time He looked § "and saw that there was no man, and

* Article ix.

† Rom. vii. 7.

‡ Matt. xix. 20.

§ Isa. lix. 16.

wondered that there was no Intercessor." Yea, and this was the time for the Mighty God to arise in the majesty of His power, to assert His Omnipotency, and to do what man could not do, and "therefore *His* arm brought salvation; for * "the Lord *hath* made bare His holy arm in the eyes of all nations, that all the ends of the earth might see the salvation of our God;" and He *hath* found an Intercessor and a Justifier, even His † "righteous servant, who by His knowledge should justify many:" this is He who is called ‡ "The Lord *our Righteousness*," and "the Lord of Hosts is His name, § and our Redeemer, the Holy One of Israel." "Behold the Man || whom God hath set forth to be a propitiation for the remission of sins that are past, and to be the Justifier of him which believeth in Jesus."

II. We have now proved that man alone cannot justify himself, and that his justification must therefore rest with God; and we have further seen that God *has* raised up a Justifier, even ¶ "Jesus Christ the Righteous." But in advancing so far we have only gained one step towards our object, for the end which we proposed to ourselves was to prove that the justification of man before God is by the merits of Christ *alone*: that is, that Christ is our *one*, sole, unaided, and sufficient Justifier, and that nothing whatever which man does is in the least degree accepted by God as part of his justification.

Now, with a view to this, it will be well that we gain a distinct and accurate perception of three things. First: What were the circumstances which rendered a Justifier necessary? Secondly: What is the object of justification. Thirdly: What are the means by which alone the Justifier can effect the object of his mission?

1st, then, The circumstances which rendered a Justifier necessary were these:—Sin divided man from God, for *** "our iniquities have separated between us and our God, and our sins have hid His face from us." Now, this sin divided man from God in *two* ways: First, by having entailed on man the sentence of eternal death, this sentence *must* be fulfilled, the penalty *must* be paid; and, till this be effected, man cannot approach God. Secondly, Sin divided man from God, in that nothing impure or unholy could come near God, for †† "God is of purer eyes than to behold evil, and cannot look upon iniquity;" so that sin must be totally removed, and perfect, spotless righteousness substituted for it, ere man can venture to come under the inspection of the Holy One. And these two demands *must* be most completely and absolutely satisfied. The penalty must be paid to the uttermost farthing; sin must be wholly removed. It is vain to say that God is all-merciful and almighty, and that, therefore, He can remit the penalty, and render righteous by His simple creative word. Such a supposition is blasphemous, for it would rob God of His perfection; it is absurd, for it

* Isa. lii. 10.

† Jer. xxiii. 6.

|| Rom. iii. 25, 26.

** Isa. lix. 2.

† Isa. liii. 11.

§ Isa. liv. 5.

¶ 1 John ii. 1.

†† Hab. i. 13.

would make God *not* God—for God is a Being governed by His own immutable laws, and possessed of perfect attributes, amongst which attributes are *Justice* and *Truth*. To suppose, therefore, that God, having once said, “I will by no means clear the guilty,” but †“the soul that sinneth, it shall die”—to suppose that God, having said this, shall yet pardon and put away sin, without exacting the penalty, is “to make God a liar”—it is to make Him indulge mercy at the expense of justice; whereas, “God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make good?” The fact is (as we shall see hereafter), that *no* sin has ever been pardoned or blotted out till the very uttermost farthing of penalty has been paid; and to suppose otherwise, is to have false ideas of God and of His character. Since these, then, are the circumstances which called for a Justifier, it is evident that,

2dly, The object of justification must be, first, to pay the full penalty attached to sin; secondly, to take away sin, and substitute righteousness;‡ for on the performance of these requisites alone can man approach God, or “enter into life.” Now, since, as we have seen, man could not satisfy these demands himself, and since it was, on that account, necessary that a Justifier should be sent to him from without, it is plain that,

3dly, The duties of a Justifier are, first, to pay the full penalty of sin; secondly, to take away sin, and substitute righteousness. Now, as death is the penalty of sin, which man can never pay, and as the necessary state of righteousness is such that man can never in this world attain to it in *his own person*, it follows, that the means by which alone the Justifier can effect the object of his mission are, 1st, Death suffered for man; 2dly, Righteousness imputed to man. Hence, we see that the Justifier must be a *man*, in order that he may pay the penalty in the character of man; and *God*, in order that the righteousness He bestows may be perfect, spotless righteousness, without blemish, “even the righteousness of God.”

Such, then, are the necessary means of justification, and such are the means by which we are told that Christ has effected it. It remains that we prove that Christ *alone* has effected it, and that man does not in the least degree contribute anything to either of the two means by which he is justified. That is to say, that neither does man pay any

* Exod. xxxiv. 7.

† Ezek. xviii. 4, 20.

‡ The distinction between these two things, paying the penalty of sin, and taking away sin to substitute righteousness, must be carefully preserved. Each might exist without the other, but neither *alone* makes justification: e. g., supposing the penalty of a man's sins were paid, in that case his sin would be cancelled, but he would not thereby be rendered *positively holy and righteous* (“without which no man shall see God,” as we shall presently show); or again, supposing a man to become actually righteous, still, the state of sin in which he was born remains unatoned, and the original curse unremoved.

part, however small, of the penalty of sin, but that Christ alone pays the whole of it. Nor does any righteousness of man go to form part of that righteousness which is received by God in his justification, but it is the righteousness of Christ alone, imputed *to* man, and received instead of man's righteousness. Now, we shall arrange the proofs which we are about to adduce for this purpose, under two heads:—

1st, That class of proofs which goes to show that the work of Christ, as a sole, unaided Justifier, is perfect and sufficient by itself; and that, therefore, it is an unnecessary and dangerous act of presumption to attempt to add to it.

2dly, That class of proofs which goes to show that *man*, from the very nature of the means requisite to his justification, is totally unable to contribute anything to them; and that, therefore, it is worse than folly for him to attempt it.

I. The Work of Christ, as a sole, unaided Justifier, is perfect and sufficient in itself.

Now, in order to prove this, we shall proceed, bearing in mind the means of Justification—viz., the death and imputed righteousness of the Justifier, to show that, 1st, The death of Christ *by itself* pays the whole penalty of sin; and that, 2dly, The imputed righteousness of Christ does by itself render man perfectly righteous before God; and the proofs which we shall adduce with this view are of necessity wholly scriptural.

1st, then, The Death of Christ by itself pays the whole penalty of Sin.

Now, we hold that if in any part of Scripture, where important doctrines are laid down, and where, consequently, the expressions are not metaphorical or poetical, but accurate, well weighed, logical, and absolute—if in any such part we find a distinct, unqualified statement made, we hold that such a statement is an undeniable, irrefutable truth, admitting of no softening down, no explaining away. And again: we hold that in any passage of Scripture in which the requisites to the attainment of some pre-eminently excellent and essential object (such as Justification) are enumerated—in such a passage we hold, that no single part of those requisites, however inferior, will be omitted. This being the case, then, if in any one such passage of Scripture as we have described in our first assertion, we find it stated that Christ's death pays the penalty of sin, then are we to hold that this is undeniably the case. And further, if in any such passage as we have spoken of in our second assertion, we find that Christ's death is mentioned alone as requisite to pay the penalty, with no other aid or supplement attached to it, as necessary, then are we to believe that no other supplement or aid can be attached to it; but that it *alone* pays the *full* penalty of sin.

Now, the fact is, that not only can we find one, but many such passages; as for instance, **"Christ, our passover, is slain for us."*

* 1 Corinthians v. 7.

*“ Our Lord Jesus Christ *died for us.*” †“ We were reconciled to God *by the death of His Son.*” ‡“ You hath He reconciled in the body of *His Flesh through Death.*” §“ He made *Him* to be sin *for us*, who knew no sin.” ||“ He hath appeared to *put away sin by the Sacrifice of Himself.*” ¶“ Christ was once offered to *bear the sins of many.*” ***“ *He* is the propitiator for our sins, and not for ours only, but also for the sins of *the whole world.*” ††“ Christ hath given Himself *for us* an offering and a sacrifice to God.”

Now, these passages, and we might adduce many more, answer in every particular to the character we required them to possess. They are no oriental or metaphorical effusions, they are not poetical descriptions of the blessings derived from Christ's death; but they are the earnest, solemn, and unqualified statement of an essential truth; they are more, they are the absolute fiat of the Almighty, from which there is no appeal. Since, therefore, these passages were written on purpose to declare how the penalty of sin is paid, we may be sure that they not only tell us the true means, but the *whole* means; and hence we may argue, 1st, That Christ paid the penalty, for ††“ Jesus Christ died for us.” 2dly, That He paid the *whole* penalty; for were it not so, then would the rest of what is necessary to make up the full penalty have been told us; whereas *nothing* else is added, for Scripture saith not, We are reconciled to God by *our* death, or any sacrifice of our own, AND the death of His Son; but it saith, §§“ We *were* reconciled,” (in the past tense, as of an action already finished and *completed*, not in a state of progression, or needing addition,) “ we were reconciled by the death of His Son,” and, therefore, by the death of His Son *alone*, since nothing else is mentioned as necessary to reconciliation; but, on the contrary, it is spoken of as having been finished and perfectly completed in past time, and therefore as admitting no improvement or addition—nay, further, we are distinctly told, that we are released from the payment of the penalty, and that it is paid by Christ *instead of by us*, for |||“ Christ hath *redeemed us* FROM the curse, being made a curse *for us.*”

We conclude, therefore, that Christ's death by itself has paid the full penalty of sin, and thereby has perfectly satisfied the justice of God.

2dly, The righteousness of Christ, imputed to man, does *by itself* render man righteous in the eye of God; for we are distinctly told in Scripture that it does. ¶¶“ Being *justified freely by His Grace*, through the redemption that is in Christ Jesus, whom God hath set forth to be

* 1 Thess. v. 9, 10.

‡ Col. i. 21, 22.

|| Heb. ix. 26.

*** 1 John ii. 2.

†† 1 Thess. v. 9, 10.

||| Gal. iii. 13.

† Romans v. 10.

§ 2 Cor. v. 21.

¶ Heb. ix. 28.

†† Ephes. v. 2.

§§ Romans v. 10.

¶¶ Rom. iii. 24, 26.

a propitiation* through faith in His blood, to declare *His* righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, *His* righteousness, that *He* might be just, and the Justifier of him that believeth in Jesus." Now, there is no mention here of any other righteousness but that of Christ. Justification is said to be bestowed *freely* by *Grace*, and the Apostle saith not, that Christ was set forth to declare *our* righteousness, that *we* might be just, and *thereby* the justifiers of *ourselves*; but he saith, "to declare His righteousness, that *He* might be just, and the Justifier of him that believeth." And again: †"Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by *Him*, all that believe are Justified from all things, from which ye could not be justified by the Law of Moses." And again: ‡"Not by works of righteousness which *we* have done, but according to *His* mercy, He saved us;" "that being justified by *His* Grace we should be made heirs according to the hope of eternal life." Such words as these require no comment, for no words can speak more distinctly or more absolutely; and as we read them, we can only wonder at those who would still attempt to set up the claim of their own impure righteousness. These are they who, §"being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God;" unto whom I would say, Beware, ||"Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace." ¶"For *Christ* is the end of the law for *righteousness* to every one that believeth," and ***"Ye are COMPLETE in HIM." Nor are the prophets silent on this subject: by Jeremiah, Christ is emphatically called, ††"The Lord our *righteousness*." Isaiah saith (speaking for God), †††"By *His* knowledge shall *my* righteous servant justify many;" and again he saith, §§"In the Lord have I *righteousness* and strength, and even to Him shall men come. In the Lord shall all the seed of Israel be justified."

On the authority of these distinct and unqualified statements||| of Holy Writ, we think we may safely assert what we desired to prove—viz.,

* That faith is the condition on which we receive Justification, and not part of Justification itself, we shall see hereinafter.

† Acts xiii. 38, 39.

§ Rom. x. 3.

¶ Rom. x. 4.

†† Jer. xxiii. 6.

§§ Isa. xlv. 24, 25.

‡ Titus iii. 5, 7.

|| Gal. v. 4.

** Col. ii. 10.

†† Isa. liii. 11.

||| Many more texts might be adduced—nay, we might with safety be bold enough to say, that the grand doctrine of Justification by the merits of Christ alone, shines through the whole of Scripture. In the first pages, pale and wavering, half seen, half shrouded, like the star of Balaam, but gradually brightening and expanding till at last it bursts upon us in the full daylight of the Gospel. It would be a beautiful, a useful, and an interesting study to trace its gradual development; but it is unnecessary to our present purpose.

that the righteousness of Christ imputed to man does by itself render man righteous in the eye of God.

Having, therefore, seen that the work of Christ, as a sole, unaided Justifier, both in paying the penalty and in rendering righteous, is perfect and sufficient in itself, what is the lesson which we at once draw from our deduction? *This*: that it is an unnecessary and a dangerous act of presumption to attempt to add to it. That it is unnecessary is evident; for why add to that which is already perfect? But it is also *dangerous*, and, if persisted in, *fatal*: it is dangerous, because our only safety is under the covering of Christ's righteousness: as seen under and through it, we are righteous before God; but directly we put forth any of our own righteousness, its impurity spreads over, and destroys the perfection of, the garment which was our salvation; for the moment when God sees any portion of man obtruding itself from under the covering of Christ, that moment the pure eye of the All-holy One detects sin, and that man is in deadly peril, for God will see Christ, and Christ alone, and Him only will He accept: therefore, if any will still persist in putting forth the wretched claim of his own righteousness, his error is fatal, and he will continue in it from worse to worse, nor shall he find out the awfulness of his condition, till for the last time he shall make that same claim in the day of doom, saying, **"Lord, Lord, have I not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?"* And the answer will be, **"I profess unto you, I never knew you."*

Our conclusion, then, founded on the evidence of those portions of Scripture above quoted, is, that the work of Christ, as a *sole, unaided* Justifier, is perfect and sufficient in itself, neither requiring nor admitting any improvement or addition; and that, therefore, it is both unnecessary and a dangerous act of presumption to attempt to improve or to add to it.

II. We now come to that class of proofs which goes to show that man, from the very nature of the means requisite to his justification, is totally unable to contribute any part of them; and that, therefore, it is worse than folly to attempt it.

We shall here again consider the means *separately*, and shall proceed,

1st, To examine whether it is *possible* for man to do anything towards *paying the penalty* of sin.

Now, that he cannot, is evident from the *nature* of the penalty, which is the *eternal* death of the *soul*: †*"The soul that sinneth, it shall die,"* and ‡*"The wicked shall be turned into Hell,"* for §*"He shall say unto them on His left hand, Depart from Me, ye cursed, into everlasting fire."* If, then, this *eternal* death be the penalty, it is evident that we cannot *begin*

* Matt. vii. 22, 23.

† Ezek. xviii. 4, 20.

‡ Ps. ix. 17.

§ Matt. xxv. 41, 46. See also Mark ix. 43, 48.

to pay it till after this life shall be ended, for it will not *commence* till that day when "the Son of God shall come in His glory" to judge the world; and when it *has* once commenced, there is no hope, for it will never end, for *"*These shall go away into everlasting punishment.*" So that if the penalty of sin, as paid by man, is *solely* that final death of body and soul, the *Essence* of which is its *Eternity*, for it is called "*Everlasting*," then it is absurd to suppose the possibility of man's paying part of it, without incurring the *whole*; for that which is *essentially eternal* cannot stop at any particular stage.†

But it may be said, there are other minor and temporal penalties, which, when *added* to that paid by Christ, will be received at the hand of God instead of eternal death. Now, we will consider what these may be supposed to be, and what value is supposed to be attached to them, as forming part of the whole penalty of sin.

1st, then, May not there be some intermediate state between the temporal death of the body and the last judgement, in which man shall, by undergoing certain sufferings, pay part of the penalty of sin?

Now, were this the case, it would not much affect our present object, which is *practical*, and aims rather at seeing if we may not in some manner, by *our own exertions, in this life*, be able to pay part of the penalty of sin. But, in fact, we do not believe that is the case, but look on so monstrous a doctrine, as ‡"*A fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.*"

We have not, however, space here thoroughly to combat such a theory as that of Purgatory: we shall only, therefore, adduce two or three arguments, which we think of themselves should be sufficient to dispel so groundless a tenet.

1st, Were a state of intermediate suffering necessary to make up the penalty of sin, we cannot believe that the Scriptures would have been so wholly silent on the subject as they are: the fact would have been constantly mentioned, so often as the requisites to this part of Justification are stated; whereas, so far is this from being the case, that we find in Scripture a totally opposite statement. So far from being taught that any part of sin remains unatoned,§ we are expressly told that ||"*The blood of Jesus Christ cleanseth us from all sin.*" And again:

* Matt. xxv. 41, 46. See also Mark ix. 43, 48.

† We shall see this by considering the fact, that, if that which is *essentially eternal* be deprived of its eternity, the consequence is, *not* that it remains the same thing, only of shorter duration; but that it is no longer the same thing at all: e.g., The essence of Hell is *eternity*, for that which makes it *Hell* is *despair*. Now, if Hell be shorn of its eternity, then despair is taken away, *hope* infused, and Hell is no longer *Hell*, for it has lost that which was its very *essence*.

‡ Article xxii.

§ We annex a few passages of Scripture, which should at once refute this baseless doctrine. Rev. xiv. 13; Eccl. ix. 10; Isaiah xliii. 25; Luke xxiii. 43; John i. 29; 1 Cor. vi. 11; 1 John i. 9; Mark ii. 7, 10; Rom. viii. 1; Heb. vii. 25; 2 Cor. v. 8.

|| 1 John i. 7.

*" By one offering He hath *perfected for ever* them that are sanctified."

2dly, An enquiry into how far a man has paid the penalty of sin, forms no part of the subject-matter of that investigation which will take place at the judgement-day, as described by Jesus Christ.† The examination enters into no period beyond that which is contained within the limits of this life : it was for their conduct in this life alone, that the unprofitable servant was cast into outer darkness, "that those on the left hand were sent into *"everlasting punishment."* There is no allusion to their not having expiated their crimes by sufficient *after* penalty ; nor is the possibility of their having done so hinted at ; but, on the contrary, they are told that, because they did not do certain things during their earthly life, and for this reason *alone*, they are punished. Their condemnation was not grounded on any calculation of the amount of sin, and the amount of penalty, and a declaration that sin overbalanced the penalty ; but their sin is brought against them as totally uncanceled and unpaid for. Nor,

3dly, In the claim for admission into life, put in by the condemned,‡ on hearing their sentence, is there any mention made of their having paid any penalty for sin : surely, had they been suffering atoning pains, they would have pleaded loudly that they had cancelled their sin by paying the penalty ; whereas this, instead of being their *strongest* plea, (as it would have been had they possessed the slightest grounds for making it,) is totally omitted.§

4thly, If an intermediate state is necessary to pay the penalty, then "how shall they pay it, who shall be alive when the Son of man cometh in His glory ?" for || "we shall not all sleep."

From these and many more arguments that might be adduced, we conclude that man does not contribute towards paying the penalty of sin by any state of intermediate suffering. But,

2dly, Since death is the penalty of sin, does not man pay it in part by the temporal death of the body ? Now, to refute this supposition, ¶ some of the arguments we have used above will equally apply. But further : the temporal dissolution of the body is nowhere called the *penalty* of sin. We are told that "*the wages of sin is death*"—death is the merited reward or pay *of* sin ; which is a very different thing from being an atonement made *for* sin ; for the payment of a penalty must proceed from the offender to the offended ; God must *receive* it and man *pay* it ; whereas, on the contrary, in this case, God pays, and man

* Heb. x. 14.

† Matt. xxv.

‡ Matt. xxv. 44 ; Luke xiii. 26 ; Matt. vii. 22, 23.

§ It may be said, that this is equally an objection against justification by the merits of Christ, for it would have been just as natural for them to have pleaded this ; but this is not the case, for they wanted that quality by which alone they could have pleaded this ; viz. *faith* ; whereas they were ready enough to plead what *they* had done for themselves, as we see in the words they are described as using.

|| 1 Cor. xv. 51.

¶ The ii., iii., and iv. of those used against Purgatory.

receives ; so that death is the *just wages* of sin *paid* by God to man, not the *expiating penalty* offered by man to God.

3dly, Since we find in Scripture such passages as the following : * "Offer the *sacrifices* of righteousness," † "Present your bodies a living *sacrifice*," and ‡ "The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise ;" and since in these passages, we are distinctly told to "offer sacrifices," and that these sacrifices are "a broken spirit and a contrite heart ;" may we not deduce from these statements, not only the possibility, but the *duty*, of our making atoning sacrifices to God for our sins, by certain acts of self-mortification, humiliation, and penance ? And further : as these acts are called "*sacrifices*," and said to be acceptable to God, and such as He will not despise, may we not conclude that such acts are received as free *offerings*, made by us for sins past ; and, consequently, that we can by them pay at least *part* of the penalty of sin ? In a word, do not acts of self-mortification, self-humiliation, and penance, cancel sins, as being penalties paid for sin ?

Now, the error here is, in supposing that the sacrifices mentioned in Scripture are *acts* by which *we* cancel sin. The fact is, that they are that *state of mind*—that "broken and contrite spirit," § on which God cancels our sins ; for a really "broken and contrite spirit" is fully conscious of its own sinfulness and helplessness, and makes no claim of having cancelled sin ; for, if it did, then, instead of being a "*broken and contrite spirit*," it would be a selfsatisfied and a selfrighteous spirit.

But it may be objected, that the expression used in Scripture is, "offer *sacrifices*," and that to offer a *sacrifice* is, to perform some *act* of pain or self-denial, in order to atone for certain other acts of sin and self-indulgence. Now, if this be the case, then such acts must be done either in a *right* or in a *wrong* spirit : if they are done in a *wrong* spirit, they can be of no avail ; and if they are done in a *right* spirit, then do they partake of the nature of good works, to the merit of which man can lay no claim ; for they are not *his* works, but the works of *God in him*, for we know that || "in ourselves—that is, in our flesh—dwelleth no good thing ;" we are altogether ¶ "unprofitable ; there is none that doeth good, no, not one ;" but ** "it is *God* that worketh in us both to will and to do ;" for †† "we are not sufficient of *ourselves* to think anything as of ourselves, but our sufficiency is of *God*."

* Ps. iv. 5.

† Rom. xii. 1.

‡ Ps. li. 17.

§ Let us not here be mistaken ; for we do not even say that this state of mind renders us fit to have our sins cancelled by God, or that it is a state on the possession of which God *necessarily*, or, as a natural consequence, cancels sin ; for cancelling sin is an act of *free grace*. We are *freely* forgiven (as far as *we* are concerned) ; and repentance, which is in fact part of *faith*, is that state on our displaying which God *chooses* to perform a sovereign act of *free* pardon. Now, this is very different from pardon being a *necessary* consequence of repentance.

|| Rom. vii. 18.

¶ Rom. iii. 12.

** Phil. ii. 13.

†† 2 Cor. iii. 5.

Therefore, inasmuch as such acts, when done in a *right* spirit, are not the unprompted acts of man, but the work of the Holy Spirit displayed in him, man cannot claim the merit of them, and consequently cannot by them pretend to pay the penalty of sin.

But it may again be objected, that this is shrinking from the question, for that, though these acts be inspired by God, yet it is man that makes the *sacrifice*; that there is something meritorious in receiving and *yielding* to the Spirit of God; and that therefore man can lay claim to paying the penalty by such acts, in part at least.

Now, in order at once to clear up this difficulty, let us examine attentively what is the real meaning of Scripture, when it commands us to offer sacrifices: nor shall we here strive to explain away or pervert the literal force of the words, but shall expound Scripture by Scripture.

And 1st, David says in the 4th Psalm, "Offer the sacrifices of righteousness." Now, if by this he means to tell man to offer up sacrifices of his *own actual* righteousness, then is there some discrepancy between this injunction and the whole tenor of Scripture; for Scripture frequently declares that man possesses *no* righteousness of his own; for it is written,* "they are altogether become *filthy*; there is *none* that doeth good, *no, not one*." And again:† "We have turned *all* to our own ways," and ‡ "*all* our righteousnesses are filthy rags." Now, in this case, can man offer a sacrifice of righteousness? for § "who can bring a clean thing out of an unclean?" The psalmist tells us, in the very next words, "Put your *trust* in the Lord." Now, putting trust in the Lord, is *faith*: thus, at once a sudden light is thrown upon the passage. By faith we can, indeed, offer sacrifices of righteousness—of righteousness that is not ours, but righteousness prompted and inspired by the Holy Spirit, and presented to God *through the mediation and in the person of Christ alone*: and that this is his meaning, is further plain from what he says in the 51st Psalm, written during his repentance for the murder of Uriah; for at that season, when, if ever, he would have been most anxious to atone for his sin by paying the penalty, so far from pretending to do so, he distinctly disclaims any such intention, declaring, at the same time, its uselessness; for he says, || "Thou desirest *not sacrifice*; else would I give it Thee." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Here is no attempt to cancel his sin by any act of his own; but a full and humble confession of his guilt, that God may cleanse him from it. He comes not to God, saying, *I was* guilty, but here is *my* penalty; behold I am free from my sin. But he comes, saying, || "I acknowledge my transgressions, and my sin is *ever* before me;" do *Thou* "*wash me throughly from my iniquity, and cleanse me from my sin*." So that now we have the whole process—Faith, consisting of its two essentials:

* Psalm liii. 3.
§ Job xiv. 4.

† Isaiah liii. 6.
|| Ps. li. 2, 3, 16, 17.

‡ Isaiah lxiv. 6.

1st, A full conviction and confession of the sinfulness and impotency of self; and 2dly, A "full trust in the Lord" as * "able to save to the uttermost." This *faith*, offering up sacrifices to God, which sacrifices, as prompted by the Holy Spirit, and presented in Christ and *through* Christ, are received by God as "sacrifices of righteousness:" "therefore," as man can only offer up these sacrifices after receiving *faith*, and as "by faith he is justified," it is evident that such sacrifices must follow *after* justification, and therefore cannot contribute to justification.

2dly, We shall come to exactly the same conclusion by considering the injunction of St. Paul, to "present our bodies a living sacrifice;" for it is not till *after* he has dedicated all the previous eleven chapters of his Epistle to prove that we are "justified by *grace*," that *no works* of our own *can* justify us, but that it is the work of Christ *alone*—it is not till after he has established this point beyond further controversy, that he says, "Present your bodies a living sacrifice:" and mark how these two things, justification and offering sacrifice, are here connected. The Apostle saith not, Offer sacrifices that ye may be justified; but, knowing *by faith* that *ye are already justified*, "THEREFORE, present your bodies a living sacrifice." The fact is, no true, real sacrifice can possibly be offered till *after* justification; for the spirit in which a man offers sacrifices springs alone out of *love* (for who would undergo pain or self-denial, except for one he loves?), and love springs out of faith, and by faith we receive justification.†

* Heb. vii. 25.

† It is scarcely necessary to say, that it cannot be supposed that a man paid the penalty of his sins by the use of those burnt-offerings, and other sacrifices, by which it is said that atonement was made for sin: since, 1st, He did not offer them himself, but the priest offered them for him. 2dly, If such offerings had any *actual personal* value, *separate* from that which they possessed in their typical character, then the *thing sacrificed* must have paid the penalty for man, not man himself. 3dly, They had no such value, but were purely typical, and only valuable as they were offered up in perfect *faith* in Him that was to come. Heb. xi. 4. 4thly, Whatsoever power we may suppose these sacrifices to have possessed under the old dispensation, it is plain they were condemned by God, and a better one substituted, for it is written, * "In burnt-offerings and sacrifices for sin *Thou hast had no pleasure*; then said I, Lo, I come:" and that this last sacrifice leaves us no part of the penalty to pay, "the Holy Ghost also is a witness to us, for He saith, † Their sins and their iniquities will I remember no more; now, where remission of these is, *there is no more offering for sin*." And again: that those acts of self-mortification, during which the mourners put on sackcloth and ashes, and fasted, were *not* to be done in the character of *acts* paying the *penalty* of sin, is plain, because "God judgeth the *heart*;" ‡ and He required that *state of mind*, that repentance, that "broken and contrite spirit," which, as we have said, confesses sin to God, and looks to *Him* to put it away. See the prayer of Daniel, when he put on "sackcloth and ashes, and fasted." Dan. ix. 3—20.

* Heb. x. 6, 7.

† Heb. x. 15, 17, 18.

‡ See Joel ii. 13.

We conclude, therefore, that acts of self-mortification, self-humiliation, penance, and the like, are not to be supposed to cancel sin, or to pay any part of the penalty of sin.

Having now examined those methods by which it might be supposed that man could pay part of the penalty of sin, and having seen (as far as our limits would permit us, and we trust justly and conclusively) that all these methods are vain and fruitless, we conclude that, from the nature of the thing, it is impossible for man to do anything towards paying the penalty of sin.

2dly, We now proceed to show that no *righteousness* of man's can form part of that righteousness which justifies him before God. And as the error of supposing that man's righteousness does in part justify him, arises from a false, weak, and unscriptural notion of what justifying righteousness is, it will be necessary to pause for a moment, in order to form a correct and distinct idea of this subject.

What, then, is the nature of that righteousness which alone can be received by God in justification of man? Now, we at once answer, that its most essential requisite is perfect, unmixed purity; for justification consists not of a few, or even many, good acts, on the performance of which God pardons sin; but, from the very nature of the thing, it necessarily involves a *perfect* and *spotless* state of *holiness*, in which not a sin can be seen; for nothing in which sin exists can possibly approach God. To suppose that God can accept, or look upon that which is sinful, is to have a false idea of His nature: nor is it a question of God's mercy how much good shall cancel so much evil; but it is the *decree* of His *Justice*, that whatever has any evil at all in it shall *die*; so that even were a man's life to be altogether holy, with *one single exception, in that he had only committed one single sin in his life, still, for that sin must he die; for †“when the righteous turneth away from his righteousness and committeth iniquity, all his righteousness that he hath done shall not be mentioned—in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Nor is it to be objected to this, that God hath also said, “If the wicked will turn from all his sins that he hath committed, and keep all my statutes, all his transgressions that he hath committed shall not be mentioned unto him—in his righteousness that he hath done he shall live:” for, though this is perfectly true, yet, as repentance can have no annihilating power to make sin that has been committed not have been committed, and as the penalty of sin is death, which penalty the Justice of God cannot remit, it is evident that God can only offer pardon for sin, in case of repentance, on the strength of the penalty of sin *being fully paid for man by some other means*. The righteousness, therefore, which is requisite for justification is a *per-*

* One sin committed by Adam was sufficient to bring a whole world under condemnation.

† Ezek. xviii. 24.

fectly pure and spotless state of holiness,* in which not a vestige of sin appears to offend the eye of an All-holy God. Now, this being the case, it is evident that man can present no quantity, however small, of *justifying* righteousness to God; for, as by the most holy life he can never (as we have seen) eradicate the original sin of his heart, it follows that his righteousness must be on the *minus* side—it is valueless, by being mixed with sin; in a word, it *never exists at all* as an *absolute, positive* righteousness, and therefore it never can be seen, looked upon, or taken into account by God as justifying man, for it never even reaches up to that point from which it might *begin* to justify.

Again: As it is evident that the righteousness of man only exists, and is preserved by, a constant warfare against bad passions and evil tendencies, and that every good act is a victory over a corrupt propensity, man, so to speak, consists of two parts—one, *righteous* and leading to *good* acts; the *other*, *sinful* and drawing into *evil* acts: therefore, even supposing that the righteous part get the *better*, and in spite of the other remain unsullied and unyielding, still, this part could only justify *itself*; the *other* must remain under sin and condemnation. So that, in this view of the matter, *one* part would be saved, and the other lost—one part would live, and the other die; which, as man is indivisible, is impossible.

But, further: The truth is, that that which we have called the righteous part of man, is in reality no part at all of the *natural* man, for the *whole* natural man, both in act and in will, goes directly opposite to God, and “I know that in me—that is, in my flesh—dwelleth no good thing;” but “it is God that worketh in us both to will and to do.” Therefore, as man only does good under the influence of the Holy Spirit, and as, even when he has received that Spirit, the natural evil of his heart is so little subdued that it constantly lusts against the Spirit, and is constantly trying to draw him into evil in resistance to the Spirit, therefore it is plain that man *himself* does *nothing* which can justify him before God, but rather the contrary. So that, as the righteousness of man never attains to that state in which it can be accepted by God, and as, even such as it is, it is not, properly speaking, the righteousness of man, but the work of the Holy Spirit in man (inasmuch as man himself remains corrupt, and prone to sin to the last), we conclude that man contributes nothing to that righteousness which justifies him before God.

Consequently, it is worse than folly in him to attempt to do so; for

* Let it not be objected that this is a chimerical and impracticable state, to which even he who is saved by the merits of Christ cannot attain, for that, though Christ's righteousness be imputed to him, sin still remains in himself; for remember that Christ not only imputes righteousness, but also *pays the penalty*; and that sin, when the full penalty is paid for it, no longer exists—it is cancelled, blotted out, forgotten. Rom. vi. 6. Now, that the full penalty *has* been paid for it by Christ, we have seen.

it is only while * hidden in Christ, or seen through his righteousness, that man can be righteous before God: the instant God sees man himself, instead of *Christ*, that instant is he lost, for the righteousness that God will then look upon will be no longer perfect, but mingled with sin, of which a "little leaven leaveneth the whole lump."†

Having, then, seen that, 1st, the work of Christ, as a sole, unaided Justifier, is perfect, and sufficient in itself; and that, 2dly, man, from the very nature of the means requisite to his justification, is totally unable to contribute anything towards them—our conclusion is, that the justification of man before God is by the merits of Jesus Christ *alone*.

Φ. Δ.

RELIGIOUS PHILOSOPHY.

No. III.

MR. GLADSTONE'S ARTICLE IN THE FOURTH NUMBER OF "THE FOREIGN AND COLONIAL REVIEW," FULLY CONSIDERED.

In proceeding to comment upon Mr. Gladstone's view of the "Present Aspect of the Church," we resume our task with the same feelings of respect and admiration which we have always entertained for the talents and eloquence of that gentleman: these, however, make us regret the more that it is not in our power to number him on the side of those who advocate Religion in its purity, without the alloy of superstition, and that he should suffer himself to be so far led away by false analogies from the philosophical principles that we hold in common, as to adopt a line of argument which makes the salvation of man more dependant on priestly mediation, than on the perpetual intercession of Him who, having "offered one sacrifice for sins, for ever sat down on the right hand of God." We fail, therefore, to recognise the justice of the parallel drawn by Mr. Gladstone between Froude and Whitfield; and dispute the fact asserted, that, with reference to the Tractarian manifestation originating in the efforts of the former, "the stone has grown into a rock, if not a mountain." No doubt, the developement of the plans of the party called for notice from theological and literary controversialists, and that the subject is very properly taken up by authority; but, unlike anything that occurred in

* Col. iii. 3.

† 1 Cor. v. 6; and Gal. v. 9.

the case of Whitfield, the first breath of opposition has had the effect of disconcerting the plans of the Tractarians, and making them change their tactics. This has happened, because, like the Jesuits, and Counter-Reformers in general, they have had plans and tactics; whereas, all who have undertaken reforms which Providence has sanctioned in their success, have acted by impulse, not premeditating what they should do or say, but trusting to Divine teaching, whenever occasion should arise. And thus, one broad and fundamental line of demarcation is instituted between Froude and Whitfield, and their adherents. Whether the Tractarian movement, in any legitimate sense, can be said to have respected the enforcement of "the visibility, perpetuity, and authority of the Church of Christ, and the spiritual essence of her ministry and ordinances," is another question. Such an object is, doubtless, a desirable one; but it appears to us, and others, that the plans and tactics of the Tractarians are destructive, and not promotive, of it, and, therefore, ought to be opposed.

The analogous movement in the Church of Scotland is, undeniably, a matter of serious consideration; and the secession of two-fifths of its ministry, a phenomenon not to be disregarded. But the manner in which Mr. Gladstone states it, shows the tendency that there is, in the incoherent system which he has unfortunately adopted, to distort facts from their true and natural tendency in argument. In both instances the assertion is of Church *versus* State; and whether the government of both were or were not episcopalian, modifies not the character or results of either movement in the slightest degree. Only the absurdest prejudice could entertain the supposition for a moment. Throughout Mr. Gladstone's argument, too, we find the implied definition of the word "Church" quietly excluding the laity—in contravention of the great articles of the Church of England, which not only includes them, but defines the Church by them: to wit, "A congregation of faithful men, in which the Pure Word of God is preached, and the Sacraments duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."

As to the charge brought against the clergy by Mr. Gladstone, that they had become, "as a body, secular in their habits," and that the Church of England was "approximating, in practice, to the character of what a powerful writer denominates, in homely phrase, a sham," we hope that such charge is made, in regard to the first point, at second hand; and, in regard to the second, we perceive that it proceeds altogether on the false and imperfect definition just alluded to, and only means that the clerical order had ceased to be generally esteemed a miraculous corporation. The Church of England, as meaning the laity, was getting more and more a reality: the number of churches, and the congregations in each, were increasing in rapid ratio, and the services receiving more and more attention both in town and country. Mr. Gladstone himself, indeed, confesses, that since 1833 wonderful improvements have taken place; but then, "the reaction in favour of Personal Piety was connected with a School of

Doctrine wholly destitute of the spirit which pervades the sacramental and ritual system of the Church." This is a sweeping assertion; but is it a true one? We boldly answer, No! Some who entertain such doctrine may be destitute of the predicated spirit; but there are many who hold or approximate thereto, who are even zealous for the system. As to any "School of Popular Divinity," such as Mr. Gladstone also alludes to, we need not say that he cannot be more strongly opposed to it than we are ourselves. But this is altogether a separate point, and needs far other discipline and means of correction than those which he has patronised. Meanwhile, let us rejoice in the acknowledged increase of personal zeal, faith, and love, and the progress of the associative principle; confiding in a merciful Providence for the overruling of such error as might unavoidably accompany processes merely tentative. The distinction which Mr. Gladstone attempts to institute between what is called "Evangelical" and what is called "Catholic," is a mere *petitio principii*; what is truly either the one or the other, will be both.

The want of a desirable equilibrium between different systems may be conceded; but it is to take a view decidedly exclusive, and therefore absolutely most uncatholic (when the word is understood in its right sense), to confine the Church Visible and Catholic, as the everlasting Spouse of Christ, to any one system or institution; and to assert external uniformity as necessarily connected with "the deepest, the most inward, and vital sentiment of community, and brotherhood, and identity;" whereas, manifestly, the sentiment is there most prerogatively displayed where such external uniformity is least required; sympathising thereby with the Divine benevolence, which has seen fit to choose manifold channels for the communication of his gifts and graces. Why should we be called upon to rebel against the course of God's own providence?

Now, we are quite as much prepared as Mr. Gladstone to contend—nay, we contended for it in our very first article—that there has been a great Catholic movement proceeding in the theological and literary mind of the age; but we deny that this movement is identical with that which commenced with the three, or four, or more individuals, and their adherents, who have claimed to partake of it. Their exclusive views of the movement operate in a contrary direction, and will be found to oppose those wider views of truth which the religious and philosophic spirit of the time is perpetually advancing. Witness, in Mr. Gladstone's own case: no sooner does he come forth with his limitary notions of Catholic principle, than he is opposed by that mind in quarters where he might have expected support. Mrs. Cole-ridge's Essay, too, will live, when Mr. Gladstone's book is dead; from which certainty (though prophetic and future) may be judged the relative importance of the cause advocated by the one and the other. Why will a man thus "walk in a vain show," when he might live a life of substantial verity? That consequent upon these truly Catholic principles there will be, and has been, "a general growth of the per-

ception of Church order and authority, as a constituent part of the laws of our religious life," was to be expected, as the natural result of a movement from within, outward; while the result of the Pseudo-Catholicism of the Tractarians has been of a decidedly contrary character, having produced a violation of both, as a temporary duty, because the only means of preventing the return of an old error, that had once desolated the nations, and destroyed the people of God.

Mr. Gladstone's impeachment of the University of Oxford, and his defence of Dr. Pusey's condemned sermon, as "a very long discourse, and one avowedly not written with polemical caution," are both so obviously sophistical, that we should be ashamed to waste a word upon either. The conclusion that he deduces from this sophistry, namely, "that the movement, which, in the vulgar notion and phrase, is called that of Puseyism, or Tractarianism, is, in point of fact and in the main, whether right or wrong, a movement of the members of the Church at large, and not of a mere part of them," falls, of course, with the premises from which it is so injudiciously drawn.

But now, to consider, with Mr. Gladstone, the character of Tractarianism, and its actual and probable effects. It is confessed that certain influential converts have, during the last eight or ten years, been made to Rome; but then it seems that this is to be got over by the attractions which Rome has "to bewilder persons of unstable mind;" a reason which, as we think, tells all the other way. So far from wondering that these attractions, which Mr. Gladstone here sets forth with even gorgeous eloquence, have been fatal to a few, we wonder that they have not been fatal to more; and the true argumentation on the point only goes to show the immense differences that exist between the influences set going by Froude, and those by the Whitfields and Weleys of an earlier time. Against these same attractions, however, Tractarianism, in the first instance, *pretended* to guard its disciples, by the strength which it proposed to give to Anglican as compared with Romish claims. The publication of Mr. Froude's "Remains," however, "impressed," Mr. Gladstone confesses, "a new character on the movement;" and induced, first, "an unmeasured and unmitigated aversion to the Reformation and the Reformers," and, next, "a measured but yet undeniable and substantial estrangement of the heart from the actual Church of England, and a disposition not only to respect Catholicity in the Church of Rome, but to take the actual Church of Rome in the mass, as being, upon the whole, the best living model of the Christian Church." And Mr. Gladstone is compelled to admit that "the extreme writers" of the Puseyite school "have too frequently adopted a strain of language which, in plain terms, is not loyal towards the Church of England." Yet, for himself he confesses to holding a doctrine of Apostolical Succession, which denies "that measure of regard, beyond the rules of ordinary reason," which the Protestant is accustomed to pay to the Reformers, as the parent of the Church system which he has happily inherited; and pleases himself with the notion, that the reaction against Tractarianism has been partial, and with charging on

its opponents the sin which more closely besets its advocates—namely, that of putting “beyond the covenant of God’s mercies,” such Christians as may not be within the folds of that Church of which any doughty controversialist may happen to be a member. But then, to be sure, in Mr. Gladstone’s estimation the cases are different; for those opponents, it seems, would shut out (if they were justly chargeable with the predicated exclusive spirit) three-fourths or more of all the Christians now alive; whereas these advocates only shut out the remaining one-fourth! But, in fact, the charge against the opponents of Tractarianism is baseless; for they pretend to no such exclusiveness, and never presume to relegate to “the uncovenanted mercies of God” the members of other communions than their own. As to the sin which (according to Mr. Gladstone) there is in erroneously condemning the Church of Rome for idolatry, they claim the right of private judgement, and rejoice that, whatever may be its weight, it is less than the guilt of approving that idolatry, if it exist. The suggestion that Dr. Holloway is open, for his remarks on Baptismal Regeneration, to censure in an ecclesiastical court, is ridiculously malignant, and should have been carefully eschewed by Mr. Gladstone; and the presumed vindication of Rome, with reference to Dr. Holloway’s supposed offences, on the ground that “what tends to heresy is endured with the Church of England, even as what tends to idolatry is endured with the Church of Rome,” is as insidious as it is ingenious. Is, then, heresy as deadly a sin as idolatry? May not what is heresy be doubted? Can what is idolatry be? Nay, even if we could tell *what* is heresy, is it so easy to tell *who* is Heretic? Are not many tenets held speculatively, which are not held practically; and *vice versa*? And is it not Practical Faith which saves, and is not Speculative Belief, at least comparatively, indifferent? But do any of these difficulties permit us to doubt who is the idolater? Is he not there at the altar, kneeling before the consecrated image—there, in the very act? Away, then, with any possibility of communion with Rome, whatever there may be of communion with other Churches; and this, not on the ground of the subjection she would impose, for this might even, and would be, if she were a truly pure and Catholic Church, beneficial; but on the ground of her superstition, idolatry, and corruption.

Upon the existence of a Romanising school within the Church of England, and the certainty of its ultimate extinction, we cordially agree with Mr. Gladstone in opinion; but we entirely disagree with him in the notion that the primary object of the Tractarians was, not to “unprotestantise,” but to “catholicise” the members of the Church of England. That the reaction which it has called up will, however, do this, we doubt not. Most Catholic when most Protestant, the Church of England will gather strength by the warfare in which she has now engaged. No thanks, therefore, however, to Tractarianism, whatever Mr. Carlyle may say of its sincerity and honesty. We know the writer just mentioned to be no safe judge in a controversy of this kind. It is to the great minds that have during this century illustrated

the philosophical and poetic literature of Europe, that Catholic principle, alone, with Protestantism, will be indebted for its assertion and its triumph. To this, Mr. Carlyle's indifferentism (so much it would seem in favour with Tractarians and Pro-Tractarians) has in no way contributed. What he has done has been destructive, not constructive. The affirmative position, indeed, can only be maintained by poets and philosophers; not by critics and historians, however able.

Let, then, the generation of the Catholic sentiment, which now fills and prompts the highest order of literators and religionists, be no longer falsely ascribed either to the Tractarians or to Mr. Carlyle, but be rightfully restored to Cousin and Coleridge, to Southey and Wordsworth, to Goethe and Schiller, to Schelling and Fichte, and to such other Protestant writers of philosophic elevation and poetic power, as have really contributed to it, in its purity, from no motive of personal ambition, but from perception of its omnipotent truth. It is by minds like these that the Pretensions of Rome, let them be put forth by whom they may, will be perseveringly and successfully resisted; and the Catholicity and Affirmativeness of the term Protestant vindicated against all the anonymous criticism, British or other, in the world.

But Mr. Gladstone, it seems, "looks hopefully forward to the future developement even of that theological school amongst us which most leans to Rome." Does he? We wish him joy of his happy temper. We have not so learned Christ, nor the manner in which his truth is to be supported—the truth which "makes us free indeed." Rome is slavery, falsehood, superstition, infidelity, pretending to be "the stewardess of the covenant of grace," a title which belongs to no earthly institution, and can only be claimed by usurpation; and, therefore, in the name of freedom, truth, religion, and faith, we declare war—internecine war—against her corruptions, and her example.

We believe with Mr. Gladstone, that "the Catholic faith, over and above what we have recited, teaches that there have been embodied in the Gospel revelation, a visible and permanent organisation, chartered and endowed with spiritual gifts for the salvation of man;" but then we deny that this organisation is limited to a particular corporation, whether in Rome or England, and fearlessly assert that it includes all the Churches wherein the Gospel has been preached. "This," (to adopt his own phraseology,) Mr. Gladstone may "deem heresy. It is *his* misfortune; would to God it were in our power to rid him of it! In doing it, he would be invited to part, not with *his* belief, but with *his* unbelief." To him, we must say this, as he to others; and add moreover, that we allow to him, even as he professes to do to others, "all that is positive and substantive in *his* claims;" but must be equally permitted to remind him, that, considered in the large and affirmative view in which we now contemplate the subject, "the real negations are on *his* side," and not on ours, who, holding Catholic principles in their purity, recognise the providence of God in the history of all the Churches, and equally esteem all systems of government to be divinely sanctioned which have been divinely permitted, which have existed for an age that

is past, exist still for an age that is present, and, to all appearance, will continue to exist for more than one that is future. Not unity only, but variety also, is an element of beauty. Why should the petals of the Sacred Rose be scattered, because they are many, at the dictum of Mr. Gladstone, because he has fettered himself with a prejudice in favour of One Church, and against all others? If Mr. Gladstone could show that all who are *redeemed* from the world into any one particular Church are also necessarily *saved*, and that none are either redeemed or saved by being baptised into any other Church, then, indeed, his prejudice would have some basis: but since this, by the general consent of theologians, and, as a matter of fact and human experience, cannot be shown, this same prejudice must be set down for one of the numerous formulæ of Unreason which beset minds, otherwise sane, on points where the passions are permitted undue dominion. We wonder not, as he confesses, at his "brain almost reeling at the magnitude of the interests" involved in his subject; for, in asserting the right of controlling them in behalf of any existing order of men, he has presumed to hand over to it the prerogatives of the Divine Sovereignty, and to build up a wall of partition between brotherhoods of the same name, which God, calling in thunder from the clouds of his providence, has again and again declared shall not exist, and which on every attempt to rear he has been careful to interrupt; for is it not the old sin of Babel-building? and say not men, when they contemplate it, "Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the whole earth?"

Evermore, on such occasions, God has interposed and will interpose. Then it is that he will rend the heavens, and will come down, and the mountains will dissolve in his presence, as metals in a flame of fire, and as the water when the fire causeth it to boil. "But now, O LORD, Thou art our FATHER; we are the clay, and Thou our potter; and we are all the work of Thy hand."*

As nothing can happen without Divine permission, so can nothing happen without Divine ordination. If God permitted man to fall, it was that his freedom should be thereby manifested, and his redemption be the more glorious, when the law should be fulfilled by him, not through blind obedience, but through intelligent love. If he permitted man to attempt the erection of an exclusive religion, which should keep out the floods of error or vengeance, it was that occasion should be given for a diversity of creeds, so that each man, by the maintenance of certain partial truths, might contribute his portion to the whole, which, in its marvellous integrity, exceeds the grasp of individual mind. Therefore it is that we war with Mr. Gladstone's scepticism which declines to believe in all Churches but one, whether Roman or Anglican. So long as his historical predilections recognise that one Church only, so long are Mr. Gladstone's

* Isaiah lxiv. 1, 2, 8.

principles less Catholic than the Divine scheme of government for the regulation of religious faith, as manifested in the law of God's providence, both in relation to Churches and States; nay, they are, indeed, fanatical, and serve to illustrate how the sceptic and fanatic frequently are identified in one and the same person, as in essence they are always. Thus it is that Mr. Gladstone accepts one half of history, and rejects the other; recognises the dispensations of heaven *here*, and denies them *there*; and in all fails to perceive the principles which, admitting of no exception, are equally applicable to each, and bind together the widest variety into the strictest unity. He reads history, not to find Catholic truth, but to confirm the prejudice which has accepted a part for the whole, and thence sought to give universality to error. Hence he desires to change the right of private judgement, in favour of the authorities which he himself has chosen to admit. He wishes to disjoin intelligence from faith, and to invalidate the voice of conscience, in favour of doubtful traditions, which, to serve his purpose, he will even affect to praise above the tried and tested records of revelation itself. He would substitute a clerical order for the one Mediator, and put the Visible Church in place not only of the Church Invisible, but of God and His Messiah. Rites and Ceremonies are of more value in his eyes, than Personal Piety—the outward sign more acceptable than the inward and spiritual grace—while heresy is more odious than idolatry. His sympathies are all with the latter: the only awe that he expresses, is of the sin that we may possibly incur in ascribing idolatry to a Church manifestly superstitious, lest her speculative dogmas on the point should be found to weigh more in the balance than her practical habits. But with us, it is not so. The only true worship that we acknowledge, is the worship of God as a Spirit, who, as such, will only be worshipped in spirit and in truth; of Him only we stand in awe; the only true witness that we love God is, with us, the fact that we love our brother; and therefore we will not join in the anathemas of Rome against him. For the rest, “We know whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one touches him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is the true God and Eternal Life. Little children, KEEP YOURSELVES FROM IDOLS. Amen.”

* 1 John v. 18—21.

IDENTITY OF TRACTARIANISM AND POPERY.*

THE identity of Popery and Tractarianism has been so completely demonstrated by various writers, as to leave nothing more to be desired, in the way of proof, by any candid enquirer. So obvious was the tendency of Tractarianism to Popery, that the titular Bishop of Melipotamus, Dr. Wiseman, declared, about three years since, in a "Letter on Catholic Unity, addressed to the Earl of Shrewsbury" (p. 13), that "it seems to him impossible to read the works of the Oxford divines, and especially to follow them chronologically, without discovering a daily approach to our holy church, both in doctrine and feeling." The "holy church" intended by Dr. Wiseman is the idolatrous Romish Church; and the "daily approach" to which he refers has been the subject of much congratulation at Rome. Mr. Young (in his "Protestantism or Popery," p. 64,) has translated the following passage from No. XXIX. of a weekly magazine he met with at Rome, which sufficiently shows the estimation in which the labours of the Tractarians are there held:—"We cannot sufficiently excite the attention of all good Catholics, and chiefly of the holy congregation of the Propaganda Fide, to the state of Anglicanism in its pursuit of the new doctrines, propagated with such force and such success by Messrs. Newman, Pusey, and Keble. With arguments drawn from the most holy fathers, of which they have undertaken a new edition in English, they labour for the restoration of the ancient Catholic Liturgy—of the Breviary (which many of them, as it is known to our correspondent, recite every day)—of fasts—of the monastic life—and of many other religious practices. Besides, they teach the insufficiency of the Bible as a rule of faith, the necessity of tradition and of ecclesiastical authority, the real presence, prayers for the dead, the use of images, the

* 1. Questions and Answers illustrative of the Church Catechism. For the Use of Young Persons. Oxford: Graham. London: Toovey. 1843. 16mo.

2. Abridgement of the Christian Doctrine: with Proofs of Scripture for Points controverted. By way of Question and Answer. Permissu Superiorum. Dublin: Grace. 1840. 12mo.

3. Identity of Popery and Tractarianism; or, Pope Pius IV.'s Creed illustrated by Tractarian Comments. London: Nisbet; Hatchard; Seeley. 1843. 12mo.

4. Tractarianism compared with the Prayer-Book. London: Seeley. 1843. 12mo.

5. Dottrina Cristiana Breve. Composta per ordine di Papa Clemente VIII. Dal R. P. Roberto Bellarmino, della Compagnia di Gesu', poi Cardinale di Santa Chiesa. Rivèduta, ed approvata dalla Congregazione della Riforma. In Roma. 1836.—Short Christian Doctrine. Composed by the order of Pope Clement VIII. By the Rev. Father Robert Bellarmine, of the Company of Jesus, and Cardinal of the Holy Church. Revised and approved by the Congregation of Reform. Rome. 1836. London: Seeley and Burnside. 1839. 12mo.

power of absolution in the priesthood, the sacrifice of the Eucharist, devotion to the most holy Madonna, and many other Catholic doctrines; so that *but very little (pochissimo) stands between them and the true faith, and that little becomes less and less every day.*"

"Very little" indeed: so "little," that, did we not know how ingenious is the heart of fallen man in finding out excuses for itself, we might justly wonder how any Tractarian can honestly continue to be either a clerical or a lay member of our Church. How "*very little stands between*" Tractarianism and Popery, will (we trust) satisfactorily appear to our readers, from the "Questions and Answers illustrative of the Church Catechism," to which we now invite their attention; a publication which not only manifests the doctrinal identity of Popery and Tractarianism, but also shows that the anonymous compiler of these "Questions and Answers" has had recourse to the common but disingenuous practice of Papists, of re-asserting, with unblushing effrontery, refuted or exposed false doctrines, as if they had never been noticed.

Last year, some time before the commencement of our Journal, there was published in 16mo., *by the London bookseller* of the "Questions and Answers illustrative of the Church Catechism," "A Short and Easy Catechism for the Use of Young Persons of the Church of England, compiled from authentic sources." These "authentic sources" were various Popish catechisms; and the Papistical contents of this "catechism" were exposed, with much ability, by some of our contemporaries. The result of this exposure was the withdrawal of this catechism from circulation; and it is rumoured that it was suppressed in consequence of episcopal intervention. "The snake," however, "was" only "scotch'd, not killed;" and the "Questions and Answers illustrative of the Church Catechism" are a reproduction of the principal parts of the Popish "Short and Easy Catechism," of which some of the most offensive statements are retained. We shall prove the identity of these two publications by some extracts (having been favoured with the use of a copy of the *suppressed* catechism); and the further identity of BOTH with the authorised summaries of Popish doctrine, the titles of which are given in the preceding page; and we shall occasionally contrast them with the authentic and authoritative standards of the Church of England.

The first chapter of the suppressed "Short Catechism" is entitled "What a Christian is—the Unity and *Trinity* of God, and the *Incar-nation* and Death of our Saviour." The first chapter of the "Questions and Answers" is entitled, "Preliminary Questions on the *Trinity, Incarnation, &c.*" The first seven questions of the suppressed catechism are omitted: the remaining questions are, for the most part, nearly verbatim in both; and the following questions and answers are *VERBALLY the same* :—

"Q. Who is God? A. God is the Creator and Sovereign Lord of all things, Who is infinitely powerful, infinitely wise, infinitely good, infinitely merciful, infinitely just, eternal and infinite in all perfection.

"Q. Why do you say that God is the Sovereign Lord of all things? A. Because all things depend on Him, and He disposes of all as He pleases, ruling and governing all with wisdom, goodness, and justice.

"Q. What do you mean by infinitely powerful? A. I mean, that God can do all whatsoever He will; even make things out of nothing, as He made the world.

"Q. What do you mean when you say, God is eternal? A. I mean that God ever was, is, and will be for ever.

"Q. Does God know all things? A. Yes; God knows all things, past, present, and to come, even our most secret thoughts.

"Q. Where is God? A. God is in heaven, in earth, and in all places.

"Q. Is He also in hell? A. Yes; to punish the devils and wicked men.

"Q. Is God here? A. Yes, God is here.

"Q. Why, then, cannot we see Him? A. Because God is a Spirit, which cannot be seen by the eyes of our body. So we cannot see a soul.

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"Q. Is the Father God? A. Yes.

"Q. Is the Son God? A. Yes.

"Q. Is the Holy Ghost God? A. Yes.

"Q. Why, then, are there not three Gods? A. Because, though they are three Persons really distinct, yet these three Persons have but One and the same Divine Nature.

"Q. Is One of these Persons better, wiser, or more powerful than Another? A. No: They have all Three the same goodness, the same wisdom, the same power, and are equal in all things.

"Q. Is not God the Father, at least, elder than God the Son? A. No: All and Every one of These Three Divine Persons have been from all eternity, and therefore One cannot have been before the Other.

"Q. Why, then, is the Father called the First Person? A. The Father is called the First Person because He proceeds from no other, and the Son and the Holy Ghost proceed from Him.

"Q. Why is the Son called the Second Person? A. The Son is called the Second Person because He proceeds from the Father only.

"Q. Why is the Holy Ghost called the Third Person? A. The Holy Ghost is called the Third Person because He proceeds from the Father and the Son."—*Questions and Answers*, pp. 1—3; *Suppressed "Short Catechism,"* pp. 4, 5.)

We shall now give a few specimens, and place in an opposite column the identical passages of the Popish "Abridgement of Christian Doctrine" and the "Dottrina Cristiana," which are adopted by the anonymous Tractarian compiler of the "Questions and Answers" and of the "Short Catechism," for the perversion of the unwary or uninformed readers of these publications:—

TRACTARIAN DOCTRINE.

"Q. How many ways may a man be made partaker and guilty of another's sin? A. *Nine* ways.

"Q. Which are they? A. 1. By advising him to do it. 2. By commanding him to do it. 3. By consenting to his doing it. 4. By provoking him to do it. 5. By praising him for intending to do it. 6. By not objecting to it, when it is a duty to object to it. 7. By concealing it, when it is a duty to expose it. 8. By

POPISH DOCTRINE.

"Q. How is a man made guilty, or said to co-operate in other men's sins? A. As often as he is an actual cause of sin in others by any of these *nine* means: 1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise of flattery. 6. By silence. 7. By connivance. 8. By participation; or, 9. By defence of the ill done."—(*Abridgement of Christian Doctrine*, p. 114.)

helping him to do it. 9. By defending it when done.”—(*Questions and Answers*, p. 14; *Suppressed “Short Catechism,”* pp. 13, 14.)

“Q. How many kinds of sin are there? A. Two; original and actual.

“Q. What is actual sin? A. Actual sin is every sin which we ourselves commit.

“Q. How is actual sin divided? A. Into deadly sin, and sin not deadly.”—(*Questions and Answers*, p. 15; *Suppressed “Short Catechism,”* p. 10, excepting that “venial sin” is here printed, instead of “not deadly sin.”)

“Q. How many kinds of sin are there? A. Two; namely, *original and actual*.”—(*Abridgement of Christian Doctrine*, p. 111.)

“Q. How is actual sin divided? A. Into mortal and venial.”—(*Ibid*, pp. 111, 112.)

“Q. We come now to sins: how many sorts of sins are there? A. Two; original and actual: the latter of which is subdivided into mortal and venial.”*—(*Dottrina Cristiana*, pp. 38, 39.)

In the preceding extract from the Tractarian “Questions and Answers,” it will be observed that “sin not deadly” is substituted for the plain Popish word, “venial” in the suppressed catechism, which agrees verbatim with the doctrine of the Romish section of the Universal Church. In the following question and answer (p. 15), the Romish distinction of mortal (or “deadly”) sin and of venial (or “not deadly”) sin is not only retained, but is falsely and unblushingly asserted to be the doctrine of the Church of England:—

“Q. Has our Church sanctioned such a distinction? A. Yes; in two different places she uses the word ‘deadly sin,’ which plainly implies that all sin is not deadly.”

The Church of England recognises no such sentiment. On the contrary, she disclaims and rejects every idea of the kind. She allows, indeed, that a difference exists in the activity or enormity of crimes: but she acknowledges no sin to be pardonable without repentance towards God, and faith towards our Lord Jesus Christ. “He” (Almighty God) “pardoneth and absolveth all that truly repent and unfeignedly believe his holy Gospel.” (*Declaration of Absolution*.) “Under the title of ‘deadly sins,’” says Dean Comber, in his judicious illustration of the Litany, “are to be reckoned all sorts of public, actual, heinous crimes; which, being too many to be named particularly, are comprehended under this general appellation, to humble the bold committers of them, by minding them that they will (if not speedily repented of) end in their damnation. But let none take encouragement from hence to be unconcerned for lesser sins; for the least sin is deadly in itself, and, without repentance, will be so to him that doth commit it. Nor must we exempt those sins which the custom of an evil age, or the multitude of offenders, makes to be

* We subjoin the original Italian:—

“Q. Ora venendo a’ peccati: quante sorte si trovano di peccati? A. Due: originale ed attuale: il quale poi si divide in mortale, e veniale.”

generally accounted small : nor yet may any man except his own darling sin out of this catalogue of 'deadly sins' (meaning those enumerated in the Litany), for, though every one makes excuses for the vice to which he is inclined, and great iniquities are counted nothing by their impure actors, yet no sins are so mortal in their event as those which are beloved and indulged, often acted and seldom repented of, and a little wound neglected may easily prove deadly : so that, under this head of 'deadly sins,' we should think of all the grosser acts of wickedness, and of all those sins which may be deadly to us, though of themselves they seem to be inconsiderable, and pray to be delivered from them all."³*

TRACTARIAN DOCTRINE.

"Q. What is the first Article of the Apostles' Creed? A. *I believe in God the Father Almighty, Maker of heaven and earth.*

"Q. What is meant by 'I believe in God'? A. It means, that I must firmly hold there is one only God; that I believe all that He teaches; that I ought to place all my hopes in Him, and to love and seek Him as my chiefest good."—(*Questions and Answers*, pp. 19, 20; *Suppressed Catechism*, p. 16.)

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"Q. Why is He called 'Maker of heaven and earth'? A. Because He made heaven and earth, with all things in them, out of nothing, by His word only. Gen. i."—(*Questions and Answers*, p. 21; *Suppressed Catechism*, p. 17.)

"Q. Why did God make the angels? A. God made the angels to be partakers of His glory. They are also our guardians. Christ, speaking of the little ones that believe in Him, says, 'Their angels in heaven do always see the face of My Father, which is in heaven.' Matt. xviii. 10."—(*Questions and Answers*, p. 21; *Suppressed Catechism*, p. 18.)

POPISH DOCTRINE.

"Q. *What is the first Article of the Creed? A. I believe in God the Father Almighty, Creator of heaven and earth.*

"Q. *What means, I believe in God? A. It means, not only that I firmly believe there is a God, but also that I believe his Word, and am piously affected to him, as to my chiefest good and last end.*"

* * * * *

"Q. What signify the words, Creator of heaven and earth? A. They signify that God made heaven and earth, and all creatures in them, of nothing, by His word only. Gen. i."—(*Abridgement of Christian Doctrine*, p. 7.)

"Q. For what end did God create angels? A. To be partakers of His glory, and our guardians.

"Q. How prove you by Scripture that they are our guardians? A. Out of St. Matt. xviii. 10, where Christ saith, 'See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father, who is in heaven.'"—(*Ibid.*)

In this last answer, our readers will observe that the Tractarian compiler of the Papistical "Questions and Answers illustrative of the Church Catechism" has copied the Romish "Abridgement of Christian Doctrine" so closely, as to adopt the Anglo-Romish (or Douay) version of Matt. xviii. 10, instead of our admirable authorised version, except with the substitution of "which" for "who."

* Comber's Companion to the Temple, Part II., pp. 54, 55. London, 1679. 8vo.

TRACTARIAN DOCTRINE.

"Q. What is the fourth Article?
A. *Suffered under Pontius Pilate, was crucified, dead, and buried.*

"Q. What do you understand by this?
A. I understand, that Christ, after a most painful life of about thirty years, suffered most bitter torments under the wicked Roman governor, Pontius Pilate.

"Q. What were those torments?
A. His agony and bloody sweat, His scourging at the pillar, His crowning with thorns, His carrying the cross, &c.

"Q. What is meant by the words 'was crucified?' A. They mean, that Christ was nailed to a shameful cross, betwixt two thieves."—(*Questions and Answers*, p. 24; *Suppressed Catechism*, pp. 21, 22.)

* * * * *

"Q. What is the seventh Article?
A. *From thence He shall come to judge the quick and the dead.*

"Q. What do you understand by this? A. I understand, that Christ will come from Heaven at the Last Day, to judge all men according to their works.

"Q. In what manner will Christ come to Judgement? A. In great power and majesty, attended by many legions of angels.

"Q. What are the things He will judge? A. All our thoughts, words, and works, sins of omission as well as commission.

Q. Who will accuse us? A. The devils and our own guilty consciences."—(*Questions and Answers*, pp. 27, 28; *Suppressed Catechism*, p. 25.)

"Q. What means the 'Communion of Saints?' A. That in the Church of Christ there is a communion of all holy persons in all holy things; and that Christians, by their prayers and good works, mutually help and assist one another.

"Q. Have we, then, any communion with the saints in heaven? A. Yes; we communicate with them as our fellow-

POPIISH DOCTRINE.

"Q. What is the fourth Article?
A. *Suffered under Pontius Pilate; was crucified, dead, and buried.*

"Q. What understand you by suffering under Pontius Pilate? A. I understand that Christ, after a painful life of thirty-three years, suffered most bitter torments under the wicked president, Pontius Pilate."

"Q. What are those torments? A. His bloody sweat, his whipping at the pillar, his purple garment, his crown of thorns, his sceptre of a reed, his carrying the cross, and many others.

"Q. What understand you by the words, 'was crucified?' A. I understand, he was nailed to a disgraceful cross, betwixt two thieves, for our offences, and to save us."—(*Abridgement of Christian Doctrine*, p. 11.)

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"Q. What is the seventh Article?
A. From thence He will come to judge the living and the dead.

"Q. What understand you by this article? A. I understand Christ will come at the Last Day from heaven, to judge all men according to their works."

"Q. In what manner will Christ come unto Judgement? A. In great power and majesty, attended with legions of angels.

"Q. Who are they that shall be judged? A. The whole race and progeny of man.

"Q. What are the things that shall be judged? A. Our thoughts, words, and works—even to the secrets of our souls.

"Q. Who will accuse us? A. The devils, and our own guilty consciences; in which all our thoughts, words, and deeds shall appear present, and be laid open to the whole world."—(*Ibid*, pp. 14, 15.)

"Q. What means the 'Communion of Saints?' A. It means first, that the faithful do all communicate in the same faith and sacraments, in the same sacrifice, and also in the merits of one another."—(*Ibid*, p. 25.)

members under the same Head, Jesus Christ; who feel for us, and assist us in all holy and kind offices through their prayers.

"Q. Is it any disrespect to God to remember the saints with reverence and honour? A. Quite the reverse; inasmuch as we glorify and adore God in and through them; for even the greatest saints are indebted for all goodness to Him alone."—(*Questions and Answers*, pp. 30, 31; *Suppressed Catechism*, p. 29.)

"Q. Is it no dishonour to God, for us to pray to saints to pray for us? A. No, it is not; nor yet to beg it of men, for St. Paul did it: 'We hope (saith he) that God will deliver us, you also helping in prayer for us.' 2 Cor. i. 11."—(*Ibid*, p. 26.)

The identity as to doctrine with the Romish Church, in these extracts, will yet further appear, if we compare them with her doctrine as expressed in the seventh Article of the so-called Creed of Pope Pius IV., and with extracts from other Tractarian publications:—

"Similiter et Sanctos unâ cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

"Likewise, that the saints reigning together with Christ are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

"'The Tridentine decree declares that it is good and useful suppliantly to invoke the saints, and that images of Christ, and the blessed Virgin, and the other saints, should receive due honour and veneration, words which themselves go to the very verge of what could be received by the cautious Christian, THOUGH POSSIBLY ADMITTING OF AN HONEST INTERPRETATION.' Tract 71, p. 17.—'I think people are injudicious who talk against Roman Catholics for worshipping saints, and honouring the Virgin and Images, &c. These things may perhaps be idolatrous. I cannot make up my mind about it.' Froude, vol. i., p. 294.—'It has been already shown that not all invocation is wrong.' Tract 90, p. 40.—'Grant, O Lord, we beseech thee, that we thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of the Ever-virgin Mary, be delivered from present sorrow, and have the fruition of everlasting joy.' Tract 75, p. 80.—'When it is said that the saints cannot hear our prayers unless God reveal them to them, so that Almighty God, upon the Roman theory, conveys from us to them those requests which they are to ask back again of Him for us, we are certainly using an unreal, because an unscriptural, argument; Moses on the Mount having the sin of his people first revealed to him by God, that he in turn might intercede with God for them. Indeed, it is through Him 'in whom we live, and move, and have our being,' that we are able in this life to hear the requests of each other, and to present them to Him in prayer. Such an argument, then, while shocking and profane to the feelings of a Romanist, is shallow even in the judgement of a philosopher.' Tract 71, p. 7.—'Invocation of saints. Here, again, the practice should be considered, not the theory.' *Ib.*, p. 13.—'It may be acknowledged that it is a very difficult and trying task to offer to the blessed saints that veneration which is their due, without encroaching on the worship we owe to God alone. The blessed Virgin, for instance, is an object of contemplation so full of that which will naturally engage and engross our affections, that, under all circumstances, there is a certain danger; and, if she be looked upon as the sole channel of grace, then there is the most imminent danger, lest men allow their thoughts to rest finally on her, rather than through her on God.' British Critic for October, 1841, p. 356.—'There was a primitive doctrine on all these points,' so widely received and so respectably supported, that it may well be entertained as a matter of opinion by a theologian now.' Tract 90, p. 23.—'That saints may be invoked.' *Ib.*, p. 25.'—(*Identity of Popery and Tractarianism*, pp. 8, 9.)

In the extract given in page 429 from the Tractarian "Questions and Answers," the questionist asserts that the saints "feel for us, and assist us in all holy and kind offices;" and that it is "quite the reverse" of "disrespect to God, to remember the saints with reverence and honour." But what say the Scriptures, "which are able to make us wise unto salvation through faith in Christ Jesus?" Eccl. ix. 5, 6. "The dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Neither have they any more a portion for ever in *any* thing, that is done under the sun." And what is the doctrine of the Church of England on the subject? "The Romish doctrine concerning . . . Invocation of saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." (Art. xxii.) "The Scripture saith," (Psal. vii. 9; Rev. ii. 23; Jer. xvii. 10; 2 Chron. vi. 30,) that "it is God that searcheth the hearts and the reins, and that he only knoweth the hearts of the children of men. As for the saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt whether they know anything at all that is commonly done on earth." (Homily xix., part 2d.) "He that cannot be saved by Christ's blood, how can he look to be saved by man's intercessions? Hath God more respect to man on earth, than he hath to Christ in heaven? 'If any man sin,' saith St. John, (1 John ii. 1, 2,) 'we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiator for our sins.'" (Homily xix., part 3d.)

We now come to the Tractarian questions on the commandments. We are arrested by the second:

TRACTARIAN DOCTRINE.

"Q. What is forbidden by the second Commandment? A. It forbids us to worship idols, or give to any creature the honour due to God.

"Q. What is the honour due to God? A. The honour due to God is a *supreme and sovereign honour*, which can be given to no other; we must worship Him as our Creator, Redeemer, and Sanctifier."—(Questions and Answers, p. 37; *Suppressed Short Catechism*, p. 42.)

"Q. Are pictures and holy symbols allowable in Church? A. Yes; for *they movingly represent to us the life and passion of our blessed Lord, and other doctrines of our most holy faith.*

"Q. Is there any idolatry in honouring the saints and angels? A. No; provided we honour them only with an *INFERIOR* honour, as the friends and creatures of

POPISH DOCTRINE.

"Q. What are we forbidden by this precept? A. Not to worship any creature for a God, or to give to it the honour which is due to God.

"Q. What is the honour due to God? A. A *supreme and sovereign honour*, which is called, by divines, *Latris*; by which we honour him as the great Master of life and death, as our Creator, Redeemer, Preserver, and last end."—(*Abridgement of Christian Doctrine*, p. 46.)

"Q. What benefits do we receive by images? A. Very great; because *they movingly represent to us the mysteries of our Saviour's passion*, as also the martyrdoms and examples of his saints."—(*Abridgement of Christian Doctrine*, p. 49.)

"Q. Is it lawful to honour the angels and saints? A. It is with *Dulia*, an *INFERIOR* honour, proportioned to their excellency, which they have from God:

God, not as God's, nor with God's honour—it is God we honour in them.”—(*Ibid*, our.”—(*Questions and Answers*, p. 38; p. 50.)
Suppressed “*Short Catechism*,” p. 43.)

What says our Lord? “It is written, Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve.” (Matt. x. 10.) The distinction between Latria, or the *supreme sovereign honour* given to the Almighty, and Dulia, or *inferior honour* given to created beings, has no existence in the Scriptures, and is indignantly rejected by the Church of England, in her Homily on the peril of Idolatry. Our limits allow us to extract only a single passage from the third part of that Homily :

“What a fond thing is it, for a man who hath both life and reason, to bow himself to a dead and insensible image, the work of our hands! Is not this stooping and kneeling before them, adoration of them, which is forbidden so earnestly by God's word? Let such as fall down before images of saints, know and confess, that they exhibited that honour to dead stocks and stones; which the saints themselves, Peter, Paul, and Barnabas, would not to be given them being alive; which the angel of God forbiddeth to be given to him. (Acts x., xiv.; Rev. xix.) And if they say, they exhibit such honour not to the image, but to the saint whom it representeth, they are convicted with folly, to believe that they please saints with that honour: for they be no changelings: but now, both having greater understanding and more fervent love of God, do more abhor to deprive Him of His due honour; and being now like unto the angels of God, do with angels flee to take unto them, by sacrilege, the honour due to God; and *herewithal is confuted their lewd distinctions of Latria and Dulia*: where it is evident that the saints of God cannot abide, that as much as any outward worshipping be done or exhibited to them. But Satan, God's enemy, desiring to rob God of His honour, desireth exceedingly that such honour might be given to him. Wherefore, those which give the honour due to the Creator to any creature, do service acceptable to no saints—who be the friends of God—but unto Satan, God's and man's mortal and sworn enemy.”

We subjoin a few more specimens, which demonstrate the identity of Tractarianism and Popery.

TRACTARIAN DOCTRINE.

“Q. Name the seven corporal works of mercy? A. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbour the stranger and needy. 5. To visit the sick. 6. To minister to prisoners and captives. 7. To bury the dead.

POPISH DOCTRINE.

“Q. How many are the works of mercy, concerning which particular enquiry will be made of us in the day of judgement? A. Seven. 1. To give meat to the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To lodge pilgrims. 5. To visit the sick. 6. To visit those who are in prison. 7. To bury the dead.”—(*Dottrina Christiana*, pp. 37, 38.)

* The following is the original of the passage above given :—

“Q. Quante sono le Opere della Misericordia, delle quali ci sarà domandato in particolare nel giorno del Giudizio? A. 1. Dar da mangiare agli Affamati. 2. Dar da bere agli Assetati. 3. Vestir gl' Ignudi. 4. Alloggiare i Pellegrini. 5. Visitare gl' Infermi. 6. Visitare i Carcerati. 7. Seppellire i Morti.

"Q. Name the seven spiritual works of mercy. A. 1. To counsel the doubtful. 2. To instruct the ignorant. 3. To correct offenders. 4. To comfort the afflicted. 5. To forgive offences. 6. To suffer injuries with patience. 7. To pray for all men.

"Q. Is there also a reward given to these works of mercy? A. Yes; for *'they that turn many to righteousness shall shine as stars for ever and ever.'* Dan. xii. 3."—(*Questions and Answers*, pp. 46, 47; *Suppressed "Short Catechism,"* pp. 68, 69.)

"Q. How many are the works of mercy, spiritual? A. Seven also. 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the quick and dead.

"Q. How show you these works to be meritorious? A. Out of Dan. xii. 3. *'They who instruct others to justice shall shine as stars to all eternity.'*—(*Abridgement of Christian Doctrine*, p. 110.)

But (as might be expected) it is on the subject of the Lord's Supper that we shall find some of the most glaring doctrines of Popery introduced. Let the following specimen suffice:

TRACTARIAN DOCTRINE.

"Q. In what sense is the Lord's Supper a continual remembrance of the sacrifice of the death of Christ? A. As being a sacrifice commemorative of the One Sacrifice upon the Cross, or, as the Fathers call it, *the unbloody Sacrifice of the Body and Blood of Christ.*

"Q. Is it not also a propitiatory sacrifice? A. It is; it renders God propitious to us when rightly used, and is a mode in which the great Sacrifice upon the Cross is applied to ourselves and to others."—(*Questions and Answers*, p. 77; *Suppressed "Short Catechism,"* p. 63.)

POPISH DOCTRINE.

"Q. Is the most holy Eucharist, or Mass, a sacrifice? A. It is the *unbloody sacrifice* of the Body and Blood of Jesus Christ, which He Himself instituted at His last supper."—(*Abridgement of Christian Doctrine*, p. 82.)

The Lord's Supper a propitiatory sacrifice! Could the compiler of the questions, or the *reported* clerical compiler of the suppressed catechism, have our liturgy and articles before him, at the time he wrote this false and most Popish assertion? What says the Thirty-first Article? "The offering of Christ *once* made, is that perfect redemption, propitiation, and satisfaction, for the sins of the whole world, both original and actual; and there is no other satisfaction for sin, but that alone." What says our Communion Office? "Almighty God, our heavenly Father, who, of Thy tender mercy, didst give Thine only Son, Jesus Christ, to suffer death for our redemption; who made there (by his *one* oblation of Himself *once* offered,) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."
 "We must trust only in God's mercy, and in that *sacrifice*, which our High Priest and Saviour, Christ Jesus, the Son of God, *ONCE offered for us upon the cross*, to obtain thereby God's grace, and remission as well of our original sin in baptism, as of all actual sin

committed by us after baptism, if we truly repent and turn unfeignedly to Him again." (Homily iii., part 2, towards the end.)

The Lord's Supper a propitiatory sacrifice! Well might the Bishop of London say, with indignant eloquence, "We slay no victim, we offer no victim slain: but we *commemorate* the one great and final sacrifice, properly so called, in the manner appointed by our Lord; and we continually present unto God that memorial, with prayer and thanksgiving, and an offering of our substance, and of ourselves, both soul and body; and so we apply to ourselves, through faith, the results of the *one propitiatory sacrifice*." (Charge, 1842, p. 11.)

It is the doctrine of the Church of England, based on the New Testament, that "Christ ordained two sacraments only, as generally necessary to salvation." (Catechism.) "Those five, commonly called sacraments, that is to say, *Confirmation*, Penance, *Orders*, *Matrimony*, and Extreme Unction, are not to be accounted sacraments of the Gospel; being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with baptism and the Lord's Supper; for that they have not any visible sign or ceremony ordained of God." (Art. xxv.) Yet, with these explicit declarations before him, the author of "The Questions on the Church Catechism" has dared to add *three other sacraments* ("sacramental ordinances" he terms them) to the *two* which were instituted by Jesus Christ—viz., Confirmation, Holy Orders, and Matrimony.—(*Questions and Answers*, pp. 79—81; *Suppressed "Short Catechism,"* pp. 64—66.)

TRACTARIAN DOCTRINE.

"Q. What is Holy Orders? A. Holy Orders is a sacramental Ordinance, by which Bishops, Priests, and Deacons are ordained, and *receive power and grace* from the Holy Ghost to perform their sacred duties.

"Q. What is Matrimony? A. Matrimony is a sacramental ordinance, which *gives grace* to those who contract marriage with due dispositions, to enable them to bear the difficulties of their state, to love and be faithful to one another, and to *bring up their children in the fear of God*."—(*Questions and Answers*, pp. 80, 81; *Suppressed "Short Catechism,"* pp. 65, 66.)

POPISH DOCTRINE.

"Q. What does the Sacrament of Orders confer? A. It gives *virtue and grace* to the priests and to the other ministers of the Church, to discharge their functions aright.

"Q. What does Matrimony do? A. It *gives power and grace to those who are lawfully joined together*, to live in the state of Matrimony in peace and chastity, to procreate and *bring up children in the holy fear of God*, to the end they may rejoice in them both in the present life and in that which is to come."*—(*Dottrina Cristiana*, p. 33.)

* The following is the original Italian of the above passage:—

"Q. Che effetto fa il Sacramento dell' Ordine? A. Da *virtù, grazia* ai Sacerdoti, ed agli altri Ministri della Chiesa, di poter far bene gli officj loro.

"Q. Che effetto fa il Sacramento del Matrimonio? A. Da *virtù, e grazia a quelli che legittimamente si congiungono*, di vivere nel Matrimonio con pace, e carità, di procreare, ed *allevare i figliuoli nel timor santo di Dio*; acciocchè ne abbiano allegrezza in questa vita, e nell' altra.

We had marked other passages from the Tractarian "Questions and Answers illustrative of the Church Catechism," and from the Romish Manuals of Doctrine, from which we have quoted so largely. But the extent to which this article has already reached warns us to desist from further extracts. We have adduced examples enough to show that the "Questions and Answers" ought to be expelled from every school and every family, on account of the Popery they contain. In the performance of our sacred duty, we have demonstrated (we trust, satisfactorily to our readers) the identity of Tractarianism and Popery in this manual of false doctrine; and we leave to our ecclesiastical superiors the duty of dealing with the author or authors (*if clergymen*) as they **DESERVE**.

It only remains that we briefly notice the Tracts Nos. 3 and 4 at the commencement of this article. In that intitled the "Identity of Popery and Tractarianism," the tenets of the Tractarians, extracted from their various publications, are placed in juxta-position with the twelve new articles of faith in the so-called creed of Pope Pius IV.; and most completely has the anonymous author proved that identity. In "Tractarianism compared with the Prayer-book," the doctrines of the Church of England and of the Romish Church are exhibited in parallel columns, and these are followed by the Tractarian assertions. Their agreement with Rome, and their contradiction to the Church of England, are very striking. These two pamphlets are seasonable and useful publications. Their cheapness places them within the reach of every one; and we trust they will receive—what they well deserve—an extensive circulation.

THE NEW YORK ORDINATION.*

ALL the great moral revolutions that have taken place in the world, have originated in small and feeble beginnings, to which at their commencement men in general attached but little importance. Were it possible, however, to trace the secret causes of their progress, we should find,

* The True Issue for the True Churchman. A Statement of Facts in Relation to the Recent Ordination in St. Stephen's Church, New York. By Dra. Smith and Anthon. New York. 1843.

A Letter to a Parishioner relative to the Recent Ordination of Mr. Arthur Carey. By Benjamin J. Haight, A.M., Rector of All Saints' Church, N. Y. New York. 1843.

Speech of Mr. John Duer, delivered in the Convention of the Protestant Episcopal Church of the Diocese of New York, on Friday, the 29th of September, 1843, in Support of the Resolutions offered by Judge Oakley. New York. 1843.

probably, in all cases, that the success of such movements was the result that might naturally have been expected from the causes in operation. There are certain states of society in which the public mind is peculiarly open to change. Such is the case after a long period of tranquillity, especially when there has been a previous change. There will be in some minds a dissatisfaction, on various grounds, with the present state of things, which will produce a desire to revert to old forms and institutions, though better may have been substituted for them. There are but few who form their judgement of truth independently of circumstances. Most are influenced by some object they have in view at the time, and a very considerable portion of mankind will always, from various causes, be found ready to fall in with any considerable movement of their day. Such we conceive to have been the case in the Protestant Church at no long period after the Reformation. Many were offended at the number of parties into which the Protestants were divided: they did not recollect, that, when the prison-doors of Rome had been forced open, and its captives released, it was no cause for surprise, if, in their haste to escape, they could not all agree to shape their course in the same direction, even though they might be travelling towards the same country; and that this fact did not diminish the value of liberty, even if some availed themselves of it to their own destruction. Such persons have not been wanting at several periods of the Church since, both in our own country and elsewhere; but hitherto, blessed be God, their efforts here have been unavailing. Our Protestant Church has maintained her ground and her principles against all her foes.

We have now arrived, however, at a period in the history of the Protestant Church, in which the Pro-popish party is making a more consistent, determined, and persevering effort than at any former period. The movement, which already assumes a serious and alarming aspect for the interests of truth, originated but a short time since in as small and feeble a beginning as could well be imagined. A few authors, certainly not of the first rank, either in power of mind or learning, and hardly stirring beyond a very limited circle, have contrived, by their publications, to throw the whole Protestant Episcopalian world into confusion; and in the minds of a vast number of its members to shake, and in some to overturn, the very foundations of the Protestant faith. And now, turn which way we will, we see more or less the effects of their teaching manifesting themselves, in breaking down the wall of separation that has hitherto parted the doctrines and the worship of the Protestant Church from the corruptions of the Papal apostacy. The results are as remarkable as they were, we believe, unexpected by those who have been the primary causes in producing them. There was, no doubt, in the first instance, to use their own term, a "conspiracy" formed by them to get up an agitation in favour of what have been called "Church principles;" and, unfortunately, either alarmed by the dangers which then hung over the Church, or, led astray by the character of their reading, they undertook the advocacy of principles which, however plausible they

may appear to the natural mind, and likely to advance the cause of religion, are not *scriptural* principles, and, therefore, can lead only to error, evil, and confusion. They advocated the cause of their own Church by identifying all religion with it; and the cause of its ministers by magnifying them into mediators between God and man, through whose ministrations alone the people could hold communion with Christ, the Head. Commencing with these false principles, which they at once found needed the support of tradition, and must fall without it, they have gone on, as might have been expected, abandoning, one after another, every principle of Protestantism, until they are now panting for reunion with Rome. Almost all the distinctive principles of Protestantism are abandoned, and the distinctive errors of Rome advocated, if not in their full proportions, yet at least in their elements, by the leader of the party; and what is far worse, these errors are, by a sophistical perversion of language, such as can be paralleled only in the writings of the Jesuits, reconciled with the articles and formularies of our Protestant Church.

We cannot but feel that posterity, when reading this page of our history, will be inclined to ask, What were the authorities of the Church about while this movement was going on? What steps did they take to stop it *at its commencement*? Are we to suppose that men in such a position were not aware of the character and tendencies of such principles as those espoused by the Tractarians, until they had produced practical effects to which they could not shut their eyes? We are reluctant to give the answer which the page of history will certainly record.

But our present object is rather to give the reader some account of the present state of things in our sister Church of America, where the movement that commenced in this country has been making alarming progress. The pamphlets, of which the titles are prefixed to this article, present us with the particulars of a case of ordination in the Diocese of New York, fearfully illustrative of the influence which Tractarian principles have gained over some of the bishops and clergy of the United States.

For the sake of those of our readers who may be unacquainted with the case, we will here give a brief account of it. In June, 1843, a Mr. Arthur Carey, being a candidate for Deacon's orders at the hands of the Protestant bishop of New York, applied to Dr. H. Smith, Rector of St. Peter's Church, New York, for the usual testimonials. Dr. Smith, having heard some reports unfavourable to Mr. Carey's orthodoxy, had a long conversation with him on the subject, the result of which is given in the following statement, drawn up by Dr. Smith, submitted to Mr. Carey, and *admitted by him, after the insertion of the part printed in italics, to be correct.*

"1. In my conversation with Mr. Carey this afternoon, I understood him substantially to admit to me a conversation reputed to have been held, as leading to the general impression, that if union with *the ministry* of the Protestant Episcopal Church of this country were not

open to him, he *might possibly* have recourse to the ministry of Rome—not without pain or difficulty, but still that he did not see anything to prevent or forbid such an alternative, *although he thought it much more likely that he would remain in the communion of our Church*; and that he could receive all the decrees of Trent, the damnatory clauses only excepted.

“2. That he did not deem the differences between us and Rome to be such as embraced any *points of faith*.

“3. That he *was not prepared to pronounce* the doctrine of transubstantiation an absurd or impossible doctrine; and that he regarded it, *as taught within the last hundred years, as possibly* meaning no more than what we mean by the real presence, which we most assuredly hold.

“4. That he does not object to the Romish doctrine of purgatory as defined by the Council of Trent, and that he believed that the state into which the soul passed after death, was one *in which it grows in grace*, and can be benefited by the prayers of the faithful and the sacrifice of the altar.

“5. That he was not prepared to consider the Church of Rome as no longer an integral or pure branch of the Church of Christ; and that he was not prepared to say whether she or the Anglican Church were the more pure: that in some respects *she* had the advantage—in others, *we*.

“6. That he regarded the denial of the cup to the laity as a mere matter of discipline, which might occasion grief to him if within her communion, but not as *entirely* invalidating the administration of the sacrament.

“7. That he admits to have said, or thinks it likely he has said, inasmuch as he so believes, that the Reformation from Rome was an unjustifiable act, and followed by many grievous and lamentable results; *he, however, having no question that a reformation was then necessary, and being far also from denying that many good results have followed from it both to us and Rome.*

“8. That while generally subscribing to the sixth article, so that he would not rely for proofs to himself or others *upon passages* from books other than canonical, yet he is not disposed to fault the Church of Rome in annexing others to these, and in pronouncing them all, in a loose sense, Sacred Scripture; nor was he prepared to say that the Holy Spirit did not speak by the books apocryphal. *Mr. Carey alleged himself here to have added, that this was the doctrine of the Homily.*

“9. Mr. Carey considered the promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church, as not embracing the Thirty-nine Articles in any close and rigid construction of them, but regards them only as affording a sort of general basis of concord—as those which none subscribed, except with certain mental reservations and private exceptions; and that *this was what he regarded as Bishop White's view.*”

Will any of our readers be surprised that, after this declaration of his sentiments, Dr. Smith declined signing his testimonials, and felt it to be his duty to apprise the bishop of his determination, and the grounds of it, having first communicated with Dr. Anthon, Rector of St. Mark's, on the subject, whose opinion entirely coincided with his own. Upon this the bishop appointed Dr. Smith, Dr. Anthon, and six other clergymen of his diocese, to meet him at a certain time and place to examine Mr. Carey. Drs. Smith and Anthon were desirous that, under the circumstances, the whole examination should be conducted in writing. This was *refused*, and all that could be obtained, after some discussion, was, that "any presbyter present was at liberty to put his questions in writing and to take down the answers, and read them to the examined." (Statement, p. 16.) We think that the request of Drs. Smith and Anthon was but a reasonable one. We will not allow ourselves to suppose that there was any improper wish for concealment in the matter on the part of the bishop and his friends; but it seems to us quite clear, that throughout the whole transaction neither the bishop, nor those who went with him, realised the truth of the bishop's responsibility to his Church at large for his public acts. It never seems to have struck them, that Drs. Smith and Anthon had a duty to perform in the matter to their Church as well as to their bishop. They acted throughout as if the bishop was the *irresponsible* judge in the matter, not answerable to the Church for the views of those whom he ordained; and that, if *he* was satisfied, it was the duty of the two presbyters who had warned him of the unsoundness of Mr. Carey's views to acquiesce in his judgement and be silent. Now, this being the case, the examination which the two Doctors were invited to institute was a mere nullity. Far better would it have been for the bishop at once to have said, Gentlemen, you have protested against the ordination of this candidate; I will examine him myself, and act as I find his case demands. We can quite believe that the object of the bishop and his friends in objecting to the examination being conducted in writing, and in one of them insisting that, before they separated, *even the notes taken should be burned*, might be a good one—that is, to preserve the peace of the Church, (which, it was evident, must be disturbed, if an account of their proceedings got abroad,) grounded upon what we must call the false notion of the irresponsibility of the bishop. But Drs. Smith and Anthon took a different view of the case, and we think with justice. They held that a bishop was responsible to the Church for ordaining only such persons, as should be sound in the faith professed by that Church; and that if persons of a contrary description were about to be introduced into its ministry, it was their duty to call the attention of the Church to the fact; and how could the real state of the case be proved so easily or satisfactorily as by having on record the details of the examination? It would have been well for the bishop to have recollected, that, whereas by the laws of the Church it was requisite for him to receive a testimonial from three of his clergy, that the candidate had not *held* or taught anything contrary to the doctrines of the Church for

the preceding three years, he had at that time received a testimonial from two of the most respectable among them, that the candidate in question *had* held, and did at that time hold, doctrines contrary to the belief of the Church. We say not, by any means, that such a testimonial was decisive against the ordination; but we do say that, under such circumstances, the bishop should have thrown no impediments in the way of the examination being so conducted that the details of it might have been upon record: for how otherwise can the merits of the case be so well known to those whose duty it is to judge of it? The fact of responsibility on the part of the bishop can hardly be questioned; for, by the fourth Canon of the last General Convention, in 1841, it is provided that "a bishop may be presented to the bishops of this Church by the convention of his diocese for any crime or immorality, for *heresy*, or for *violation of the Constitutions or Canons of this Church*, or of the diocese to which he belongs, provided always that two-thirds of each order, *clergy and laity*, concur in the same. *He may also be presented to the bishops by any three bishops.*"

To return to the narrative. The examination commenced with the following question by Dr. Anthon: "Supposing entrance into the ministry of the Protestant Episcopal Church in this country were not open to you, would you, or would you not, have recourse in such case to the ministry of the Church of Rome?" Answer: "Possibly I might, after due deliberation; but think that I should more likely remain in our own communion, as I have no special leaning towards the joining of theirs at present."

"Dr. Seabury having objected to this question being put, and having *advised the examined not to answer*, the right thus to advise was questioned by us, as preventing our arriving at a knowledge of the sentiments actually held by Mr. Carey, and thus defeating the very object of the examination. THE BISHOP DECIDED THAT THE CANDIDATE MIGHT BE ADVISED BY ANY ONE PRESBYTER WHOM HE MIGHT SELECT. Dr. Smith then asked of the Bishop whether the examined was to be allowed the benefit of counsel? *The Bishop did not recede from his decision.* Exception was taken to the decision, as sanctioning a mode wholly unprecedented; but the exception was not strongly pressed by us." To which Dr. S. adds in a note, "Here, upon reflection, we are of opinion that a direct protest should have been interposed by us, as, in the entire course of our ministry, of nearly twenty-seven years, we have never known an instance in which this privilege was either asked or accorded." We entirely agree with them in this view of the case. The Bishop's decision appears to us most unwarrantable. The object was fully and clearly to ascertain the state of this young man's mind, and the tenor of his sentiments. Now, the only possible effect which this decision could have was to prevent him from committing himself, and enable him, through the aid of a dexterous controversialist, to evade the force of questions likely to bring out the real state of his mind. The same course was pursued throughout the whole of the examination. Mr. Carey was continually set on

his guard, prompted, and counselled, and even answered for, by some of the other presbyters present. It would be tedious to give here the whole account of the examination. It may suffice to say that, among the questions and answers, were the following:—

“Q. Do you, or do you not, believe the doctrine of Transubstantiation to be repugnant to Scripture, subversive of the nature of a sacrament, and giving occasion to superstition? If you do not, how can you, *ex animo*, subscribe the Twenty-eighth Article of our standards?”

“A. I would answer in general language, that I do not hold *that* doctrine of Transubstantiation, which I suppose our Article condemns; but that, at the same time, I conceive myself at liberty to confess ignorance on the mode of the Presence.

“Q. Do you, or do you not, regard the denial of the cup to the laity an unwarrantable change in a sacrament of Christ’s own institution; or as to be regarded as a mere matter of discipline?”

“A. I consider it an unwarrantable act of discipline.” Mr. Carey subsequently preferring to substitute the word “*severe*,” instead of “*unwarrantable*.”

As to “purgatory,” “he considered our standards as condemning the doctrine *popularly* held to be the Roman doctrine;” but as to “the idea that the departed can be benefited by the prayers of the faithful, or by the administration of the Holy Communion,” “he supposed that idea was not condemned in the Article” (Art. 31). He “would not fault the Church of Rome for reading the Apocrypha for proof of doctrine.”

“Q. Can there be a doubt, that, in separating from the Church of Rome, the Church of England embraced more pure and scriptural views of doctrine: and is not the Protestant Episcopal Church in this country at present more pure in doctrine than the Church of Rome?”

“A. There can be a doubt, on the ground that the Church of England retained doctrinal errors, viz., the doctrines of Puritanism.” “In some points, the Roman Missal was preferable to our Liturgy.”

As to “invocation of saints,” “he did not fault the Church of Rome, provided the invocation was confined to the ‘*ora pro nobis*,’ or intercessory form.”

“Q. Do you consider the Church of Rome *now* to be in error in matters of faith?”

“A. It is a difficult question, which I do not know how to answer; but I refer to my answer on the other question, touching my opinion of the Decrees of the Council of Trent.

“Q. Do you, or do you not, receive the Articles of the Creed of Pius IV.?”

“A. *So far as they are repetitions of the Decrees of the Council of Trent, I receive them.*”

At the close of the examination the document already referred to was produced, and the Bishop having decided that it could not be read, “the matter of that document, as far as it had been supposed to establish Mr. Carey’s unsoundness in the faith, and conformity with

Rome, was then thrown into the form of interrogatories, which were addressed to the candidate in the very words of the document, which had been revised and altered by himself, so as to express his views, and assented to by him, as already stated. To those interrogatories Mr. Carey gave direct and categorical replies, each and every one of which showed that he deviated in no important particular from the doctrinal statements contained in the said document."

Incredible as it may seem, all the six presbyters who had been joined by the Bishop with Drs. Anthon and Smith, as Mr. Carey's examiners, expressed themselves *satisfied*. One of them (Dr. Seabury) "said he should esteem it a privilege to present the candidate for orders, as he had sustained his ordeal most nobly!" Drs. Anthon and Smith on the following morning lodged with the Bishop a solemn, written protest against his ordination: but, finding that the Bishop was about to ordain Mr. Carey on the very next day, they farther felt it to be their duty to attend the ordination, and, on the appeal being made publicly by the Bishop, "Brethren, if there be any of you who knoweth any impediment," &c., publicly to protest against his ordination, the "impediment" being, his "holding sentiments not conformable to the doctrines of the Protestant Episcopal Church in the United States of America, and in too close conformity with those of the Church of Rome." The Bishop at once overruled the objection, on the ground that the matter had already been enquired into and the charge disproved, and proceeded with the ordination.

Thus terminated this extraordinary case—a case which we may reasonably hope will be the means of bringing the whole subject before the consideration of the Convention of October next, and thereby, under God's blessing, painful and alarming as it is in itself, indirectly tend to cause vigorous steps to be taken for repressing the growth of the heresy.

Much obloquy has been thrown, by the friends of the Bishop, upon Drs. Anthon and Smith, for repeating their protest at the ordination. The Bishop insists upon it that all communications from his clergy on the subject ought to be made in private, and that they are not included in the word "people" used in the Rubric—evidently implying, that if their private protest to him is by him overruled, they are to bow in silence to his decision; and thus a bishop inclined to heretical views might screen himself from all interference on the part of those best able to warn the Church of the dangers to which her interests were exposed. The object of this claim on the part of the Bishop is obvious—namely, to keep matters secret, and make the Bishop sole judge. It is quite true that a private communication, in the first instance, is, in common courtesy, due to the Bishop, and was made in the case before us; and we may add, that, in ordinary cases, where essential points of faith were not concerned, it might well be left with the bishop to act according to his own discretion in the matter. But it is far otherwise in such a case as that before us, where the most important doctrines of Christianity are at stake. If a bishop is dis-

posed to countenance views directly opposed to the principles of the Church of which he is a bishop, and ordain their propagators, in the face of remonstrances addressed to him by some of the most respectable of his clergy, it would be a suicidal species of Church discipline that should bind the remonstrating presbyters to silence. If private remonstrance has been useless, it is their duty to avail themselves of the opportunity given by the Church *to all* publicly to bring under the notice of the bishop the impediment that exists to the ordination. This is the legitimate way, under such circumstances, of bringing the matter fairly before the Church. And we must maintain, that when such a notice of impediment, or protest, or whatever it may be called, was thus publicly and solemnly offered to the Bishop, it was his duty to institute an enquiry into the case, in such a way as might show fully to the Church at large its true character. The reply is, that the case had been privately enquired into, and the Bishop satisfied. True: but what use is that to the Church at large? What proof does it afford to the Church that the Bishop is acting faithfully to his trust? If a charge of heresy is publicly brought against a man whom a bishop is about to ordain, is it sufficient for the bishop to say, I have privately examined him, and am satisfied? Is this a sufficient bar to any further allegation of unorthodoxy against him? We think not. We conceive that the only right or satisfactory mode of meeting the charge would be an investigation of it, conducted in such a way that the whole Church might be cognisant of the real state of the case; and for this reason, that the bishop himself is amenable to the supreme authority of the Church for the way in which he performs the duties of his office: and if, under such circumstances, he had the power of determining the matter in secret, he would have the power of exercising irresponsibly the most sacred and important function attached to his office, for no proof could be given that he was altogether cognisant of the precise views entertained by the person ordained. And thus, a bishop inclined to heretical views might inundate the Church with improper persons. We, therefore, entirely agree with Mr. Duer, that the ordination should be suspended until the charge "has been *proved* to be groundless, by an enquiry solemn in its form, and judicial in its character." (P. 18.)

Had the previous examination been conducted in a more satisfactory way, and the questions and answers all been recorded, as Drs. A. and S. desired, there might have been some ground for the complaint made; though, even then, we are by no means sure that in such a case they would not have been, to say the least, perfectly justified in adopting the course they did. They were bound, with their view of the case, to take every proper opportunity of resisting the introduction of such a person into the ministry of the Church. The ultimate responsibility rested with the Bishop. It was for him to act as he judged best. *No one denies his power of conferring orders in the face of such a protest, if so he thought fit*; but still, as one responsible to the Church for what he did. But, on the other hand, there was a duty to

be performed by Drs. Anthon and Smith to the Church, in protesting against the ordination, and there ought to have been no attempt to throw a veil over the proceedings, so as to shield the Bishop from the consequences of the act, by having no record of what took place. It must be remembered that this was no ordinary or trivial case. As the protesters justly remark, "It covers this whole ground: Shall virtual conformity with Rome form, or not form, an impediment to ordination; and does not an ordination held in despite of such conformity furnish sad and melancholy proof of a growing indifference to those great principles for which, at the era of the Reformation, martyrs died, and a gradual assimilation to Rome, which promises, at no distant day, identity with her in faith, if not union in polity?" (P. 42.)

The simple fact is, that the Bishop has adopted (as is evident from his Address to the Convention) the Tractarian notion, that a bishop is the spiritual monarch and autocrat of his diocese; that his *sic volo, sic jubeo*, is the law both to the clergy and people, and that any opposition on the part of either to his declared will, is a direct act of disobedience to his lawful authority; that he holds his spiritual powers directly from God, and is responsible to God only for the way in which he exercises them. A more preposterous claim, in a Church whose bishops are bound, as well as the rest of the clergy, to a certain form of doctrine and discipline, and whose episcopal powers are confided to them only to be exercised in conformity with, and in favour of, that form, was never made.

Mr. Haight's pamphlet is a vain attempt to answer that of Drs. Anthon and Smith, and justify Mr. Carey's ordination. It only shows that the author has been thoroughly mystified by his Tractarian friends. The sum and substance of his defence is, that a person may receive the Decrees of the Council of Trent "in the literal sense of the terms," and yet not be "unsound in the faith." (See p. 9.) We will there, then, leave Mr. Haight and his defence.

The publication of the narrative of Drs. Anthon and Smith naturally caused a feeling of alarm throughout the whole American Church. One of the earliest public notices of it of importance was by the able, vigilant, and faithful Bishop of Ohio, in his Address to his Convention. "As a bishop of the Church of Christ," he says, "placed over a diocese which is confederate and in communion with the diocese of New York, under the canons of our General Convention, I most solemnly protest against the ordination of a candidate exhibiting the like state of mind being ever again allowed in the Protestant Episcopal Church in these United States." And as it respects the propriety of the public protest made at the ordination, he thus expressly vindicates it: "Enough has been granted, in my judgement, fully to justify that act, whatever may hereafter appear in defence of those who sanctioned the ordination. But here, in justification of my expressing, thus publicly and officially, my high sense of what the Church owes to those brethren for their faithfulness, let it be well observed, that, when they made their protest before the public congregation, they were exercising

a right which belonged to them, not as presbyters of the diocese of New York, but as members of the Church in general. The right of protest on such occasions is not diocesan, but universal. The right, in their case, was no way impaired by their having made substantially the same protest in private before. A private protest and a public one are very different things. A protest in a vestry-room cannot supersede the right of protest before the assembled Church, amid the solemnities of the house of God. It was a trying duty, but it was a duty. When I consider the whole matter in connexion with all the circumstances of the Church in these times, I feel that the whole Church owes a large debt of gratitude to those brethren for their faithful, noble, and painful stand for the purity of her ministry." The Bishop proceeds to notice another painful feature in the case, as it concerns the prospects of the true faith in their Church—namely, that the ordaining bishop is President of the Faculty of the General Theological Seminary in New York, and Professor of "the Nature, Ministry, and Polity of the Church;" and one of the clergy who assisted in the examination of Mr. Carey, and advised his being ordained, is Professor of Pastoral Theology in the same.

It is a gratifying fact, that the Convention of Ohio warmly responded to these sentiments of their bishop, and concluded their notice of them in the following words, which we would earnestly commend to the serious consideration of many among ourselves :—"STUDIED SILENCE IN SUCH A CASE, ADOPTED AS AN EXPEDIENT TO PRESERVE THE PEACE OF THE CHURCH, IS A SACRIFICE OF ESSENTIAL PURITY TO THE MERE APPEARANCE OF UNITY. AND TO COVER UP IMPORTANT ERRORS FROM DREAD OF PRESENT COLLISIONS, IS TO CHERISH THE MATERIALS OF A SETTLED AND THOROUGH CORRUPTION, OR OF MORE VIOLENT AND DISRUPTIVE CONTENTION AT SOME FUTURE DAY."

The reader will be anxious to know what notice was taken of this extraordinary event, at the next meeting of the Convention of the Diocese of New York. Mr. Duer's pamphlet contains the excellent speech delivered by that gentleman, in seconding two very temperate resolutions, arising out of Mr. Carey's case, proposed by Judge Oakley on that occasion. At the end are also some extracts from the Bishop's Address to the Convention. We are sorry to find that the whole of his Address relating to the subject of Mr. Carey's ordination, shows that the issue of the matter must be, either the admission of doctrinal Romanists into the heart of the American Church, or some decisive steps on the part of the General Convention to prevent such ordinations for the future. Thus speaks the Bishop, with reference to Mr. C.'s ordination: "With a strengthened conviction of having acted justly and righteously in this matter, I deem it highly proper in itself, and peculiarly demanded by the trying circumstances in which the young brother concerned has been thrown, thus publicly to express my unshaken confidence in him, and to commend him to the confidence and affection of the Church." (Bishop's Address to the Convention.)

The Bishop objects to the course adopted by Drs. Anthon and Smith,

on the ground that the charge had been already investigated and found invalid. He says—

“The Rubric following the call upon the people, states the object of the call to be, that the person objected to shall be found clear of the crime charged upon him, before he be ordained. If, then, this has been previously done—if the charge has already been laid before the bishop and examined by him, and the party found clear of it, it is obviously a case not contemplated by the Rubric. The object of the Rubric has been gained. The party has been found clear of the charge: there is no law to meet the case, but the holy common law of order, reverence, and silence, in public worship. The rising to bring a charge, of which the accused has already been found clear, is a violation of this law, unsanctioned by any other: else the solemnities of this peculiarly hallowed portion of our ritual would be in danger of perpetual interruption, by the repetition of charges over and over again examined, and proved to be unfounded.”

The obvious reply to this is, that the party had *not* been found clear of the charge in any way that could be satisfactory to the Church at large; but only by a secret tribunal, whose proceedings were conducted so as to screen the bishop almost from the possibility of being called to account for what he did, the evidence not being so taken as to be producible against him in any decisive way. A solemn trial and examination of the candidate, so that the evidence might be placed on record, was all that was desired. There was no denial of the bishop's power, ultimately to ordain him if he so thought fit. But an examination of such a nature was wanting, to place the Bishop in his right position of responsibility to the Church, for the views of those whom he admitted to holy orders. And when a decided charge of heresy or grievous error has been brought against a candidate for so sacred an office, surely, no care or pains can be misplaced in certifying the Church that its bishops may be depended upon for preserving its ministry pure. What satisfaction is it to the Church at large, for a bishop who commends the principles of No. 90, to say that he finds no fault with a young man who professes them? If the bishop believes such principles to be sound Church principles, let him not endeavour to shroud his proceedings, performed in conformity with these principles, under the veil of secrecy, and endeavour to keep from the Church the evidence of his having ordained those who profess such doctrines. And to these principles the bishop has publicly pledged himself, by going out of his way in his address to his Convention, actually to record his approbation of a *newspaper*, called “The Churchman,” (known to be edited under his auspices,) whose support of the principles of Tractarianism, especially No. 90, has been of the most offensively violent description.

The Bishop, like all the rest of the Tractarians, who make religion consist in the implicit reception of what the clergy deliver, instead of a hearty and heaven-taught belief in the Gospel, the result of private judgement and conviction, is very angry at the idea of religious controversies being brought before the people. Has he yet to learn, that

when the pastors of the flock are running in contrary directions, and, therefore, of necessity, some of them, on one side or the other, endeavouring to lead the sheep into deadly pastures fatal to their well-being and even to their life, it behoves all who are interested in the welfare of the flock, to raise a warning voice, to guard them against the dangers to which they are exposed? Whatever may be the impediments with which the people have to contend, in forming a just conclusion, the exercise of private judgement in the matter is as much forced upon them by the circumstances of the case, as if in a case of illness two opposite modes of treatment were prescribed by two physicians. There is a patient dying; one physician prescribes nothing but water, another prescribes a generous diet. What is the dying man to do? Is he to be debarred making the best use he can of his own judgement in the matter, because he is not a physician? Moreover, the canons of his own Church give, as we have seen, to the "clergy and *laity*" of a diocese, the right to present their bishop to the General Convention on matters of doctrine, which necessarily implies the right and *duty* of private judgement concerning "religious controversies," ay, even against their bishop.

When, therefore, the Bishop, tacitly and somewhat covertly identifying, in his argument, the "*laity*" with the "*world*," to make his argument sound better, exhorts his "*diocese*" "*always to frown upon the bringing of controversies or differences on sacred subjects before the world through mediums and in ways whose principal operation may be expected to involve their exposure to the scoffs and jests of unrenowned hearts, the insolence of the ignorant, and the blasphemies and impieties of the profane;*" and to be "*jealous of unnecessarily exposing the things of God to that carnal mind which is radically incapable of spiritual discernment;*" he seems to us wholly to misapprehend the case, and to be very sadly misleading those whom he is addressing, by wandering altogether from the subject. A bishop unfaithful to his trust, is not to be allowed to proceed unimpeded in his course, because worldly-minded men take advantage of the controversies and divisions of the Church to deride the truth.

And it is impossible to forget that these remarks, so redolent of a spirit of peace, and deprecatory of controversy, are made by one who has joined a party whose avowed object it is to subvert the Protestantism of their Church, and whose game manifestly lies in stilling the alarm excited by some of their declarations, and stealing on silently, stealthily, and unsuspectingly, until they have obtained full and complete possession of the public mind. The Bishop's address shows that he has learned his lesson well: it has all the oratorical piety, subtle calmness, and humble arrogance of a genuine disciple of Rome; it breathes the true spirit of one who will make an exhibition of his humility, by washing the feet of the poor disciple, while he is trampling upon the necks of kings and emperors; and style himself "*Servus servorum Dei*," while he is arrogating to himself dominion over all.

Considering the nature of the case, it is impossible to conceive more inoffensive and temperate resolutions than the two that were proposed

in the Convention by Judge Oakley and Mr. Duer. The first went to affirm, that doubt existed as to the meaning of the Rubric in the Ordination Service, and requested the delegates to obtain from the next General Convention an authoritative interpretation of it; the second expressed a desire, that a proposal for some modification in the mode and extent of the examination of candidates for the ministry should be sent up to the General Convention.

The speech of Mr. Duer, in support of these resolutions, places the matter in so clear and strong a light, that we are tempted to give the following extracts from it:—

“It should never be forgotten, that, from whatever source the powers of the bishop may be derived, they depend for their beneficial exercise upon the confidence, the affections, and the support of the laity. I fully agree that there is no responsibility on the part of the bishop in the exercise of his spiritual functions to the public at large. I admit that with no propriety can he ever be arraigned at that bar; but there is a plain and direct responsibility to his own Church and to its members—a responsibility from which he cannot escape, from which he cannot desire to be released, but which he should at all times and in all cases be prepared and enabled to meet. To enable him to meet this responsibility, and thus to retain the confidence and support of the laity, it is essential that, especially in the discharge of the highest functions of his office, he should be protected against any possible misrepresentation of his conduct and motives. When he has ordained a candidate, to whom a serious impediment or crime has been objected, and the propriety of his course is questioned, he should be enabled to vindicate his conduct by showing distinctly and fully the grounds on which he had acted; and I know of no means by which this can be effected, by which the necessary protection can be given to him, except by requiring that the examination of every suspected candidate shall be conducted in the mode that this resolution, if adopted, would sanction. There are even higher considerations that should influence our decision. The course of proceeding that this resolution recommends, may be essential to the protection and safety of the Church itself—essential to its protection against the possible abuse of its spiritual powers by an unfaithful bishop—a bishop unfaithful to her doctrines and to his own trust. In stating a hypothetical case, I protest against any application of my remarks to existing circumstances. I am not stating what has happened, or is likely to happen, but what may happen. It is possible, then, that a bishop may arise (in the Church of England, in former days, such bishops have existed) whose own mind shall be deeply infected with the very errors against which, as a Church, we have protested—a bishop whose predominant desire it shall be, by gradually effacing the lines of distinction, to draw us into a close and intimate alliance with, and finally into the actual embraces of the Church from which we have separated. It is evident that such a bishop, far from seeking to exclude the candidates whose entrance into the Church we dread, and are anxious to prevent, would be diligent in his efforts to discover and encourage them; he would seek them out, form, instruct,

and ordain them, as the suitable and necessary agents to accomplish his designs. It is evident that a bishop, thus acting, might, in the course of a few years, introduce into the Church a body of clergymen hating the very doctrines they are commissioned to teach ; and labouring, not to explain and enforce, but to subvert and corrupt that purity of the faith in which we have gloried. Will it be said, that a bishop, thus acting, would render himself liable to be impeached, deposed, degraded ? True ; but in this country no accused party can be punished until he is convicted, nor convicted unless upon adequate proof. By what evidence would you establish the charge ? How would you prove that the real sentiments of a single candidate were known to the bishop when he ordained him ? The candidate would have produced the usual testimonials, and to obtain them would have practised that dissimulation and reserve that it would be a part of the system to inculcate. The preparatory examinations, what are they in themselves ? And under whose supervision, and by whose selected agents, would they have been conducted ? No, sir ; if the bishop, in deciding on the admission of candidates, is to act secretly, and, of course, irresponsibly ; if suspected candidates are not to be subjected to a close and rigid examination, conducted by those who preferred the charge ; if what occurs at such examinations is not to be carefully recorded, and the record carefully preserved ; a bishop might pursue the treacherous course I have described for a series of years—I do not say without exciting suspicion and alarm, but without exposing himself to the hazard of punishment. He would disregard your fears and your convictions, and, deriding your efforts to displace him, would continue to be your bishop. Against such perils it would be idle to rely on the securities we now have ; they would be weak, feeble, wholly inadequate. I have already spoken of the testimonials and preparatory examinations. The only apparent security is the required subscription of the candidates to our articles of religion ; but what security is that subscription against those who believe in the innocence of mental reservation ? What security against those who have been taught to interpret the Articles in a sense that robs them wholly of their Protestant character, and renders them easy to be reconciled with the most obnoxious doctrines and practices of Rome ? Under such a bishop there would be no difficulty in finding candidates of the necessary pliability of conscience. Rome herself, acting upon the system that in other countries she is known to have pursued, would supply them. She would send her own emissaries into your Church, and not only permit, but command them to become its ministers. Far from considering their subscription to your articles as a crime, she would encourage and reward it as an act of pious obedience : the end to be attained would sanctify the means. In the present state of the Church, viewing the actual progress of certain doctrines, and the multitude and zeal of those who have embraced them—remembering the caution with which these doctrines were first promulgated, and the lengths to which their authors have now boldly advanced, it cannot be said with truth, that the dangers of which I have spoken are so remote

and improbable, that it would be useless to adopt measures of precaution. A Romanist bishop in a Protestant Church is no longer an improbable event." (Pp. 23—26.)

"In this age and in this country you must not attempt to blindfold those whom you wish to conduct. If you would lead the laity, the laity must know where you are going. If you would govern their conduct, you must gain their confidence by convincing their reason. If you claim from them an implicit faith, the claim is sure to be rejected; and those who, properly instructed, would have been glad to follow, will be prompt to abandon you." (P. 30.)

"The resolution imposes no restriction on the ultimate decision of the bishop; and that which it imposes on his previous action, does not at all differ in its character or principle from those that now exist. In one sense, the spiritual powers of the bishop to ordain cannot be limited; he may ordain whom he pleases; but his power to ordain those who are to be received as ministers of the Church is necessarily subject to such regulations as the Church may impose. To deny this, is to subvert the whole constitution of the Church—is to demolish the edifice, in order to build the prerogative of the bishop upon its ruins: it is to make each bishop the pope of his diocese." (Pp. 30, 31.)

After adverting to the way in which No. 90 has been condemned in England, he observes—"Yet it is this Tract, thus rejected and stigmatised by the fathers of our Church—for, although its members are separated by the ocean, the Church is one—it is this Tract, upon which such decisive marks of reprobation have been fixed by those who, from their learning, their experience, their piety, and their stations, have the strongest claims on our esteem and reverence, that 'The Churchman,' a journal published under the supervision of our bishop, and by him urged on our continued support, has chosen to recommend in terms of unqualified praise." (P. 34, *note*.)

We freely confess that we have entered more fully into the particulars of this case, than we should have felt disposed to do, had it been a case affecting only the American Church. But we cannot but see in it a forcible illustration of the dangers to which we are exposed in this country. Here, in fact, is the seat of the disease, which has been communicated from hence to the American Church. The Tractarians here are indefatigable in their efforts for the advancement of their cause; and, for the purpose of enabling them to remain in our Church while the process of "reappropriating" the Papal tenets and superstitions thrown off at the Reformation is being carried on (the advantage of presence in the camp during their correspondence with the enemy being fully appreciated), they have been compelled to resort to those practices of mental reserve, equivocation, subterfuge, evasion, "economy," and "phenacism," which render creeds and confessions almost useless for the preservation of a Church's purity in the faith, and introduce that lax morality, as it respects promises and declarations, that tends to dissolve the very foundations of society, by taking away all

mutual confidence between man and man. A system of interpretation has been laid down by the real Tractarian leader, warmly defended by his partisans, and adopted by numbers in this country, by which, Articles, drawn up for the express purpose of eradicating certain tenets and superstitions out of our Church, may be signed, as believed *ex animo*, by those who hold to the very tenets and superstitions thus protested against. The principle of "speaking falsely" for what we consider the good of our neighbour or the Church, is openly avowed and defended. It has, forsooth, *patristic* authority, and, therefore, must be true.

Now, what defence have we against the spread of such principles? We have, in the case we have been considering, a practical illustration of the effects of Tractarian teaching, and the way in which it is working out its issue. Have we any reason to suppose that cases very similar to the one before us may not occur, if they have not already occurred, in this country? What are the views of one or two of our bishops? Are they not, in the main, very much in accordance with those of the Tractarians? One—the Bishop of Oxford—has, in one of his Charges, solemnly declared their doctrines to be those of "our soundest divines." Who can tell the fearful amount of evil that has issued from this diocese, under the very eye of its bishop, and through those who have professed to act all along in obedience to his wishes? How awful the weight of responsibility resting upon his shoulders! Again; how have some others met the dangers of the times? Have they done all in their power to stop the progress of the evil? Have they openly and faithfully warned their dioceses of the perils to which the true faith of Christ is exposed? Or have they, as a *Tractarian writer says*, spoken "ambiguously," "rounding off the edges of their censures with complimentary protests and neutralising qualifications?" What has been the character of their appointments? Have they given practical proof that they regard Tractarianism with any real aversion, or entertain any hearty wish to check its advances? Have there, or have there not, for instance, been true and proper altars of stone set up in our churches—ay, under the very eye of the bishops, in newly consecrated churches—directly contrary to the rules and ordinances of the Church? Indifference (to use no stronger term) in such matters as these speaks volumes as to the real views and feelings of those who thus act, and the perils to which the cause of truth in our Church is exposed. Words are of little consequence, when such *acts* counterpoise them.

It is, moreover, a fearful consideration, that two years ago there were (to use the words of the writer just quoted) "623 persons, a class limited by very narrowing conditions, members of the University of Oxford only, and of its Convocation, who, in a season of extraordinary agitation against the Tracts, and especially those of the candidate they supported, were ready to come forward and declare that, in their judgement, the fact, not merely of coinciding in sentiment with the Tracts, but of being even a Tract writer, is no disqualification

for an office of trust and influence in the university." "But," he adds, "the voters for Mr. Williams were but a very few indeed of the persons, lay and clerical, who in different parts of the country are not merely interested, but active and enthusiastic, in what may be termed the Catholic cause." Such were, two years ago, the consequences of the apathy with which the authorities of the Church had viewed the proceedings of the Tractarian party; and from this fact a judgement may be formed of the extent of the alienation of mind from the doctrines of our Church which even *then* existed, and consequently the perils to which the interests of our Church are exposed.

We, for our parts, much regret that the election alluded to was not allowed to proceed in the usual course. The printed list of voters would have thrown some light on the sentiments of many whose real views have been veiled under a prudent reserve.

But the grand panacea for all such evils in the present day, is to let them alone. The let-alone system is the favourite both in Church and State; and for a time, no doubt, it saves its favourers much trouble; while those that come after are left to shift for themselves, as they can, amidst the tenfold evils which such a system must inevitably bring upon them. Oh! if our martyrs had acted in the same way, where would have been the Reformed Church of England? But it is so pretty to talk of peace, and harmony, and love! What matters it, that truth is trodden under foot, the interests of immortal souls endangered, the chains of Rome stealthily drawn over us, if only there is external peace and quiet? It is remarkable how great a similarity there is, in this respect, between the O'Connellites and the Tractarians. They both ask only to be let alone; they inculcate in the strongest terms the excellence of peace and love; and assure us, that the ugly threats they both sometimes drop of swallowing us up whole before long, if we will only be peaceable, are not intended at all to alarm us. They drop from their lips, we suppose, as some little refreshment to the spirit of their party, when wearied; an *aside*, uttered a little too loudly, or from sheer necessity, and carefully coupled with the assurance that they are the most peaceably disposed people in the world; and that, therefore, all the commotion that has arisen or may arise, is due to us, for opposing their proceedings.

It is the object of those who favour the Tractarian party and desire their success, to represent such views as, for instance, those of the respected Bishop of Chester, on the doctrine of justification, as "extreme views;" and to attack those who give any station or influence to men who defend them, as encouraging an extreme party in the Church. And this misrepresentation will often succeed with men who are not themselves good theologians, and are unacquainted with the works of our Reformers, and, consequently, ignorant of the true foundation upon which our Church stands. Now, if such views are *acted upon* by our authorities in Church or State, it is evident that the true interests of our Church are placed in extreme peril: and we pray God, that grace may be given to them to know and defend the truth. Especially do we

utter this prayer for our civil rulers, knowing the temptations by which their path is beset. The noisy clamour of party men, the threat of secession from their ranks, the immediate consequences of upholding the truth at all hazards, are great drawbacks to independent action. The expediency of the moment is too much the order of the day. If a wound can be covered over and concealed for a time, little seems to be thought of what is rankling within. We confess that we cannot help regarding with some fear the acts of those now in power. The questions involuntarily arise in our minds—Will they stand firm as the defenders of the true Protestant faith, both against Romanists and Tractarians? Are they prepared to take their stand upon *principles*, or is reluctant and bit-by-bit concession all that is to be expected from them? They are, no doubt, strong enough at the present moment to do what they please in this respect, but their strength (so far as concerns the really Protestant part of the country) is chiefly derived from the extreme views to which their opponents have pledged themselves. They may, perhaps, say to themselves, as Charles II. did to his brother James, when remonstrating with him for going out unattended, Oh, I am quite safe, for they know who comes next. But let them not presume too far upon this feeling. There are those who would rather see no Established Church than two Established Churches, a Romish and a Protestant, or anything approaching to such a state of things. Nay, more; if their appointments were to be such that, either from the *views*, or from the *incapacity*, or from the *indifference* of those appointed, the Tractarian perversion of the doctrines of our Church were to become predominant and have rule among us, the necessary consequence would be, a complete disruption of the Established Church.

Our rulers may rest assured that we have arrived at a critical period in the history of our Church. If *they* are faithful, vigilant, and firm, uniting prudence with decision, and mildness with energy, with God's blessing, the Church may yet be saved. But, if they are supine or indifferent, or regard Tractarianism only as one among the various phases of doctrine allowed by the Church of England, which, while they are not altogether satisfied with it, they care not to exclude from the Church, it is easy to foresee the result. And against such a party as the Tractarian, it is impossible to be too much upon our guard; for every art, device, and stratagem, which the wit of man can devise, will be unscrupulously made use of for its advancement. We have had fair warning that the principles of the Jesuits are their principles; and Jesuit morality is as well known as Punic faith.

There are some, perhaps, who will call us alarmists for these statements; who see no dangers in the present state of things, but consider the Church to be in a happy and flourishing state. So did Archbishop Laud, at a very similar period. Two years before his execution he gave it as his opinion that the Church was in a very prosperous condition. He had begun to see the success of his long-cherished scheme, of what he would have called—as our Tractarians do—catholicising the Church of England. Altars, candlesticks, copes, Popish gewgaws, resumed their sway. Why should not the Church of England be as smart as the

Romish? Why should things so calculated to excite all the feelings of awe, veneration, and devotion, be laid aside? With them had come in, to a great extent, the doctrines of which they were the external signs and symbols. Some of the bishops went with him, in patronising these things. They were not favourers of Romish doctrines; no, not they; not even Montague himself, who was in communication with the Pope's agent at court, Panzani, to concert the best means of reconciling the two churches. It would have been a slander to have affirmed it. They were all of them, Montague included, held up at the time as the best opponents of Romanism. In a book entitled "Innovations unjustly charged upon the Present Church and State," by C. Dow, B.D. (1637), it is said, in defence of a book entitled "Female Glory," written to exalt the Virgin Mary, that "if it be true that he (the author) hath not digressed in any particular from the Bishop of Chichester," the writer "dared boldly say," that the accuser would "never be able to find the least point of Popery in it. For it is well known that Bishop hath approved himself such a champion against Rome, that they that have tried his strength durst never yet come to a second encounter." (P. 54.) No, indeed; the Romanists were better employed than in "encountering" him: they were plotting with him for the reunion of the two Churches—i. e., the destruction of the Reformed Church of England.

To Archbishop Laud, then, who knew what was going on on his own side, and saw a manifest revival of those "Church principles" to which he was attached, so far from there being anything to fear for the Church, there seemed an evident revival of its prosperity. To his eye, everything was going on smoothly. He saw not that there were two antagonistic principles in action, which must at last produce a crisis, a convulsion, the full effects of which could hardly be foreseen. We are involuntarily reminded, here, of the almost prophetic speech of the acute father of the unhappy Charles I. to his son: "I have heard," says Bishop Burnet, "my own father relate it, that he had it from the mouth of old Sir William Armourer, who was of King James I.'s court, being there bred up from a page, that his Majestie, as Laud, then only Bishop of St. David's, walked by, but at some distance, took Prince Charles by the arm, and in his Scottish dialect said to him—*Son, kenn you yon knave Laud? He has a restless hede; and g'ive ye let him e're rise higher, he'r nere ha done, till he has lost his awn hede and endangered yours.*" (Memorial to Princess Sophia, pp. 54, 55.)

We anticipate not any return of such sanguinary scenes as were then enacted; but a convulsion quite as fatal to the interests of truth and the prosperity of the Church might take place, without being attended by such atrocities. And it is undeniable that the elements of discord, and strife, and confusion, have been widely sown in our Church. Dr. Pusey, in his letter to the Archbishop of Canterbury, has distinctly warned us that the system of which he is the supporter will never cease struggling for victory until it reigns supreme in the Church. One party or the other, then, must give way. None are more conscious of this than some of the Tractarians themselves, how-

ever others of them may please themselves with the hope of gradually annihilating their opponents. "If," says the Tractarian writer before quoted, "there be something in the genius of the Church of England to which the present theological developement is essentially foreign, then such a rupture must come sooner or later, and the sooner the better." (P. 15.) We quite agree with him, that the sooner the better; and cannot but feel, that a very moderate degree of vigilance, firmness, and knowledge of, and attachment to, Church of England principles in the authorities of the Church, might, with God's blessing, have nipped the evil in the bud, and *saved the country an incalculable amount of evil of various kinds*. It is quite true that the regular action of our proper ecclesiastical government is impeded. Convocation cannot meet. But much might have been done by our prelates, if they, even with the exception of one or two among them, had acted as a united body against the Tractarians. A firm and decided declaration, for instance, from the bishops, as a body, on the subject, though destitute of the force of law, would have had a weight and influence with a vast body of the clergy that would at once have decided the controversy in their minds. What, though some might have set it at nought? Would that have lessened its good effect upon the minds of others? There are, and always will be, many among the clergy who want such an authority to fall back upon in a time of great controversial excitement. How many are there who have neither time, means, nor mind to decide such controversies for themselves, and feel their own need of guidance? To such, a declaration, such as that of which we have been speaking, would have been invaluable. But as it is, our bishops, as a body, have given no testimony on the subject. One pronounces the doctrines of the Tractarians to be those of our soundest divines. Others think they have gone a *little* too far in some points; but that, upon the whole, their labours have been very beneficial to the Church. Others have so mixed their censures with compliments and panegyrics, that the only practical effect of their testimony has been to send men to read the productions of persons so *learned, pious, and Christian-spirited*. Their greatest fear has been, the possible indirect effect of their censures in advancing what is called the Evangelical party; and, therefore, all they say on the subject of Tractarianism appears cold, constrained, and lifeless, and, consequently, is without influence. Others, it is true, have spoken faithfully and firmly, but with far less effect as individuals, than if their testimony had been supported by their brother prelates. Thus has the voice of authority been vague, indistinct, and given an uncertain sound, which has left the great body of the Church to determine for themselves, as well as they can, between doctrines opposed to each other on fundamental points. The fact is, there is almost as little intercommunion, and unity of purpose, and action, among our prelates, as there was among the old chieftains of the various Scotch clans. What can be expected, then, but the confusion that is the natural consequence of such a state of things?

And we have now, added to our difficulties, the very controversy

which, more than anything else, tended to produce the troubles of Archbishop Laud's time—that relating to the externals of divine service. We have in these matters a rule of action which nobody is prepared to follow out, and which, nevertheless, the authorities of our Church are contented to leave a source of perpetual discord, and confusion, and ill-will between pastors and people—nay, between the clergy themselves. Till lately, indeed, common consent had established, for the most part, a practical uniformity, though not precisely in accordance with the rule. But, unfortunately, the moral force which custom, grounded upon common consent, had acquired, has been almost wholly annihilated by an authoritative announcement from one of the most influential of our prelates, that we are bound to strict obedience to the whole Rubric. The consequences might easily have been foreseen. A visible change in any part of the external forms of public worship, is more noticed by the people at large, than any innovation in doctrine. The alienation of mind from the Church, thus caused, has extended itself throughout the kingdom. Uniformity of worship has been destroyed, not only in one diocese, but, more or less, in all the dioceses in the country, whatever the opinions of the presiding bishop may be, the authority of the Rubric being above that of the bishop; and never can be restored but by some general enactment binding upon the whole Church, by which some modified rule of action, that *can* be followed out, shall be made obligatory upon all. But as to any efforts to place the Church in a better position, in such respects, with reference to the feelings of the country at large, or to deal with subjects affecting her in any way but such as shall seem expedient to produce, as far as possible, *present* external peace and quiet, it seems hopeless to look for them. The Church has been treated, for a long while, as physicians sometimes treat patients dying of a painful and incurable disease. The sole medicines have been opiates. The grand remedy which has been prescribed against Tractarianism by many has been to be quiet and peaceful—to let it alone, and allow it to take its course. Whatever drawbacks there may be to a state of healthy activity and vigour, nothing must be said about them. All that seems thought of is to keep things quiet, to administer opiates. In the mean time the Tractarians are spreading their influence in all directions, and preparing the ground for carrying out, at some future period, when they have attained sufficient strength, their views of ecclesiastical government and order. And, whenever that period shall arrive, it will then be clearly seen that the true peacemakers were—not the advocates of apathetic indifference to the existence of a body of conspirators in the camp, plotting the best means of delivering over their associates to the tender mercies of the enemy, but—those who took their stand upon the principles of our Church as established by our Reformers, warned the Church of the dangers that threatened it, and, with firmness, united with moderation, calmly but fearlessly, used every effort to counteract the designs of its enemies, open and secret, and preserve it intact in its genuine and unsophisticated faith and worship.

MAN'S GREATEST BLESSING IS A PIOUS HEART.

AMONG the various blessings we enjoy,
O say—which is the greatest? which the best?
God! if thou wert the smallest to destroy,
Would not its loss embitter all the rest?

Smell, taste, sight, hearing, the mere power to say
To one whose heart hath a responsive chord,
God smiles on earth! how beautiful the day!
I feel the presence of the mighty Lord!

To let the' excursive vision wander free,
Their wonders marking, over sea and land!
And, oh! a power of thrilling ecstasy,
To clasp in love a white and velvet hand!

To catch affection's, deepest tenderest tone,
Heard by the HEART before the duller ear,
Is still a boon bestowed by God alone,
Who maketh love *most lovely* even here!

To scent the odours sweetly breathing round,
From fruits and flowers of every hue and shade!
Speaks to the bosom with a truth profound—
For man's enjoyment, *fair* the earth was made.

What blessings these! how great each one apart!
But greater still—the greatest we possess
Is, oh! to feel within the SOLEMN heart,
We are the creatures whom God loves to bless.

For us alone He scatters mercies round,
And gives us faculties to prize the same.
Lord! in the voice of piety profound,
We praise Thy holy, everlasting name!

E. T.

II. ART AND ANTIQUITY.

SYMBOLISM.

No. I.

AT Paris, in the 27th year of the twelfth century, flourished Hugo de Ste. Victore, an abbot of the Canons Regular of St. Augustin, a native of Saxony, of whom the following singular story is related. In the last extremity of his sickness unto death, so perilous was his case, that the monks brought him an unconsecrated host as the holy

Eucharist; but the dying priest exclaimed, "Wherefore would ye deceive me, brethren? That is not my Lord Jesus Christ." Was this the intelligence of miracle, as it is represented; or was it Truth, struggling from the fearless lips and awakened understanding of a dying scholar, to repudiate a tenet of falsehood which he had long upheld, and probably believed? These monks themselves had, perhaps, more kindness of heart than faith: but, to their share in the transaction, true or feigned—as a counteraction to such words, at such a time, from such a man—the words themselves seem not improbable. And did the dying man follow up his question with an indignant denial of what we hold to be falsehood? It is not given to every man to change death into a martyrdom: yet it is added, that when his frightened brethren brought the "true body of the Lord," because of the violence of the retchings, the sick man dared not communicate, and prayed, "Let the Son ascend unto the Father, and with Him my spirit to God, who made it." The narration of the tale, at any rate, is an awful instance of the superstition which has dared to transform a divinely appointed symbol into what it symbolises. Hugh, of St. Victor, had himself written a book on the Canon of the Mass; three books on Ecclesiastic Ceremonies, Sacraments, Offices, and Observances; and one entitled, "The Mirror of the Mysteries of the Church." Of this last work, the Prologue and first two chapters have been translated by the Cambridge Camden Society editors of the First Book of Durand's "Rationale," to which they have appended it. It contrasts favourably, in taste and simplicity of style, with the inartificial prolixity of the latter Warrior-Bishop of Mene, Captain of the Papal Forces, about a century and a half after Hugo St. Victor's time. The incompatibility of the secular business of the See with devotional contemplation, is affectingly urged by Guillaume Durand himself, in the Epilogue to his work, in extenuation of faults of such magnitude, that Archbishop Laud is said never to have been able to get beyond the first page of his work. Thanks to Messrs. Webb and Neale, many a reader, less attached to such things than the Archbishop, may now be able to say of the whole first book, *Explicit felicitus*. But, after all, one must confess the Explicit is more happy than the Incipit. That the study of the symbolism of churches and church ornaments is less imperative on us in these days, is scarcely less a blessing to the world, than the fact, that the Auditor of the Sacred Palace, the Legate to his Holiness, and the Captain of the Pontifical Armies, must have less and less stirring business on their hands than fell to the lot of this

Belligeri comitis, Martini tempore quarti.

For those were the times: and Martin, that head of the Catholic Church, who had to excommunicate the Most Catholic King of Arragon, and preach a crusade against him for imprisoning a rival king of Sicily, which he also claimed. Yet it was not till six years after that the mediation of our English Edward freed the captive. Good old times, which the translators of Durandus would willingly restore; as

appears from some passages in their Introduction! There was, indeed, much of a common spirit between those ages and Mr. Neale's "Songs for the People"—one of those incongruous compounds of genius and folly which one sometimes has to stare at. Let us leave them, with the hope that they will revive only in a few Tottenham processions, which may mark our age just as strongly—possibly just as transiently—as the Eglintoun Tournament. These gentlemen, for their own honour, should have been born in their favourite times. One can scarcely help wishing they had. The "general view" (with which they conclude) "of the symbolism of a Catholic Church" is replete with a chastened elegance and sober magnificence which would have read well in black letter, and, if its fancy were but original, would have rivalled the Romaunt of the Rose, and might have won them a place in Chaucer's Temple of Fame. If one could but remain as young as one is at going to college, there might be no drawback on one's admiration of such a passage. Well, at a later period of life, a man, alas! may relish better the clever picture which precedes it, of the Principle of Symbolism, as exemplified in some Protestant place of worship which they have well travestied. But neither florid fancy, nor smart satire, satisfies the soul of man. Look for the spirit which has dictated a work on Symbolism, and find it in such passages as these:—"Contemporary with the appearance of early English, was the great victory of the Church over Erastianism, by the martyrdom of St. Thomas, of Canterbury, and the abrogation of the Constitutions of Clarendon: but hardly had the early English finished its course of splendour, when, while traces of rare glory were developing daily, the statute of Mortmain began to tell upon the Church; and though the impulse already given yet continued for some time to act, the end was near. No magnificent cathedral was built after the full effects, not so much of that act, as of the Erastianism which contrived and allowed it, were felt." P. cxxiii. "Thenceforward the State interfered more and more with the Church; and, not allowed to carry out their own designs, it is no wonder if the latter quickly began to forget their own symbolical language. After, for the first few years of the fourteenth century, using it with precision and elegance before unattainable, she thenceforward began to disuse it. We need not give examples of Decorated Symbolism," &c. P. cxxiv. "In England, from the time that Edward IV. directed the execution of Archbishop Scrope, when the State interfered, it was with a strong arm, cramping and confining, obliging the Church to confine herself to ritual observances, and forbidding her to expatiate in the grand objects for which she was ordained. Now, could there be a more fitting expression of this than the Perpendicular Style?" P. cxxiv.

Were, then, the grand objects for which the Church was ordained those for which Scrope was ordered to execution by Henry IV.? The misprint, "Edward," is not noticed in the rather numerous errata of the Introduction. There are others, materially affecting the sense, omitted in the other two lists of "corrections" and "errata:" as, "the sacraments of order and dignity are penance," &c., where,

for "dignity," should be read "necessity," as is plain from the context.

But how does history represent the death of this Archbishop of York? The indignity of it consisted mainly in this, that he was taken by treachery. He was found by Prince John and the Earl of Westmoreland encamped advantageously on the Forest of Galtres, outside the gates of York; was prevailed on by Westmoreland to meet him between the camps, attended by the Earl Marshal. Their hands were clasped together, and Scrope was persuaded to dismiss his forces. But Westmoreland had not disbanded his. He arrested the Archbishop and Earl Marshal, and carried them to the King, at Pontefract. Injustice also marked his death. But in what did it consist? Not in the fact of it, but in the mode. The Earl of Nottingham and Archbishop of York were not tried by their peers. This was urged at the Archbishop's own palace, Bishopsthorpe, whither the prisoners had followed the court, by the upright Chief-Justice Gascoigne; and he refused to sentence them. He had no jurisdiction over the prelate. Sir William Fulthorpe, however, without a trial, sentenced both: and Scrope was the first episcopal criminal beheaded in England. Criminal he would have been in the eyes of posterity if tried and acquitted, unless facts, on the trial, had been proven otherwise than history presents them. He was in arms, at Shipton-on-the-Moor. Fixed on the church-doors in his diocese, and circulated in other counties, were impeachments against Henry for perjury, rebellion, regicide, irreligion, extortion, and illegal execution of clergymen and gentlemen, drawn up in the names of A B and C D, proctors of the commonwealth of England. The Earl of Nottingham was son of Henry's old enemy, Mowbray, of Norfolk; and Scrope, whose family had been befriended by Richard II., had lost a brother at the King's hands. He is thought to have drawn up the mortal defiance of the Percies, sent in before the battle of Shrewsbury, in six several charges of falsehood and perjury, against Henry, Duke of Lancaster, named King of England, without title of right, but only of his guile and perjury, and by force of his fautors. At any rate, there was no denying his sermon, preached to three congregations in the cathedral; his rousing 20,000 men suddenly to arms, under the standard of, what we should now consider, blasphemy—the five wounds of the Saviour. Whether those did right who in those times set up against the power of Henry the claim of his prisoner, the child Mortimer, Earl of March, is a question which may be discussed by the world: but whether their motives were public or private—whether their alliances with the Scots and Welsh were justifiable or the reverse—it scarcely remains to be argued that the real Church of Christ had not to take a part in the quarrel. The Archbishop was in this case Scrope, and nothing more: for it remains to be proved that the deposition of usurpers was one of "the grand objects for which the Church was ordained." Certain it is, that when St. Peter wrote to Christians, "Let none of you suffer as an evildoer," he added not, "But there are some among you whom kings and

governors may not touch." Henry, of Lancaster, had afterward to interfere more questionably still, perhaps, in this matter, or the devotees who thronged the tomb in the cathedral might have transformed Scrope, of York, into A'Beckett, of Canterbury. But Henry IV.'s justification was accepted at Rome, though Henry II.'s had not been.

It is natural that those who take the execution of Archbishop Scrope for a great defeat of the Church, should take the abrogation of the Constitutions of Clarendon for her victory, and the murder of Archbishop A'Beckett for a martyrdom. The aims of that prelate cannot fairly be called selfish, even if we refuse them the title of Christian. His march towards them was lofty and magnanimous. One may readily believe him sincere in his change of life—nay, even sincere in his signing and refusing to seal the Constitutions of Clarendon. Are there many who will go further than this? When Henry introduced into the chief seat of the Church one whom he thought a traitor to what he thought her interests, he prepared the scourge for his own back. Of the two old associates we may pity Henry most, and most admire Thomas; but are we, therefore, in this age to resanctify his claims to canonization? The people have now almost outlived the memory of his being English, and his enemy Norman. We can calmly give a verdict as to the cause upheld by Beckett. And surely, as lovers of England and mankind, we may trace the Symbolism of a degenerate age in the fact, if fact it be, that the "martyrdom of St. Thomas, of Canterbury," has not long since been set up as a painted window over the altar of one of our old abbeys.

As to the statute of Mortmain, it seems to have been enacted, not out of hostility to the clergy, but simply to retain the military strength of the kingdom: neither did it tell on the Church very rapidly, nor at first very effectively. Passed in the 7th of Edward I., it was evaded by recoveries on fictitious claims; and guarded against these in the 13th of the same reign, it was still eluded even till the reign of Richard II., by bequests in trust being enjoyed by the clergy in the name of the trustees, till the practice was stopped by parliament; heritable women also being married to the villeins of religious persons with the same intent, till the 17th of the same king. It did, however, "tell on the Church:" on her magnificence, that is. No fine Perpendicular Cathedral was built. But we need not regret this, for there is truth in the preference bestowed on the Early English and the Decorated Styles. Let it be added, too, that our Cathedral Churches are already sufficient for that peculiar species of devotion they are calculated to awaken. One more need not be desired: neither one less. Not one of those we have would we willingly lose, unless it were to be replaced by a better. Neither is that an impossibility—speaking, of course, theoretically: especially as the writers of the introduction to Durandus express their belief that "a still more magnificent style may be in store for us," using the perfect English of the decorated period as a starting-point.

It must, however, be doubted, and will be denied, that that triumph

will be achieved by substituting, as the ruling principles, Symbolism and Sacramentality, for Pugin's principles of reality, including the necessities of convenience, construction, and propriety. It remains, however, for the Decorated Model Church of St. Alban's, proposed to be built by the Camden Society, to show how far this generation is likely to carry forward Ecclesiastical Architecture. Backward it must go, if not forward. Art is a restless spirit, and never stands still. The Romish Church has had her trial at subliming this ethereal spirit; has everywhere succeeded to a certain point; and beyond that point failed. If she recovers ground in this point, it will probably be on Pugin's principle as modified by her worship. If the Church of England is to advance the art it must be in a line parallel to that of the Reformation, and on Pugin's principle as adapted to *her* worship.

One is sorry to have to view with jealous suspicion the studies of men so full of perseverance and enthusiasm—studies, so rightly in principle, but so mistakenly in mode, directed to devotionalising that art which devotion must employ as her handmaid. Yet this is what they force us to do: and thus, if we sometimes mistake them, forgiveness is our right; as it is our duty, when they so lamentably mistake us. But unity there can be none, where ends and means are at variance. It is useless to call ourselves a Reformed Church, while the Protestantism which reformed the Church, and keeps the Church reformed, is regretted. It is a vain hope to think of forwarding one of the arts of civilisation, by blighting and driving back the germs and principles of civilisation itself. Is there not a parallel to this question in the earlier history of architecture? Pagan art had grown, matured, and gone to decay, ere Christianity had converted her to speak a Christian language and work for Christian ends. Christian art had grown up and was maturing, but was sinking into premature old age, before a purified Christianity frankly warned her that her voice was babbling in a second infancy, and that she was doting on fantastic dreams. Say it was ten hundred years, say it was but seven, from the establishment of the Christian Faith, till she rebuilt for herself an architecture worthy of the name: it is too much to expect that less than three centuries should have sufficed the Protestant Christianity to have awakened a genius completely untrammelled by all transmitted to us from a corrupted worship, willing to hearken to and able to understand the language of her voice, capable of and devoted to the working out of the requisitions of a simply spiritual and true worship. That it is not so, is hardly a matter for querulousness or for satire; and the demand on us to return to the Church Models of the Decorated English, with their holy water stoups and their long-drawn aisles, their holy sepulchres and their lychscopes, their spacious empty allées and their screens between laity and clergy, their stalls and their misericordes, their sedilia and their piscinæ, their credences and aumeries, their tapers and their altars, their blacklettered pictures and their gloried images, is about as wise as it would have been to ask Constantine and Helena to restore the Parthenon and revive the Panathenaia.

After writing thus, should we turn to praise the Introduction to Durandus? Why not? As an intelligent and intelligible essay on the growth, maturity, and decline of Symbolism (architectural) in the Mediaeval Church of our native country, it is worthy of all praise. The proof of devotional symbolism merging in that which was worldly, is well exhibited; though the latter is rather unworthily nicknamed Erastianism. Who can pace along the walls of the superb Chapel of King's College, and not perceive the truth of this representation in the roses and portcullises, the crowns and the escutcheons, and griffins and greyhounds, of the stonework—in the initials and true lovers' knots of the exquisite woodwork? Who can fail to acknowledge the truth of it, remembering the riddles, and rebuses, and symbols of heraldry lavished on the works of the prelates of the Perpendicular period? Yet these palatial and therefore unworthy enrichments of the palaces of the King of Kings, might be, were it worth while, as easily defensible as the grotesques which have found defenders in our day. Of the grossest of these, it is said, in the Introduction, p. cxi., that they "to us appear simply profane or indecent:" and that there may be no mistake, it is added, "such as the baptism of a dog in one of the Stamford Churches, and others in Northampton, St. Peter's, of Norman date. One of the grossest which we have ever seen, is to be found on the north side of the chancel arch of Nailsea, Somersetshire." As filthy a device as could well be imagined, is exhibited on the south side of Glington, North Hants, as one of those gargoyles for which less revolting indecencies were frequently adopted. Yet of such things is appended the following note on the above-quoted passage: "It is fair to observe that our designating them so" (profane or indecent) "*may* be the effect of our own ignorance." If so, what would be the effect of our deeper erudition in the learning of Symbolism? Why, on such principles the obscenities of Hindoo Symbolism may be extenuated and defended. On such principles the idolatries of Egypt have been systematically apologised for of late. Such principles would, indeed, leave nothing profane or indecent to be censured in the mysteries of Beth-Peor or Succoth-Benoth, to say nothing of the corruptions of Rome. But, passing from instances of this kind, we may notice a class of devices simply incongruous with a place of worship; the incongruity heightened occasionally by a touch of the ludicrous. Take that capital of a pilaster in Wells Cathedral where between volutes of massive foliage is seen a woodman walking to his work. The figure is valuable to our curiosity, with its round scullcap and earflaps, loose boots and long stiff gloves, leathern jerkin and cape, axe on one shoulder, and wallet over the other, its weight partially lightened by the handle of a broad-bladed adze. But it was not put there to tell posterity the costume of their forefathers. It may be said, "Look at his serious and contented air, and the rosary hanging from his girdle." The little figure is a perpetual sermon to those of his "condition." Let it pass, then, as not incongruous. But look at that other clustered capital, where an old woman stands leaning her back against the parting masses of foliage, and, holding up one leg, is picking

a thorn out of the sole of her foot. The subject, no doubt, is a painful one; but the representation, though true to its painfulness, is nevertheless ludicrous. Is it in a fitting place in Wells Cathedral? If fancy suggests the remembrance that life is a path of thorns, one can but reply that in this way anything may be made to symbolise anything; and, when anything is made to do so, if we call anything in a Church ludicrous, "it *must* be the effect of our own ignorance." Another class of symbolic devices next presents itself, which adds, to the element of ridiculousness, that of un-Christian satire. Preaching foxes and cowed asses are only a few of the symbols of that extraordinary unity, which characterised the Infallible Church of Rome, during the feuds of the Clergy Regular and Secular. On the objectionable nature of these symbols, we are all in some measure agreed; how strange that we should differ as to the objectionable character of the Church which allowed them—allowed them for the sake of that uniformity which yet they wounded! Such subjects, as well as more disgusting ones, were often introduced by stealth under the turn-up seats, called *misericordes* or *misereres*. Strange to say, in the "Words to Church Builders," published by the Camden Society, we are given to understand that "on each side of the chancel is to be a double or, if needed, a triple row of *misereres*: these afford scope for an almost unlimited extent of carving." The third edition should contain the devices recommended for these carvings. The symbols of the brotherly love between seculars and regulars, would not yet do to typify the unity between our Anglicans and Romans. But perhaps the penance of the turning seat may succeed in opening men's eyes, and awakening them to what at present they seem blind to.

But, alas! that the subject of the grotesque, the burlesque, the satirical, the obscene, and the profane, should have brought us from outside the walls into the very sanctuary of the Ancient Anglican Church. Let us return. The gurgoyles or waterspouts are made the hideous symbols of fiends flying from the holy walls; as the corbels are, not unfrequently of the same beings, bound to the drudgery of sustaining the fabric, and as it were eternally crushed beneath the weight of their task. The bold presumption of a fancy prying into the invisible world and peopling it with tremendous caricatures, may be censured in a Goethe, may be derided in the dreams and visions of those called "schismatical fanatics;" but in the case of the Holy Mother, the Church Catholic, it is hallowed. This is but an instance of that surrender of the reason, which, declining to judge of things by their reality, rejects or receives them on authority. The authority we seek is Scripture: and in nothing does Scripture, with an awful silence, more sternly rebuke man's unbridled fancy, than in what it says or leaves unsaid of the spirits that kept not their first estate. Declamation and ridicule, terror and scorn, are alike contemptible and heathenish in relation to those whom we know not and understand not. Fallen they are, like ourselves; but we read of them still as "dignities." Stained they may be; but still the Apostles style them "glories" (δοξαί. Jude, 8;

2 Peter ii. 10). Angels, excelling in power and might Michael the Archangel himself, are instanced as refraining from those railings with which man, sinful dust and ashes, charges his tongue against them, too often perhaps in the self-deceiving hope that he thereby lightens his own load of sin—the vulgar error of associates in guilt. The gurgoyles of the Romish Churches are but the embodying of the fancies of those “dreamers,” St. Antony and his host of Eremites: nor have Protestant Christians of any communion, perhaps, been always free from the same human infirmity. The childhood of Christianity may be excused the thinking as a child: it drew in such fancies with the milk of Paganism, its nurse. But the Faith should put away childish things; should look “to the law and to the testimony” daily more humbly, more constantly, more intelligently. Scripture is the authority we rely on. It sanctions no more the visions of good St. Antony than those of the bad St. Dunstan. It records but two personal sensible temptations to the first and second Adam, both beings in a state of sinlessness. Unhumbled man desires ever in his own case to shelter his sins under some temptation that is not common to man. Retsch’s *Outlines to Faust*, contain, on every plate, a face which finds its prototype in one of the fiends upbearing the canopy over the sedilia of the Sanctuary in a Decorated Church. Superstitious fictions may enrich an artist’s fancy; but the fancy of artists must no longer beset Christ’s Church with false terrors and snares for the souls of the simple.

The bad taste and presumptuous doctrine of half-barbarous ages have thus again linked, in the same censure, the exterior with the innermost penetralia of the hallowed building. Again: let us turn to the entrance. If there is a porch, it probably is or has been surmounted by a Cross or a Crucifix. This is a symbol which at least does honour to the faith and feeling of him who first adopted it, since it was evidently to set forth Jesus Christ and Him crucified as the foundation of our hopes. How little, however, a symbolic system of worship is of itself capable of keeping alive the truth confided to it, is plain, not so much from the ignorance of the Jews of the Second Temple as to the necessity of atonement, (since their rites, however exquisitely adapted to the Anti-type, being symbols of future mysteries, could scarcely be expected to preserve during the time of non-accomplishment a remembrance of things unknown,) as from the apparent oblivion of Gentiles regarding traditions of past facts, entrusted to the same ambiguous record, in parts of their discordant rituals. But how much more is this insufficiency of symbolism manifested in the fact of the Cross (yes, and the more plain-speaking Crucifix) remaining so long the cherished mark of the Romish Church, which, nevertheless, ran riot all the while with its mediators many and intercessors many, its merit-seekers and its merit-mongers, its expiations and indulgences of every kind? How idle for such a Church to give warning in a language nowhere understood by those to whom the warning is most needful!

*Effigiem Christi, quum transis, pronus honora;
Non tamen effigiem, sed quem designat, adora.*

This citation, in the first book of Durand, his translators have thus rendered, or adopted this rendering :

What time thou passest by the Rood, bow humbly evermore :
Yet not the Rood, but Him which there was crucified, adore.

The version is not quite faithful, since it is the Image, not the Rood, which the Latin speaks of ; and the mistranslation is clenched tight by substituting "which there was crucified" for "whom it designates" or depicts. But let this stand as it will, what shall we say of the taste which, in the very face of this passage, could go out of the way to translate "veneramur" by "adore" in the immediately preceding sentence, to introduce the following note ? "We here use the word *adore* in the sense given to it by the great and good Bishop Montague in his *Just Treatise of Invocation* : when he says, speaking of the Saints, 'I do admire, reverence, *adore* them in their kind.'" We do not feel inclined to sing, "Pleased let me trifle time away," by enquiring into the propriety of men of other centuries using the terms "adore" and "worship," or men of other language the words *VENEROR* and *ADORO*, λατρεύω and δουλεύω, to signify, or to approach without absolutely signifying, that honour which is due to God alone. But certainly, for men of this century, writing in this language, out of the mere fondness for a word, to take pains to use it in one sentence, simply to contradict the next, is, to say the least of it, absurd. The varieties of the symbolic Cross are almost innumerable : for, besides that it is frequently associated with other symbols of the Crucifixion, as with the Crown of Thorns, the form itself is often elegantly varied, though always in some degree at the expense of the original association of the symbol : for the Cross *ragulée*, expressing one made of ragged stocks of trees, rather reminds one of the hermits of the wilderness, and, only by an ulterior association, of Golgotha. When *fitchée* or pointed, it reminds us rather of the navigator fixing it as his banner on some newly discovered region of simple savages, soon to be enslaved or hunted as beasts by the profaners of the sacred emblem. *Pattée*, or *potencée*, or *molinée*, it is not easy to associate with a Church or anything else in reason : and the last is so modified at the extremities in many cases, as never possibly to suggest to the unlettered hind the idea of a Cross at all. So is the Cross *bottonnée*, which yet in its first form, by its shamrock or clover terminations, symbolises (to those who are told to note it) the mystery of the Trinity as well as the Atonement. Nine or ten of these symbols are figured in the pages of the Translation of Durand : most of them beautiful as figures, but remote from the obvious remembrance of the great fact symbolised. One, however, plainly enough expresses what is meant, but (to use the language of the Introduction in another case) "almost at the expense of decorum ;" for under a niche is represented, as was not unfrequent, the Father, "whom no man hath seen or can see," enthroned and holding between his knees the Cross with the Son crucified upon it. Such a mode of expressing that awful transaction, on which all the hopes of our being have depended, seems to sink our

spirits into the abyss for very shame, not at our own sins, but man's presumption. Such a representation, wrought with a Phidias's feeling of the majestic and sublime, either in the rich material of the Olympian Jove, or the unearthly chaste severity of monumental marble, would shock the believer to the heart: how much more, wrought with skill, perhaps below the meanest material, and with feeling below that skill! If we believe the awful and beloved Being whom we worship, and who so loved us as to give Himself "to die for us;" if we believe—what devils believe regarding us—that there is a God who gave his only begotten Son "to die for us;" if we believe those to be his words—"Take heed, ye saw no manner of similitude;" if we believe, what we have been taught from childhood, that this is His command—"Thou shalt not make to thyself any graven image, nor likeness of anything that is in heaven . . . Thou shalt not bow down to them;" then, a Religion based upon the Bible cannot coexist in our hearts with any feeling as to such exhibitions short of sorrow, indignation, and disgust. No: the "Ezekiel's Vision" of Raffaele himself cannot approve itself to the understanding or heart that is imbued with Scripture Truth. Nor the attempt of him who endeavoured to express to the eye that verse—"God divided the Light from the Darkness." Why, the very embodying from fancy of those powers of Darkness of whom we have spoken, as flying from the walls of the Holy House, almost comes within the literal scope of the Commandment; for every sinner who has ever crouched despairing before such a representation, has paid to the supposed irresistibility of those ministers just the same sort of worship as the pagans paid some of their more abhorred deities—as the savage still pays the Principle of Evil. Let the lover of Scripture read through the Book of Job, and, turning to Rubens's picture of that patriarch's temptations, say if they speak the same language either to his understanding or affections. That mode of expressing to the senses the love of the Father and the Son, which has given rise to these observations, is sometimes found also upon brasses, with addition of a Dove to express the other person of the Trinity. The relative proportions of the Crucified Son and of the Father, are always regulated by the same barbarian idea of involving the sublime in the gigantic: it was the simple and coarse idea of semicivilised Egypt. Witness her heroes on their battlefields in the painted bas-reliefs: her colossi with the pigmy wives, themselves colossal to mere men, standing beside their husbands' knees. It may be presumed, that, if we may but dispense a little with the commandments, such taste might approve itself to some cultivated minds among us who delight to turn, from the fastidious cultivation in which they have been bred, to the *outré* ideal of ages, which in these points might be called Gothic, but that the name would be too flattering a designation: for we find "the conventional representation of Royal Saints wearing their crowns during their passion," is, at p. lxxxvi. of the Introduction, absolutely kept in countenance by—"a sign-post of King Charles II. in the Royal Oak," at a place in Gloucestershire, which is duly named:

as if it were defence enough for natural bad taste, that it "is *natural* to us." Surely, one is tempted to conjecture these reasoners may be right. Is it not within the verge of possibility that they know themselves? In the same and the preceding page we read, that "in modern paintings (of the Crucifixion) the arms are high above the head, the whole weight of the body seeming to rest upon them." And this, beside the literal truth, "gives occasion to that miserable display of anatomical knowledge in which such pictures so much abound. The Catholic representation pictures the arms as extended horizontally; thereby signifying how the Saviour, when extended on the cross, embraced the whole world." P. lxxxv. And this wretched pun upon a metaphor is called "moral truth," to which, "as it ever ought to be, physical truth is sacrificed." Had they discovered the conceit in the sermon of a schismatic, instead of a sainted father, how they had laughed it to scorn! But everything that sparkles in a mine is set down for a gem; but that can be but glass which glitters on a dunghill. What is "literal truth" to a falsehood, if symbolic? How refreshing it is to turn from the "miserable display of anatomical knowledge" in some pictures, to the "happy attempts of anatomical ignorance in these simple graven image-makers!" Guido and Michel Angelo were but poor Pagans compared to the nameless Norman statuary. They had not even the Christian humility to pervert what they knew, and so seem not to know the literal truth. So little knowledge had they of moralities and mysteries, that they perceived not what a mysterious moral charm a touch or two of burlesque (it matters little whether designed or accidental), can throw over the most awful scene that ever passed upon the vast theatre of earth. Give us but what is low, and coarse, and ignorant, we will clothe it in symbolism; it is then radiant as an angel of light—if only there be no literal truth about it. The man who in an unintelligent, uncouth age executes, though but rudely, what is worthy to be termed a work of art, merits and receives a kind of respect. We do not laugh at his errors or deficiencies. There is a pleasure in examining his performance; and it is not that of contrasting it unfavourably with the skill, knowledge, or taste, of later times. Can no one remember being struck with admiration at sight of a well-preserved early English Crucifix over the porch of a little sequestered Church, examining it, sketching it, delighting all the while to find more in it than he expected? Yet all this had been reversed by a mental comparison with the antique or the modern. Again: has no one been ashamed at seeing pictures of crucifixes of the Perpendicular age; simply from the depreciating contrast with monumental sculptures of the same period? But if even that which one has admired be brought into parallel with or exalted above all the feeling, and intellect, and skill that enthusiastic genius has since lavished on the same subject—as is done in the passage above cited, by implication—then common sense crows triumphantly over the eccentric anti-refinement, and one is painfully overwhelmed with proof of the definition that "man is a laughing animal." But neither coarse mysticism nor fine taste constitutes religion,

nor a part of it. Those who seek it in such things, must experience the disappointment of the jealous-minded Andrea Del Verocchio, who, dying in a Venetian hospital, put back from his lips an ill-carved crucifix, begging for a better if those around would not see him die in despair! We feel that the mind which can calmly contemplate the rude sculptures of that one death for which, as its end and destruction, death was allowed to propagate itself through the world, would turn with abhorrence from the exalting the most triumphant work of devotional genius in that shape, on the altar of the Church of once Protestantised England. It would but remind us of those days whose darkness was rendered more palpable by the bonfires of heretic martyrdoms—of the days when the Rood of Grace in the Cistercian Abbey of Boxley bowed or shook its head, bent its brows, rolled its eyes, moved its lips, and beckoned with its hands—when Partridge suspected and examined its wheelwork, when the Maidstone people flocked to inspect it on its way to London, when it exhibited in private for the King and Court, and in public for the citizens at Paul's Cross, and (its funeral sermon being preached by Bishop Hilsey, of Rochester) was then broken and buried, never, we trust, to rise again. Many a like tale of those times requires to be told again, "lest God's people forget it;" as Fox's account of the Dominican Image of the Virgin, at Berne. But without taking for granted that the minds of the simple might yet be deluded, at least for a time and for the ends required, by the marvels of galvanic, electric, and optical science—as of old, by the coarser machinery of mechanics—it is sufficient that the growing magic of a thousand years was uprooted in the sixteenth century. We cannot again consent to subject the spirit to the senses; what freedom the soul has over the corporeal, must be maintained. The image has been plucked from the altar, and the altar has lost its name and form. Yet the practices with which Tractarianism has begun are incomplete without the images, if the principles of Symbolism are correct: for, as Durandus states (and his translators point out his statement as "remarkable"—"giving fresh authority to the custom of the English Church"), there are *two* candlesticks on the altar, and they signify the joy of *Jews and Gentiles* at Christ's nativity. Sec. 27, c. iii. And "The cross also is to be placed on the altar, that the crossbearers may thence raise it—as Simon, the Cyrenian, took the cross from the shoulders of Christ, and bore it. Between the two candlesticks the cross is placed on the altar, because Christ standeth in the Church the mediator between two peoples." Sec. 31, c. iii. "The candlesticks, without the lights, express no joy. The lighted candles, without the cross, express not the cause of joy. Then should we not have *the sanctuary and cross veiled during Lent*?" Sec. 34. "And if such a thing as a procession should take place during Lent, should not *the crosses go forth covered with their veils*?" Sec. 34. And ought we not, then, to have the elegant procession on Palm Sunday, when the unveiled cross, dressed with olive and palm, went forth with the song, "Lo! the King cometh," and the veiled cross, meeting it, seemed straight to vanish; and the church-doors were

found sparred, and were opened by the cross ; and the songs of the angels were no more heard alone ; and the altar cross was unveiled, to symbolise the vision of the Divine Majesty ? All this, described by Becon, in his Potation for Lent, should be restored, of course : for why should the imaginative and the intellectual be contented with cold forms and barren semi-revivals ? And while the intellectual and the imaginative are being satisfied for a while with the restoration of the mystery, what are the poor of Christ's flock to do ? for Becon's interlocutors confess that not one in a thousand knew what this procession preached to them. Then, too, would be wanted what the "Words to Church Builders" inform us there was always before the Rebellion, either in the village or churchyard—the cross of stone. Doubtless, round those beautiful heaven-pointing shafts, or pinnaced turrets, with canopied niches, upon those lofty ranges of round or polygonal steps, stood the children that from the High Place sang the "Gloria Laus" in a dead language to their everliving Lord, as the unveiled cross stopped before them, while they cast down their flowers and cakes of bread, symbolising the flowers of virtues and bread of alms brought forth by childlike Christians, who are above the praise of men. Alas ! riddles are gone out of fashion : and till the world grows fond of them again, and more intelligent of them than it has ever showed itself hitherto, we must abide their loss. The experiment has been tried on a scale sufficiently large and long by pontiffs, rabbies, mystagogues, priests, and monks. Let us proceed now with the new plan of plain-speaking ; for there is an aid poured upon it, or rather an efficiency put into it, which has been withheld from the cunningly devised words and ways of man's wisdom. To terminate all that has been said here on the forms of crosses—of which, by-the-by, the quatrefoil may be considered one, the most beautiful, perhaps, of all cruciform equal-sided figures, and a link between them and the florid ornament—it may be remarked that the Calvary cross is the only one which simply and quite intelligibly specifies its symbolic purport. There is an instance of its architectural employment which is worth mentioning, as a fine exception to the non-devotional character of Perpendicular Symbolism. The east window of Louth Church, Lincolnshire, being of seven lights, has at the spring of the arch two transoms, as they may be called, but that they are interrupted at the central light, which terminates in a square head above, and is of the same breadth with the crossbeam of light between them. The effect is thus that of a vast cross reaching from the bottom of the window to the midst of the perpendicular tracery ; and, if distinguished by coloured or ground glass, or by being left plain in a window glazed in either variety, the result would be very imposing. It is singular that in the Camden "Words to Church Builders" are given lists of decorated and perpendicular windows up to the number of five lights, but none of seven, though the number was evidently intended to be symbolical. There is one particular in which it is, perhaps, impossible not to coincide with the Cambridge Camden Society—that the ridged tombstone, with or without the Lombardic

cross, is "the fittest monument, for those who can afford it," to be placed in a churchyard. (Words to Ch. B., sec. 63, 2d ed.) Of these monumental crosses there are many beautiful varieties, both plain and enriched. Neither would their adoption necessarily preclude the use of inscriptions, which might take their place, as of old, around the border. If inscriptions of a questionable character, at least as to taste, cannot be precluded altogether, they would be less obtrusive on the plain *dos d'ane* than on any form of tombstone. One might be tempted to wish them in black letter. But to speak seriously: both monumental and all ecclesiastical inscriptions meant to be of use, (and what other ought there to be?) would be far better entrusted to the beautiful Lombard character, than to what is called black letter—far better to the plain, intelligible, Roman capital, than either. The periods which these three characters occupy during the age of our ecclesiastical architecture are very nearly equal, taking as our measurement the public document of the Great Seal; the black letter occupying little above half a century more than the Lombard; and the Saxon and Norman Roman, a sensible simple character, bearing a duration which is at least about an average between them. From the last real sovereign of the Saxon line, Edward the Confessor, 1042, it stood its ground till the second Plantagenet, Richard I. The graceful and almost equally legible Lombard was nearly coexistent with the early English and Decorated periods, while the black letter came in with Edward III., a little before the Perpendicular style, and went out a little before it, at the accession of the second Tudor, Henry VIII. In each of these cases, it is probable, as in that of the Lombard, that the monumental use of the inscription preceded its adoption on the royal seal; but it is sufficiently clear that the black letter was a mere intrusion—that it did not prevail in the best age of our church-building—that it was preceded and followed by styles similar among themselves, but dissimilar from the black letter—and that the Saxon, Norman, Lombard, and Roman type have therefore a claim to be considered as regular developements of one national system of inscriptional letters. In another paper we may be able to trace how, through the medium of inscriptions—so pointedly recommended by our Church, so unaccountably, for the most part, neglected hitherto—all that is really valuable in Symbolism may be retained for the contemplative mind, yet not locked up from imparting its instruction to the multitude at large. In this hope, we bid our reader farewell in the porch, trusting another pilgrimage to the holy house may be more beneficially employed in examining all within it.

ON THE BIBLE.

Our dearest earthly friend
 (The limit God himself defines)
 Even as ourselves we love;
 But He, our heavenly friend,
 Who infinite in glory shines,
 On whom we every hour depend,
 Whose grace and goodness know no end,
 Draws our whole heart and soul to Him above.

The brightest earthly light
 Safely the soul then only leads,
 Of God when given and blest;
 But He the fountain bright,
 From whom each perfect gift proceeds,
 Who fills immensity with light,
 And holds eternity in sight,
 Unfailing guides to everlasting rest.

So is our Church's Book
 Of Prayer—a bright but earthly light,
 A dear but earthly friend:
 But God's inspired Book
 A friend in wisdom infinite.
 Thence saints of old their counsels took,
 Their power, that Satan's empire shook;
 And such it e'er will give till time shall end.

The glory that belongs
 To God's own Word, let none bestow
 On works by man devised.
 Be this the theme of songs,
 Let zeal for this more fervent grow,
 Its truths excite angelic throngs,
 Kindle with fire seraphic tongues—
 Oh! then, by saints may it be ne'er despised!

H. M.

 III. MISCELLANEOUS LITERATURE.

I. THE RITE OF BAPTISM.

Discourses on the Festivals of the Church of England. With Notes. By the Rev.
 J. B. MARSDEN, M.A. Hamilton. 1844.

THE pious author of this very excellent work draws a distinction between the superstitious and proper use of the Book of Common Prayer. As ancillary to Scripture, and a help to the believer's aspiration, it is a mine of great wealth, which will bear to be frequently drawn upon. There are some eloquent passages in this work, which we should have extracted, but that it is not our present design

to review it (which we shall, however, do in our next Number), but to make use of some few paragraphs for a special object. There are, indeed, some notes interspersed, which are available to that purpose, and of great value in themselves. We are disposed to concede to the distinction that Mr. Marsden draws between history and tradition, applying the latter term to all that is not in temporary history. Thus, he says, a history of the wars of Charles the First, written in the present century, is a tradition. Such traditionary history may be true; but doctrine that bears a like traditionary character cannot be, for, unlike traditionary history, it has no earlier fact or document on which to establish its authority, since, if there be such fact or document, then the doctrine is no longer a tradition. Besides, no one rests in the dictum of a traditionary historian; so that, to demand credit for doctrines handed down by tradition, is to demand a degree of implicit and even unreasoning assent, which no man grants to mere facts that stand upon the like authority.

The traditions of the early Church concerning the ministry of St. Thomas in India, together with the confirmation they have received in modern times, are full of instruction. The Portuguese, under Vasco de Gama, arriving at Cochin, on the Malabar coast, in 1503, were surprised to find upwards of fifteen Christian churches. These Hindoo Christians maintained the order and discipline of a regular Church under episcopal jurisdiction, and for 130 years had enjoyed a succession of bishops, appointed by the patriarch of Antioch. A chapter of Roman Catholic horrors follows. The Portuguese invaded these tranquil churches, seized the Syrian bishop and sent him prisoner to Lisbon, established the inquisition at Goa, and devoted some of the clergy to the death of heretics. "Happily," says Mr. Marsden, "for the cause of truth, the heresy of these Christians, who were accused, is recorded by their persecutors. The priesthood had married wives; they owned but two sacraments, Baptism and the Lord's Supper; they neither invoked saints nor worshipped images, nor believed in purgatory, and they had no other orders or names of dignity in the Church than bishop, priest, and deacon." No wonder that such a standing protest was not endurable by Rome, and that they were called upon to abjure their tenets and submit to the Pope: some were compelled to do so, the rest fled into the mountains, and sought the protection of the native prince.

We are told by the Tractarians that we are guilty of heresy if, forsooth, we deny that Mary is the Mother of God; because the Council of Ephesus (A.D. 431) insisted upon the title, and anathematised those that refused to make use of it. Mr. Marsden contends that the Church of England does not receive the canons of any Council whatever as final and absolute decisions, and that our Reformers studiously avoided the title in question upon all occasions. Moreover, the design of the Council itself is misstated, it being assembled to put down the Nestorian heresy, which denied the proper deity of our Lord, and not to exalt the Virgin. Her, indeed, they declared to be *θεοτοκος*, but not *μητρὶς τοῦ θεοῦ*; meaning, by the former term, that "the Virgin bore Him who was God." The term, however, was, after all, not happily chosen. "We are," says Archbishop Usher, "to observe of our Melchisedek, that, as he had no mother in regard to one of his natures, so he was to have no father in regard of the other; he is without father according to his manhood, and without mother according to his Godhead." There is also an excellent note on grace in Baptism, which we shall consider in connexion with the next work reviewed.

Two Conversations between a Clergyman and One of his Parishioners on the Service of the Public Baptism of Infants: the first showing the Nature of the Blessing professedly sought in Use of that Service; the second, the Ground on which the Child is declared to be regenerate. By the Rev. HENRY MOULE, M.A., Vicar of Fordington, Dorset. London: W. Smith. 1844.

This is a very clever pamphlet. By an analysis of the baptismal service it arrives at the design and intention of it, showing that the word regeneration is used in the fullest and highest sense throughout, but that the imparting of it to the infant is, so

far as the service is concerned, made dependant on the faith and sincerity with which it is prayed for, and the repentance professed and promised by the parents and sponsors of the infant: thus it is that he accounts for the circumstance, that many children who have been made partakers of the rite, have, nevertheless, not been made, as their after lives show, partakers of the prints of regeneration which ought to accompany and follow the rite. Thus he says, "We cannot receive with real satisfaction and comfort the declaration that the child is regenerate, unless we have good ground to believe that the blessing of regeneration has been sought with earnest and faithful prayer. This may appear a very serious and tremendous view of the subject, and it is so. But so, also, is every correct view of the actual work of the salvation of a soul. That salvation is never sought aright, either for ourselves or others, if it be regarded as a matter of course, or dependant on the bare performance of a rite: nor is there anything in Scripture to lead us to suppose that a sacrament is of any efficacy without real prayer either by the party, or, as in infant baptism, on behalf of the party, to whom it is administered." There can be no doubt that the author has completely established his point, and as little that all the services of the Church are like the promises of God themselves—conditional.

That all baptised infants are made partakers of external privileges, and that, "in a mere ecclesiastical sense of the term, they may be said to be regenerate," Mr. Marsden thinks feasible; but in any deeper sense, facts negative the assumption. "It is," says Mr. Marsden, "an eternal principle, to which every doctrine that is really of God pays the profoundest homage, that *without holiness no man shall see the Lord*. Heaven and earth shall pass away, but one jot or tittle of this decree shall never pass away. It is not written in one text, but in thousands; it is the sum and substance, the motive and the principle, of all that is preceptive in the Bible." He then says that the doctrine will not bear this test. "Are," he asks, "all baptised persons—are the majority of them—holy persons, fearing God, and working righteousness? Are there not—let it be written in tears!—hundreds of thousands of our countrymen baptised into Christ's Church who live and die ignorant, sensual, profane? Are there not hundreds of thousands, besides, who have no sense of Divine things—careless, worldly-minded, having little of the form of godliness, and nothing of its power? Are all these regenerate?" The question must be answered in the negative: or we must contend that, all outward appearances notwithstanding, even the open sinner is, by virtue of his wisdom, a child of God; and call for a violent exercise of faith, to the extent, indeed, of believing, whatever our observation may teach us to the contrary, that the profligate, the swearer, the man of dishonest practices, having been baptised, is in a state of grace. No such doctrine, however, is taught in Scripture. Besides, it is Antinomianism of the rankest sort. Identifying baptism with election, it enables the baptised, and, ergo, predestined sinner, to boast—"True, my conduct is immoral; but I have faith, I am one of the elect, and know myself secure." And thus these Tractarian advocates appeal from the test of works to the test of baptism. This, contends Mr. Marsden, is to set aside the necessity for holiness.

Sometimes, however, it is contended that the grace conveyed in baptism has failed through subsequent neglect; that the notorious sinner, having been baptised, was once a child of God, but has fallen from grace. To this, Mr. Marsden replies, that it will not bear the test of Scripture, and that the children of God do not thus fall away from grace. Their general character, says he, is consistency, not apostacy from God. Whether or not the regenerate *can*, the fact is, that they *do not*, fall away. Apostacy is, to say the least, unusual, even if not impossible, amongst true Christians. We cannot, continues our author, reconcile with this a theory which allows a vast proportion of the regenerate to fall away, unless we admit that the regenerate, in a spiritual sense, are not necessarily of the number of the elect; and are therefore compelled to reject, as unscriptural, the doctrine that all baptised persons have received saving grace, and that those of them who die in sin were once the children of God.

The theory of charitable judgement, Mr. Marsden also shows to be untenable.

Nothing, therefore, remains but the theory, that the baptismal promises are made to children who are dedicated to God in faith and prayer. "Our Church," says Mr. Marsden—in this, agreeing with Mr. Moule—"our Church supposes that all children who are brought to the font are thus presented: a reasonable, nay, a necessary supposition, since the Church is supposed to contain none but faithful men. But as the Church now actually stands, there exists the painful necessity of teaching conversion both to the young and to the old, whether baptised or not." "The sad truth is," concludes Mr. Marsden, "our youth have not thus, for the most part, been dedicated with a lively faith to God in baptism. On the one hand, carnal men, not having the Spirit, confounded the sign with the substance, and mistook baptism for regeneration; satisfied with the washing of water, and careless about the renewing of the Holy Ghost; and on the other, men of God shrank, with unwise timidity, from a subject they saw so fatally abused."

Baptismal Regeneration. A Sermon, preached at St. Peter's Church, Walworth, on Septuagesima Sunday, 1844. By the Rev. PELHAM MAITLAND, M.A., Assistant Minister of St. Peter's. Pigott. 1844.

We must remind this gentleman that the question is not one of theory, but of fact. Baptismal regeneration is in all cases supposed, where actual faith is present in the adult, or, when an infant, in the sponsors; but without faith regeneration does not necessarily accompany the rite. Mr. Maitland seeks to give a lower meaning to the term regeneration than it bears either in Scripture or the Prayer-book, in order to accommodate it to the actual facts. But nothing is gained by this, and it is alien to the economic propriety observed in the baptismal service of the Church. The meaning, for which Mr. Maitland contends, is *included* in the higher meaning, implied in the Bible and Book of Common Prayer. It must, however, be confessed, that by regeneration Augustine did not mean what Calvin meant by the term, but used the word *conversion* instead. Mr. Maitland, like both Calvin and Augustine, holds that conversion is necessary after infant baptism, and, therefore, so far as he is concerned, the dispute is only one about verbal definition.

Experience of the Truth—the Preservative against Error. A Sermon, preached in the Chapel of Farnham Castle, at the General Ordination held by the Lord Bishop of Winchester, December 17, 1843. By THOMAS BROCK, M.A., Commissary-General of Guernsey and its Dependencies. Published by His Lordship's Desire. London: Seeley. 1844.

The question of Baptismal Regeneration seems to us much better argued in a note to this excellent sermon; of which note, therefore, we extract the following portion:—

"But as 'they are not all Israel, which are of Israel,' (Rom. ix. 6,) as there ever have been baptised infidels, as well as baptised believers, in the Church of Christ; it follows, that all who are outwardly received into the visible Church are not all spiritually ingrafted into the mystical body of Christ; having but the *outward* profession, they receive but the *outward* form of baptism. The *inward* grace they have not; and therefore, if the Church could discern that the parents are *unbelieving*, and that their infants are not, and never will be, in covenant with God, but will grow up in impenitency and unbelief, not only could she not declare them 'regenerate,' but she could not even deem herself authorised to administer to them the outward rite.

"This alone ought to satisfy us, that when the Church pronounces infants 'regenerate with the Holy Spirit, and received as God's own Children by adoption,' she is speaking not *absolutely*, but *in the spirit of Christian charity*, 'which directs us to presume good of every one, unless the contrary be shown.'

"But the Church is not contented with receiving the infant simply on the ground of the faith of his parents or sponsors. She also exacts the promise

of his future faith and repentance, without which she could not consider him regenerate.

"The truth is, that the Church knows nothing of the saving efficacy of baptism—nothing of regeneration—nothing of other Gospel blessings—apart from, or irrespectively of, faith and repentance, *professed or promised*. In the case of *adults*, she judges baptism to be '*rightly received*,' (Article xxvii.) when they *profess* 'Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.' (Catechism.) And in the case of *infants*, she judges baptism to be '*rightly received*,' when 'they promise them both (faith and repentance) by their sureties, which promise, when they come of age, themselves are bound to perform.' (Catechism.) Hence, in administering baptism to infants, she addresses, not the sponsors, but the infant through the sponsors: 'This infant must also *faithfully*, for his part, promise by you that are his sureties, (until he come of age to take it upon himself,) that he will renounce the Devil and all his works, and constantly believe God's Holy Word, and obediently keep His commandments;' and it is only on her obtaining suitable answers to the questions she puts to the child through the sponsors, that she declares him 'regenerate.' Now, as in the case of *adults*, the Church, which cannot read the heart, pronounces them 'regenerate,' confessedly on the *charitable* supposition that the faith and repentance *professed* are sincere; in like manner, when *infants* are concerned, she declares them also 'regenerate,' on the same *charitable* supposition that the faith and repentance *promised* on their behalf will be fulfilled. The two cases are parallel. In either case, if the Church could foresee that the faith and repentance *professed or promised* have not, and never will have, any existence in the hearts of the candidates for baptism, far from declaring them 'regenerate,' she would at once reject them as 'aliens and strangers,' for the reason already stated—namely, that "*it were absurd to extend the seal beyond the covenant*," and because the Church has not, and cannot have, any blessing, save for those whom she deems to be her true children.

"This, it appears to me, ought to satisfy us that the regeneration of *every* baptised infant, without exception, is no doctrine of our Church, but that she is to be understood as speaking in the judgement, not of *certainty*, but of *charity*, when she ascribes to each of them this inestimable blessing.

"The Church cannot, so to speak, blow hot and cold in the same breath; she cannot be at variance with herself; she cannot, in the case of *adult* baptism, speak *hypothetically*, and *absolutely* in that of *infant* baptism; she cannot pronounce the *adult* 'regenerate' in the judgement of *charity*, and the *infant* 'regenerate' in the judgement of *certainty*. She cannot make two kinds of baptisms, when the Holy Scriptures assure us there is but 'one baptism.' (Ephes. iv. 5.) She cannot have a baptism requiring faith and repentance, and a baptism dispensing with both; she cannot have a baptism *not* necessarily conveying grace, and a baptism necessarily conveying grace. Surely, these are contradictions in terms, and those who profess to be her true members, and to be anxious of her reputation, ought to desire to see her consistent with herself and with the Holy Scriptures.

"This is also the view taken of *Infant* Baptism by Bishop Davenant. He says—'As in the Baptism of Adults, previous faith is required, according to that declaration of our Saviour, He that believeth and is baptised shall be saved, and he that believeth not shall be damned (Mark xvi. 16); so, from those who are baptised in infancy, *subsequent* faith is required; which, if they do not exhibit afterward, they retain only the *outward* sanctification of baptism—the *internal effect of sanctification they have not*. Whence, says Augustine, (Quæst. ex. N. Test., qu. 59,) 'He who imagines Baptism to consist in the *carnal* form, is not spiritual; neither can he obtain the celestial gift, who trusts that he can be changed by *water*, not by *faith*.' We have a strong and perspicuous reason for this—viz., because the substance of the sacraments is Christ himself—all the virtue and vitality of them are from Christ; but, indeed, Christ is not approached by unbelievers; for men of this kind, whilst they receive the sacraments, because their 'hearts are dry and their minds barren, they indeed lick the rock, but suck thence neither honey nor oil,' as Cyprian somewhere says. By way of profit, let us learn not to confide with Papists in the opus operatum; but enquire

further, whether we possess all the other things, with which the inward effects of baptism are not secured.' (*Alport's Davenant* on Colossians ii. 12.)

"Strange enough that Archbishop Cranmer should be quoted by some writers as maintaining baptismal regeneration in its most absolute sense. I have heard of a certain kind of spectacles, which possess the singular property of discovering nothing but what the wearers of them desire to see; I suppose the persons in question must have them on when they studied his writings. It is true, none held more strongly than our Reformer, that baptism is connected with every gospel grace and privilege. He makes it, indeed, to be the cluster of all Christian blessings; but is it apart from, and irrespective of, the *faith* of the recipient? In his sermon on baptism, he makes its salutary efficacy to depend on the *fulfilment* of the promises made in that ordinance: 'These be the promises which we make when we are baptised; and of this mind must *all* they be which shall have any fruit by baptism.' He makes also a clear distinction between those who are born again in baptism, and those who are not: 'These new affections and spiritual motions are in the souls of such as are born again by baptism, but they be *unknown* to worldly men, and such as be not led by the Spirit of God.' And does he for a moment lead us to suppose that 'the *sacraments*, and not *faith*, are the proper instruments of gospel gifts and graces?' No man is more opposed to such a heresy: 'All these things doth baptism work in us *when we believe in Christ*. And therefore Christ saith, 'He that will believe and be baptised shall be saved, but he that will not believe shall be damned.' Wherefore, good children, learn diligently, I pray you, the fruit and operation of baptism; for it worketh forgiveness of sins, it delivereth from death and the power of the Devil, it giveth salvation and everlasting life *to all them that believe*, as the words of Christ's promise doth evidently witness.' * * * * * 'If a man ask you, how can water bring to pass so great things? ye shall answer, Verily, the water worketh not these things, but the Word of God which is joined to the water, and FAITH which doth believe the Word of God; for, without the Word of God, water is water, and not baptism; but when the Word of the living God is joined to the water, then it is baptism, and water of wonderful wholesomeness, and the bath of regeneration through the Holy Ghost.' And let it be observed that our venerable Reformer affirms all this, without any reserve whatever, on behalf of *Infant* Baptism. Indeed, he must have been chiefly speaking of *Infant* Baptism; for, in his time, *adult* Baptism was scarcely known in the Church—and was but the exception to the general rule. (*Anglican Fathers*, No. 1, pp. 7, 11, 13.)

"His sermon on baptism may be considered as a commentary on the baptismal services. In it, we may observe, he does not for a moment suppose the benefits of baptism to be attainable, either by adults or by infants, *until they believe*. 'All these things,' he says, 'doth baptism work in us *when we believe*,' and not before. Now, as thousands and tens of thousands of baptised infants, when arrived at the age of reason, live and die without faith, it follows that he could not in the '*public baptism of infants*' ascribe to them, any more than to adults '*in the ministration of baptism to such as are of riper years*,' the saving effects of baptism, except in the spirit of that charity which 'believeth all things, and hopeth all things.'

"We may now understand why it is that, in Holy Scripture, and in our formularies, baptism is connected with every Christian grace and privilege. It is not that the inward grace always accompanies the outward sign, and is inseparable from it. 'For, though God tieth us to means, yet not himself.' There is no necessity that we should *limit* the working of God's Spirit to the Sacraments more than to the Word. But Gospel blessings are connected with baptism; because the sacred writers, and our Reformers, in the *true spirit of Christian charity*, always supposed faith and repentance to be present in every baptised person (and faith and repentance it is, and not baptism, which render us fit recipients of grace, and therefore meet for holy baptism); and because, in baptism, as our Church teaches us, 'the promises of forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed.' (Article xxvii.) It is said of Abraham that he 'received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.' (Rom. iv. 11.) Substitute, here, the words '*baptism*'

and 'unbaptised' for 'circumcision' and 'uncircumcised,' and you will have the truth of the matter, as regards the connexion between the ordinance and the thing signified. 'We must know that sacraments properly do not give us any right unto God and His Christ, but only seal up and confirm that right and interest which already we have in God's covenant and promise. God promised to Adam life; and then He gave him the tree of life to be a pledge of His promise. It was not the tree of life that gave Adam life, but the promise. Adam might have lived by the promise without the tree; but the tree could do him no good without the promise. Thus, God promiseth Christ and his benefits to the faithful and to their seed, and then He gives us baptism to seal those promises. It is not baptism that saves us, but the promises. It is not the water that purgeth our sins, but the blood of the Covenant.'—(*Usher's Sum and Substance of Christian Religion*, p. 397.)

"We must also remember that, in the eyes of the Church, no person is regenerated until he has received the sign and seal of the Covenant, which is baptism. As a contract is not valid until it be signed and sealed; in the same manner, our admission into the Covenant is not confirmed, until it has received the sign and seal of holy baptism. When God affords the means, we are bound to wait upon Him for a blessing in them and by them. A wilful disregard or neglect of the ordinance would at once prove a person an unbeliever, and, therefore, not entitled to the blessing. 'If any be not baptised,' observes Bishop Jewell, 'but lacketh the mark of God's fold, we cannot discern him to be of the flock. If any take not the seal of regeneration, we cannot say he is born the child of God.' The Church can only know us to be Christians by our admission into her bosom, and our credible profession of the Gospel.

"Nothing can be clearer, nothing more decisive than the language of our Church, as showing that the connexion which exists between Baptism and the benefits of redemption, depends, not on the Ordinance itself, but upon the faith and repentance of the recipients. She considers the adult as 'TRULY repenting and coming to God by faith,' and then, and not till then, pronounces him 'regenerate.' In the same manner, she considers the infant as "FAITHFULLY for his part promising (faith and repentance) by his sureties," and then, and only then, declares him also to be "regenerate." (See *Office for Adult and Infant Baptism*.) But the question is simply this: Is 'regeneration with the Holy Spirit' a covenant blessing or is it not? If it be a covenant blessing, of which there can be no doubt, it is for the opponents to show, that any are ever made partakers of God's covenant, and considered meet for its blessings, except through faith and repentance. We may safely leave the matter to this short issue.

"It will greatly strengthen the view we have taken of the subject, if we consider that the second writers of the Epistles, when addressing themselves, generally, to the Churches, always speak in the same spirit of charity—of that 'charity which believeth all things, and hopeth all things' (1 Cor. xiii. 7); though, when alluding to individuals, they frequently make exceptions. Then 'they are afraid of them;' 'they stand in doubt of them;' 'lest they have bestowed upon them labour in vain;' then 'fear lest they shall bewail many which have sinned already, and have not repented. (Gal. iv. 11, 20; 2 Cor. xii. 21.) 'When the Apostle,' says Bishop Davenant, 'calls all baptised persons saints, he speaks according to the rule of charity, which directs us to presume good of every one, unless the contrary be shown. * * * * * The Apostles always, when they descend to particular men or Churches, presume every Christian to be elect, sanctified, justified, and in the way of being glorified, until he himself shall have proved himself to be wicked or an apostate. So Paul, writing to the Corinthians, affirms indiscriminately concerning them: Ye are washed, ye are sanctified, ye are justified.' (1 Cor. vi. 11.) For, as in those things which relate to faith, we must speak and think according to Scripture, which is a certain and infallible rule; so, in other things which relate to charity, it is sufficient to think and to speak according to the probability of appearances.' (*Alford's Davenant*, vol. i., p. 22.) It is after this model, that all the services of our Church are conceived and written.

"There is nothing, in what has been said, to prevent a faithful parent, who believes the promises of God for himself and for his seed, and who places them on his and their

behalf in earnest prayer, from holding, with our Church, that every child of his that is baptised, is regenerate; for he has God's faithfulness, and the warrant of his Word, for his confidence in this respect. With this limitation, we may approve of the answer of the bishops to the Puritans, who, in 1661-1662, objected to parts of the baptismal office, affirming that 'They could not say in faith that every child that is baptised is *regenerate*.' The prelates replied: 'Seeing that God's Sacraments have their effect where the receiver doth not, '*ponere obicem*,' put a bar against them, (which children cannot do) we may say *in faith*, of every child that is baptised, that it is regenerated by God's Holy Spirit.' (*Anglican Fathers*, vol. i. p. 345.) This is true in its application to the children of *believers*. The case, however, is very different when the parties presenting have not faith in God, nor any reverence for his ordinance; and when, instead of '*stedfastly believing*,' as the Church requires them to do, 'the promises of God made to them in that Sacrament,' they are, as too often happens, wholly ignorant of them, or despise, or neglect them. It is difficult to conceive that, then, the Sacrament, *per se*, conveys regeneration; that there is no '*bar*' to its efficacy. Faith, which receives the benefit of it on behalf of the child, being absent in the parents and sponsors, there is no recipient—no power to draw down the blessing. The prayers of the Church, meeting with no response from them, fall blunted on the ears of God. 'Their heart being far from him, *in vain* they worship him.' (Matt. xv. 8, 9.) What! does He make no difference 'between the righteous and the wicked, between him that serveth God and him that serveth him not?' (Mal. iii. 18.) Will he equally reward faith and unbelief, repentance and impenitency, truthfulness and hypocrisy? Surely, those who contend for the regeneration of the infant in baptism, under these circumstances, strangely misapprehend the very first principles of the Gospel. They forget that the promises of God are made only to *believers* and *their seed*, and not to *unbelievers* and *their seed*; and that 'all the virtue and vitality of the Sacraments are from Christ,' and that 'Christ is not approached by unbelievers.' They forget that the Church contemplates none but '*faithful*' parents and '*faithful*' sponsors, and that, if she could discern the impenitency and unbelief of the parties, she would be bound to reject them and their children. Surely, then, in the case of these, at least, we may conclude, in the words of Archbishop Usher, 'We may rather deem and judge that baptism is not actually effectual to justify and sanctify, until the party do believe and embrace the promise.' (*Sum and Substance of Christian Religion*, p. 393.)

"But even with regard to the children of *believers*, the result may disappoint expectation. The judgement of *faith* may not always prove the judgement of *certainity*; for faith may be exercised in an *unscriptural* manner. For example: if a Christian should forget that, though the grace of covenant be sealed up to his children in baptism, on the ground of their parent's faith, they cannot have the *fruition* of it save through their own *individual* faith and repentance; if, I say, forgetting this, he should neglect to employ the means appointed of God to secure these inestimable blessings for his children, if there should be on his part a deficiency of earnest prayer, Christian instruction, fatherly reproof, and holy example, what then would be *his* faith in his children's safety, but enthusiasm and proud presumption? God's promises are bound up with the means of his own appointment: they are inseparable from them. 'Thou meetest those that remember Thee *in Thy ways*.' (Isaiah lxiv. 5.) God gave to St. Paul 'all them that sailed with him'; there was to be 'no loss of any man's life,' and yet, 'as the shipmen were about to flee out of the ship,' Paul said to the Centurion, 'Except these abide in the ship, ye cannot be saved.' (Acts xvii. 22, 24, 31.) The children of Eli and David are fearful examples that the means cannot be neglected by believing parents with impunity. (1 Samuel iii. 13; 1 Kings i. 6.) On the other hand, if a Christian parent, in the holy and diligent use of these, should seem to be disappointed of his hope; if his children should, for a time, turn aside from the right path, and fill his heart with death and sorrow; though they should be as 'scourges in his sides,' and as 'thorns in his eyes,' let him not despair. Humbly relying on God's faithfulness, let him not cease to plead the promises on their behalf; let him continue to 'reprove, rebuke, and exhort with all long-suffering'; and to 'walk before them in all the commandments and ordinances of the Lord

blameless,' and he may yet discern that his 'labour has not been in vain in the Lord.' It was the saying of a Christian bishop to the mother of Augustine, when applying to him for advice and consolation under similar circumstances, 'Madam, the child of so many prayers cannot be lost.'

"But when we speak of faith and repentance, *professed or promised*, as pre-requisites to a 'right receiving' of baptism in infants and adults, we must not be misunderstood. We do not speak of faith and repentance as if they possessed a claim of *right or merit* to the grace signed and sealed in baptism: no; but simply as involving a *meeting* for it—that is to say, as preparing the heart for the reception and enjoyment of God's favour and mercy. Repentance and faith, far from *deserving* grace, are themselves gifts of grace (Acts v. 31; xi. 18; 2 Timothy ii. 25; Ephesians i. 19; ii. 8; 2 Peter i. 1), and, to speak with Bishop Davenant, 'are included in an habitual principle of grace.' His language is—'But with respect to infants, because they are sinners, not by a proper act, but by hereditary habit, it is sufficient that they have mortification and faith, not exerting itself by a proper act, but included in an habitual principle of grace.'—(*Alport's Davenant*, vol. i. p. 448.)

"It is neither the present or future faith of infants, nor the faith and repentance of their natural parents or pro-parents, nor of their godfathers or godmothers, that can *entitle* them to so excellent a benefit of God; but *the alone merits of our Lord and Saviour Jesus Christ*, who works in them through and by his own ordinance and institution. With this explanation, I do not object to the following statement, put forth by the bishops, already alluded to, in their controversy with the Puritans, however I may regret its incompleteness. They said—'The effect of children's baptism depends neither upon their own present actual faith and repentance (which the Catechism says expressly they cannot perform), nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers and godmothers, but upon the ordinance and institution of Christ.'—(*Anglican Fathers*, vol. i. p. 346.)

"Let it, however, be observed, that the bishops, far from dispensing, in this passage, with faith and repentance, recognise their *presence* in the child—their presence in the *promises* made for him by his sponsors. They only say 'he could not perform them' *at the time*; and this we do not dispute.

"In the 'private baptism of infants' the Church pronounces the child regenerate *without sponsors*. The reason is evident: the Church does not expect him to live; and God, in this case, is supposed to 'supply the defect of faith by his sanctifying Spirit, which can do all things on our part which faith should do.' (*Usher*.) But 'if the child which is after this sort baptised, do after this live,' the Church declares 'it is expedient that it be brought into the Church' (Rubric); and then he is made to promise faith and repentance; after which, the declaration of his being regenerated is repeated and confirmed. A striking proof that the Church deems repentance and faith to be necessary to those infants whom God has appointed to live, in order to their having the saving benefits of baptism estated upon them.

"This is the view which, after many years' thoughtful study of the subject, I have been constrained to take of baptismal regeneration. My endeavour has been to make it consistent, not with *systems*, but with *Scripture*. I have steered a middle course between those who deify the ordinance of baptism on the one hand, and those who empty it of all life and power on the other. It is always, *through faith*, an effectual seal to all who are heirs of the Covenant of Grace. We have the Word and oath of God as our warrant for the assertion (Heb. vi. 13—30; compared with 1 Peter iii. 21, 22.) Avoiding the 'points' which have divided, and still divide, the Church of God, I have argued the subject on ground common to all parties—the ground of CHRISTIAN FAITHFULNESS. Observing that, in Scripture, it is written as with a sun-beam, that the covenanted mercies of God—and 'regeneration with the Holy Spirit' is one of the most precious of those covenanted mercies—are restricted to *believers and their seed*, I could not extend them to *unbelievers and their seed*, remaining such. As in the eye of the Church, the children of believers are reckoned amongst the faithful; by the same rule, she considers the children of unbelievers to be unbelievers. The seed is accounted of the same nature with the stock. There is a *oneness* between the root and the branches. A regenerated unbeliever—an un-

believer '*regenerated with the Holy Spirit*'—appeared to me not only a contradiction in terms, but a fearful and horrid blasphemy. But when I speak of *believers*, I mean those who are so, not by *profession only*, but '*in deed and in truth*.' As '*they are not all Israel which are of Israel*,' so they are not all Christians who are *professedly so*. St. John places the matter beyond controversy: when speaking of apostates, he says, 'They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not all of us.' (1 John ii. 19.) As if he had said, Christians they were by *baptism*, by *external* profession, by *outward* conformity; but '*they were not of us*'—they were not of the body of Christ by *internal* regeneration, by *internal* fellowship, by *internal* conformity; and, therefore, by leaving us, they left the *outward* communion of the Church, but not the *inward*, to which they never belonged. Thus, St. Augustine on this passage, says—'The wicked are not to be considered as belonging to the body of Christ, under the notion that they partake *corporally* of the sacraments; for the society of Christ's body and of his members is the *Holy Church*, which consists of saints and faithful, predestinated, called, justified, and glorified.' (*Tractat. 62 in Joan.*, as quoted by Dubosc.)

The truth of the controversy respecting the Visible and Invisible Church is expressed in one sentence of Scripture: 'All are not Israel who are of Israel.' There is a Church within the Church. There is a spiritual succession within the apostolical succession of Christian ministers and Christian people, who constitute the holy of holies, within the court of the common tabernacle. As the Church of Israel and Judah had within it both the circumcised idolaters and the circumcised spiritualists, who formed, till the glory departed from them, the one Church of God, so have there ever been baptised idolaters and baptised spiritualists in the churches of Christ.—(*Twissend's Life of Fox*, pp. 236, 237.)

"With regard to the *time* when the grace is conferred on baptised infants, *that*, assuredly, must be left to God. He is not tied to means, though we are. 'The wind bloweth *where* it listeth,' and *when* it listeth. He who 'quickeneth the dead, and calleth those things which be not as though they were' (Romans iv. 17)—He, before whom 'things past, present, and future, are as an eternal now,' and to whose '*eyes*' the life of the child, from his cradle to his grave, is '*naked and open*,' may surely be left to select the most suitable time for implanting in him the life of grace. All that we contend for is, that, when implanted, it is not implanted irrespectively of the infant's future faith and repentance; or, to speak with Bishop Davenant, that God '*includes mortification and faith in an habitual principle of grace*.'

"If what I have written should tend, in any way, to '*strengthen and settle*' the minds of humble enquirers after Truth, and particularly the minds of my younger brethren in the ministry, I shall rejoice, '*thank God, and take courage*.'

"The subject is awfully important. It appears to me, that to hold baptismal regeneration in its absolute sense—that is to say, as extending to *all* baptised infants without exception—involves fearful consequences to the Church of God. In my view of the system, it confounds all distinctions between *truth* and *falsehood*, between '*the children of light*' and '*the children of this world*.' It breaks down the fences of God's gracious covenant, admitting indiscriminately into it believer and unbeliever, holy and profane, saint and sinner. It makes those terms of heavenly import, '*regenerate*,' '*born again*,' '*born of the Spirit*,' '*born of God*,' to be the privilege alike of penitent and impenitent, renewed and unrenewed, converted and unconverted, of '*those that serve God* and '*those that serve him not*:' and, therefore, to mean *just nothing at all*. It renders the Divinity of those who hold the doctrine, a body of strange inconsistencies, where error is ever contending with truth, and truth with error, leaving us in doubt which of the two shall finally prevail. It hampers them in the use of Scripture terms, constraining them to '*wrest*' these from their plain meaning—to torture them, in order to reduce them to the Procrustean standard of an unhallowed system. It annihilates all difference between the Church '*visible*' and '*invisible*,' causing them to reverse the apostolical maxim—viz., '*they are not all Israel which are of Israel*,' and to affirm that '*they are all Israel which are not of Israel*.' It levels the wall of separation which exists between '*the temple of God*,

and the altar, and them that worship therein,' and 'the court which is without the temple, and which is given to the Gentiles.' (Rev. xi. 1, 2.) In a word, it 'puts darkness for light, and light for darkness; bitter for sweet, and sweet for bitter.' It is at the root of the Tractarian errors; and, so long as it is maintained, there is scarcely any hope of the Church's recovery from them."

Such, then, are the latest different opinions on the subject of "Baptismal Regeneration." The question altogether is, perhaps, a vexed logomachy; nor do we wish to be concluded by what we have now said upon it. Anon, we shall, indeed, give it full consideration; in fact, it requires the fullest; for the question cannot be suffered to remain in its present unsatisfactory state. Clear enough it is that the imparting of the inward and spiritual grace is dependant on the *right use* of the outward and visible sign. Repentance and faith are the conditions for the right use of it. The gift of the Spirit, as the consequent of baptism, is the work of God as the covenanted promise of a *right use* of means. Hence, the responsibility of all parties to the rite. Continuance in the state of salvation depends on future conduct. We mean not to limit God's grace to His ordinances, but we say that His *promises* are bound up with *the means of His own appointment*. They are inseparable from them. On baptism is vouchsafed the blessing of the commencement of a holy perception—a new birth unto righteousness. Of those who partake this sacrament unfaithfully, it is not for us to judge, still less to condemn them. To their own Master they stand or fall. We shall teach the truth as it stands in the Scripture, explained and maintained by the Articles and Liturgy of the Church of which we are members, and to which we are tied and bound by the most solemn and sacred obligation.

II. RELIGIOUS PUBLICATIONS.

The Promised Glory of the Church of Christ. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Seeley, Burnside, & Seeley. 1844.

THIS work is an examination of the last, the most mysterious, and the most important of all the prophecies. Mr. Bickersteth maintains the pre-millennial and speedy advent of our Lord; and his work is chiefly intended as an exposition of the exceeding and eternal glory which the reign of Christ and of the saints will assure to the Church. Much space, however, is devoted to a denunciation of the errors of Rome, and to a defence of the scriptural character of the Reformed Anglican Episcopal Church. The book, as are all Mr. Bickersteth's productions, is piously and sincerely written; but in a cursory notice like the present it cannot be expected of us fully to consider the momentous subject of which it principally treats. The style is very denutry, but not more so, perhaps, than the subject requires. With regard to our own Church, Mr. Bickersteth undertakes to show that it stedfastly adheres to old truth; that it holds firmly the doctrine and experience of the Old Testament; that it holds firmly the doctrines of the inspired apostles; that it holds firmly the forms and usages of the Primitive Church; and that, along with this stedfast adherence to old truth, it has also accorded a hearty reception to "newly unfolding truth." As Mr. Bickersteth explains this phrase, it is innoxious; yet we must be allowed to doubt whether any truth can be properly termed *new*. Mr. Bickersteth, in continuation, asserts that the Reformation revived and opened out the doctrines of grace in their clearness and fulness; that it developed the all-sufficiency of the Scriptures; that it prominently distinguished between pure and false worship; and that it made plain the Anti-Christian nature of the Papal Church. The work altogether is divided into five parts: the first treating of the progress and triumph of Divine Truth; the

second, of the growing union of all the people of Christ ; the third, of the reward of works ; the coming of Christ ; the fourth, of the glories of the heavenly kingdom ; the fifth, of the glories of our Lord Jesus Christ in the glories given to his people. This short summary renders comment almost unnecessary. Those of our readers who are acquainted with Mr. Bickersteth's previous publication, will easily anticipate the line of argument and remark which he has adopted upon this topic ; while they are much too solemn to be further canvassed by us without adequate preparation.

Christian Consolation : or, The Unity of the Divine Procedure, a Source of Comfort to Afflicted Christians. By the Rev. E. MANNERING. London: Snow. 1844.

In this very meritorious book, the author shows that the Christian is an object of God's especial care, and that afflictions are common to the people of God ; being designed to manifest the Divine faithfulness and love. The necessity of affliction is demonstrated in the effect it produces on the impatient Christian, and its expediency by the manner in which it resembles and brings him near to Christ. The illustrations adduced are appropriate and abundant.

IV. CORRESPONDENCE.

[The Editor begs it to be understood that he does not hold himself responsible for the opinions stated in this department of the Magazine.]

TRACTARIAN CONTROVERSY.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

In reading the publications of the Tractarian writers, and of those who have undertaken to answer them, I, in common with many others, have remarked two features which particularly characterise the controversy carried on between them. The first is, an air of mystery, doubt, darkness, and uncertainty, which completely pervades the former ; and which, I am sorry to say, is spread in some measure even into the latter. Now, this air of mystery and bewilderment, which exists not only in minor points, where it might be excusable, but even in the grandest, most important, and most necessary doctrines of our faith, is both unsatisfactory to the reader, and wholly unworthy of the subject of religion ; nay, I am bold to say that it does not exist at all in those pure realms from which true doctrine should alone be drawn. In Scripture, truth is broadly, plainly, unhesitatingly set forth ; in the Tractarian writings, it is difficult to discover even what the authors themselves think to be the truth.

When I gaze into the twilight pages of these obscure and murky writers, I feel as one who looks upon the sky on some cloudy, stormy night : there is light, indeed, but it is fitful, mysterious, uncertain ; ever and anon some vast cloud, like a hazy shadow, sweeps by, and passes, only to be succeeded by another ; for a moment, here and there—half seen, half imagined—some pale star will appear, and, after shining for a brief minute, will withdraw again its troubled light ; all is vague, shadowy, changing, melancholy—portentous of evil, darkening into midnight. And when I turn to the Scripture of God, I feel again as he who looks up into the skies on some bright, clear summer-night : all is pure, luminous, light-embodied ; every where shine out, distinct

and unwavering, a thousand steady stars—orbs of Heaven's Truth, lamps of unsullied fire: the farther I gaze, the more I see—fresh lights come forth, new worlds of revealed glory. I grant that I see not all; but what I see, I see *clearly*: nor is my vision checked or circumscribed by intervening cloud or darkening mist; for its limit is not in what *is seen*, but in the power *to see*; and its only boundary is the pure and distant blue of the immensity of the depth of the knowledge of Jesus Christ. Yea, and could mortal eye see far enough, light would come out beyond light, till star touched star, and all heaven would be one unbroken sea of living splendour; and as it is, all is bright, clear, transparent—promising joy, looking into heaven.

Now, Sir, in these Tractarian writings, did all see and recognise the *clouds*, the evil would not spread; but, alas! many mistake the *clouds* for the *sky*. This, then, is one feature of the religious controversies of the day—an air of indistinctness, uncertainty, and mystery, which, traceable not only in murkiness of sentiment, but in perplexity of language, has obscured, in some cases, even the writings of the champions of Truth.

And the second feature, visible to all, self-evident, is this—that the battle is being fought on dangerous ground, where the advantage is not always to him who is on the right side, but falls fortuitously to both parties, as either lights for a moment on a firmer spot of ground. I mean, that the arena of conflict is not the firm, safe, unyielding soil of the *Bible*; but is the treacherous, shifting quicksand of human authority. Why have the defenders of the Truth suffered themselves to be lured down from the rock of the Word of God—that fort, impregnable, immovable, where the fiery darts of the enemy cannot reach, where “God is a sure defence,” where Christ is the “Captain of the Host, where the Holy Spirit is the “strength of battle,” and where “the Everlasting Arms” are around and “underneath?” *Why*, I say, do they go forth on to unhallowed ground, where God will not be in their ranks? They are like to the children of Israel, who presumed to go up to battle when the Lord said, “Go not up:” “And the Amalekites and the Canaanites came down, and smote them, and discomfited them.” They are like to the sons of Eli, who went forth to battle, taking the ark with them, and who were slain; and the ark of God fell into the hands of the Philistines. So do these: they take with them, indeed, the ark, but it is *empty*; for God goes not forth with it; and they are in peril lest they be discomfited, and the ark of God *be lost*. *Come back!* I say; “go not forth.” Rally round the temple itself, wherein are the glory and the presence of God, and where “the Lord of Hosts” and “the God of Battles” shall fight for you. In a word, why do the soldiers of the Gospel go one step beyond the ground which God has marked out for them to fight upon, and beyond which they have no reason to expect that God will accompany their ranks? Why do they leave the Word of God, to pitch their camp and raise their standard on the word of man? Why do we hear so much about the “writings of the fathers,” the “example of the primitive Christians,” the “sanction of antiquity,” the “authority of the Church;” and so little about the writing of *God*, the example of *Christ*, the sanction of the *Holy Spirit*, the authority of *Scripture*? But if any will say, On what grounds do you prefer Scripture to the Church? How do you know that Scripture *is* the Word of God but by the Church? How would you ever have received it as such, had not the Church told you it was so, and given it to you as such? Then would I answer thus: When we were children, we each received the Bible from some parent or preceptor, who, as he put it into our hands, said, Take this book—it is a good book; read, treasure, and learn it; for it is the Word of God. We *did* read it; and, as we grew in knowledge and in years, we found that it *was* a good book, a perfect book, *the one book*—infallible, the very Truth of God. But now that we are grown to man's estate, should that parent or preceptor come to us and say, That book which I gave you, you must only read as *given by me*, you must only understand it as *I* interpret it; nay, and you must only think it equal, if not secondary, to other books which *I* have written, and other things which *I* shall tell you—if he were to say this, how should we answer? Assuredly, we should exclaim, Nay, that I received the book from thy hands at first, is true; but *now* I retain it *for itself*. I read it at first, because *thou* didst tell me to do so; but *now* I study it for its own intrinsic value. I believed it at first, because *thou* saidst it was true; but

now I rely upon it because it is the Word of God. And should he further persist to say, Yea, but how knowest *thou* that it is the Word of God? *Thou* wouldst never have had it, had I not given it to thee, and told thee that it was the Word of God. Then should we make answer, Truly, it was *thou* that didst tell me it was the Word of God: why, therefore, dost thou *now* wish me to set up anything as equal to it? But now it supports *itself*, *thy* sanction and *thy* authority are no longer necessary to it; from itself do I know that it is the only and infallible Word of God—perfect, unanswerable, everlasting. But if he should yet further urge, Nay, but there are many other very excellent and important things which the Lord hath delivered unto me; let me, I pray thee, teach thee of *them* also—should we not say, It is enough; in the Written Word is all that is necessary for salvation; why trouble me with more? Shall I add to that which is perfect, or shall I leave that which is certain for that which is uncertain? *Thy* memory may fail, *thou* mightest have been mistaken; but God's Word *cannot* fail; it is more steadfast than the heavens; for "heaven and earth shall pass away, but *His* word shall not pass away."

Now, as we should thus answer to an earthly parent or preceptor, so also ought we to answer to any other mortal person or persons who would have us set up anything by the side of the Word of God. That Word can be proved, has been proved, proves itself, to be perfectly authentic and genuine; it is, therefore, undoubtedly *the Word of God*: and if so, can we suppose it is imperfect? Would God leave us in the dark respecting anything important to his truth and our salvation? "God forbid!"

These, then, are two of the peculiar features which characterise the religious controversies of the day: 1st, A mystifying indistinctness, which leaves us at a loss to know what the writers are themselves aiming at, and which shrouds itself under the garb of great learning and scholastic wisdom. 2dly, A tendency to shift the scene of conflict from the Word of God to the word of man, which is in itself as the broad, legible handwriting of condemnation, saying plainly, There is something wrong in this; it is hollow and false; for *God* is not here.

Now, Sir, as I was reflecting on and mourning over these characteristics of present religious discussions, and was particularly deploring the fact that the poison is insidiously creeping into and infecting the works even of those who have stood up for the good cause—as I was thus meditating with myself, the Prospectus of "The Christian's Monthly Magazine" was put into my hands: I received and hailed it with pleasure. Here, said I, is a little army collecting itself on the sure ground, within the walls of the city; God is in their ranks, victory sits on their banners. I will draw near and join myself unto them; peradventure I may be permitted to strike a blow with them. With this view, and in this spirit, I hasten, with my little contribution in my hand, to offer my humble services as a volunteer.

But, first allow me to say one unassuming, but *earnest* and *solemn*, word of advice and exhortation to those in whose ranks I am anxious to place myself.

Fellow-soldiers! remember that we are fighting under the command of God: desert not, therefore, the *ground which God has given us to fight on*. The sentinel who leaves his post, even to do battle, receives not the praise of his general: therefore, go not forth to the strife beyond the walls of the stronghold, lest ye fall into some rugged and uncertain place, where the ambush of the enemy shall cut you off, and ye give the adversary cause to rejoice. Take not the ark of God *out*, but leave it where God has placed it; rally round it and defend it where it stands. Fighting round the tabernacle, ye are near the shechinah, ye have the visible presence of God, ye are in your appointed stations, and God will strengthen your arm. Say not, Let us *add* to our forces by calling in *the assistance of the fathers and the aid of man*: if ye do, ye are like unto those who said, "Let us go down into Egypt to *strengthen* ourselves in the strength of Pharaoh, and to trust in the shadow of Egypt." Whereas the Lord hath said, "Woe unto the rebellious children that take *counsel*, but not of *Me*, and that *cover* with a *covering*, but not of *My Spirit*. Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are *many*, and in horsemen, because they are *very strong*; but they look not unto the Holy One of Israel, neither seek the Lord. Yet *He also is wise*, and will bring evil, and will not call back *His words*." "Now, the Egyptians are *men* and not *God*, and their horses

are *flesh* and *not spirit*. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall all fail together. For thus saith the Lord: Like as the lion, and the young lion, roaring on his prey, when a *multitude of shepherds is called forth against him*, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the *Lord of Hosts* come down to fight for Mount Zion and for the hill thereof." Therefore I say, "Turn ye unto *Him*." "Then shall the Assyrian fall with the sword, but *not* the sword of a *mighty man*." "He shall flee from the sword, and his young men shall be discomfited; and he shall pass over to his stronghold for fear, and his princes shall be afraid of the *ensign*, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." Therefore, again I say, Raise "*the ensign*" of the Word of God; keep within the "Zion" and the "Jerusalem" of God's own Scripture; seek not any strength, though it be *great*, nor any help, though it be "*very strong*," which depends upon the word, or the authority, or the excellency of *man*; rest solely and wholly on the infallible and invincible Word of God, and then ye *must* conquer: for what saith "the Spirit?" "Go, write it before them in a table, and note it in a book, that it may be for the time to come for *ever and ever*." "Thus saith the Lord God, the Holy One of Israel: In *returning* and *rest* shall ye be saved, in *quietness* and in *confidence* shall be your strength."

Again, fellow-soldiers! let whatever we say be said *clearly, boldly, distinctly*. Christian phraseology, in the statement of important matters, should imitate the Word of God, and be frank, lucid, transparent, not to be mistaken, admitting not of doubt or misrepresentation, indisputable. If we advance with these principles, then must our course be one of victory; we shall go on "conquering and to conquer;" the adversary must yield; for God hath said it; for "the Lord himself shall arise, and will not let *man* prevail," and will not suffer "Israel to vaunt themselves against him, saying, *Mine own hand hath saved me*." And again: "*My word*, which goeth forth out of My mouth, shall *not* return unto Me void; but it *shall accomplish* that which I please, and it *shall* prosper in the thing whereto I sent it." Therefore, trusting to this, by the assistance of the "glorious voice of the Lord," and in the strength of the "lighting down of His hand," we shall at last be able to say, "We have fought a good fight, we have *kept the Faith*," we have "turned to flight the armies of the *aliens*." Yet, not to *man* belongeth the glory, but to the Word of God alone; for through *the voice of the Lord* is the enemy beaten down."

It is, Sir, under impressions of this nature that I now venture to offer for your inspection the accompanying essay on Justification. My object has been, not to refute the views or opinions of any particular party, but to display the doctrines of Scripture. I have used but one book—the Bible; I have called in no assistance but that of the Holy Spirit: and I trust that the result of my undertaking will neither be unprofitable nor unacceptable, but will be received by your readers as a humble but sincere and earnest endeavour to set forth, in clear, distinct, straightforward, unaffected language, the doctrine of Justification, as it has been delivered to us by God in His Written Word.

I have the honour to be, Sir,
Your obedient Servant,
Φ. Δ.

FIRST PRINCIPLES.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

I have read with much pleasure your Editorial Retrospect in No. 3 on "First Principles;" but I am sure your candour will allow that the "misstatements" you complain of are of a nature which entitle them to every tender consideration. They are not wilful

perversions of Scripture, but mere logical misapprehensions; and should, therefore, be noticed in the spirit of brotherly charity, and not in that which usually animates polemical discussion. I regret, notwithstanding, to find that so great a disregard for First Principles exists among modern clerical writers; I say *modern*, because the fathers of our venerated Church accorded them a very distinct recognition. But the defect, no doubt, arises from the clergy of the present day, particularly in the metropolis and large towns, being so incessantly employed in the more secular duties of their office—duties which must and ought to be performed, but which take up much time, and exhaust much energy. Hence, many of the clergy have not the leisure to make their sermons and publications those perfect compositions which otherwise it would be their desire and pride to accomplish; and it is for this reason that I hope the system of Lay Agency, so ably advocated in your first Number, will be speedily and effectually carried out. It is to be hoped that, in future Numbers, you will yourself contribute to the service of the Church by such a statement of First Principles as you are evidently most able to contribute.

I have one more remark to make. You say that yours is a "Protestant Magazine, and that every contributor, therefore, must have and exercise in it his right of private judgement." Of course, you do not mean this liberty to extend beyond the limits prescribed by the Formulae and Articles of the Church of England. Within these limits, strictly observed, I think you are right in allowing your contributors some latitude; for I have perceived, where the contrary system has been followed, that not only has the contributor become a mere writing-machine, to supply so much matter, after a copy, but that the plan has ultimately been fatal to the very uniformity and consistency for the sake of which it was adopted. Hoping you every success,

I remain, yours faithfully,

A CONSTANT READER.

CHURCH SERVICES.

[We are indebted to a correspondent for the following extract from a letter to "The Record" Newspaper (March 7), from the Rev. William Carus Wilson, dated Feb. 27, 1844]:—

"Being anxious to see and judge for myself as to the proceedings in the churches under Tractarian influence, I went last Sunday to Margaret-street Chapel, and also to Mr. Dodsworth's.

"It was the afternoon service that I attended at Margaret-street Chapel, and I was there nearly half an hour before the time. I could not help being struck with the prominent and imposing aspect of the communion table; its elevation, the large cross in basso-relievo, the gorgeous display of candlesticks, and embossed books, and sacramental service. I could not have a doubt that there was a significant meaning in all this, and that it was intended to have a devotional influence on the worshippers; and I am much mistaken if that prominent cross is not used as a help to devotion. The curate, Mr. Richards, came in early, and, after staying a few minutes in the vestry, went into a pew in front of the communion table. He was engaged in private prayer, on his knees, for ten or fifteen minutes, during which he more than once lifted up his head from under his hands and looked earnestly for a minute or two towards the table, and then renewed his devotions. I saw others do the same. Of course, I cannot positively say what was the fact, but certainly the impression was fully made on my mind that the cross was gazed upon as a help to devotion. I know, alas! too well, how the private use of the crucifix is increasing amongst the Tractarian party; and I am sure, that which I saw at Margaret-street Chapel is well calculated to encourage it. I wish I could get a disclaimer from Mr. Richards. Most thankful should I be to find that I am wrong in my suspicions.

"Then for the reading-desk: the position of it, at right angles to the pulpit, and not facing the congregation, the use of it only for the lessons, the entire turning from it during the prayers, with the clergyman's face to the table; and during the psalms, the turning of the minister's body round from the desk to the east, with solemn bows during the *Gloria Patri* every time of its repetition. What impression could all this make? Every impression seemed to be merged in that of sorrowful sadness and surprise that the Bishop of London does not at once interpose and suppress such wretched, unmeaning mummary, such unwarrantable innovation upon all that we have hitherto loved and been conversant with in our dear Church. Let no one think that these external matters are matters of indifference. They are not; they are the wedge to let in more serious mischief; they are preparing the mind, by their allowances, for the full reception of Popish error. And would that I could end my account of Mr. Oakley's here; but in a sermon on Christ's temptation, in which there was an absence of everything that was calculated to cheer, and encourage, and succour those that are tempted, it was expressly stated, twice over, that penance and fasting were to expiate sin. The fanciful idea was started that Christ fasted on the barren, cheerless desert, and there submitted to the cravings of hunger, in order to atone for the sin of our first parents in feasting on the forbidden fruit in the garden; and the inferences seemed to me to be intended to be drawn, that we must, in like manner, fast in the wilderness of the Lenten season, that we may atone for the sins of our past lives.

"At Mr. Dodsworth's, the novel display of the clergy, with their stools far removed from the table, but kneeling towards it during the prayers, has a distressing Popish aspect, to my feelings, at least. The new collection of hymns seemed to me very objectionable, chiefly very ancient. The sermon, preached by one of the curates, I think a Mr. New, was, upon the whole, very sound and unobjectionable, showing very powerfully and usefully the various ways in which men receive the grace of God in vain; the text taken from the epistle for the day. Still, there was the cloven foot: The season of Lent is of Divine origin; Christ commanded it. How, it will be asked, did the preacher prove this? 'The Church has constituted the Lenten Fast; Christ says, Hear the Church. Therefore, Christ, through the Church, has appointed the season, and the faithful are bound to observe it.' Where will all this end?"

V. MONTHLY REGISTER.

DOMESTIC.

DIOCESAN INTELLIGENCE.

ORDINATIONS.

On Sunday morning the Lord Bishop of London held a General Ordination at the Chapel Royal, St. James's, when the following gentlemen were admitted into holy orders.

Deacons.—L. J. Bernays, B.A., St. John's college, Oxford; W. L. Hardisty, B.A., St. John's college, Cambridge; W. Way, B.A., Trinity college, ditto; T.A.

Pope, B.A., Jesus college, ditto; W.B. Faulkner, B.A., Sidney Sussex college, ditto; E. B. Heawood, Christ Church, Oxford—Letters Dimissory from the Archbishop of Canterbury; L. S. Dudman, B.A., Wadham college, Oxford—ditto.

Deacons Literates (for Her Majesty's Colonial Possessions).—H. Laurence; C. W. Noesgen.

Priests.—H. Robbins, B.A., Wadham

college, Oxford; M. Shaw, B.A., Brasenose college, Oxford—Letters Dimissory from the Archbishop of Canterbury; W. Cobb, B.A., Christ Church, Oxford—ditto; J. Yarker, S.C.L., New Inn hall, Oxford—ditto; J. F. Spang, B.A., Gonville and Caius college, Cambridge—ditto; G. Beardsworth, M.A., St. John's college, Cambridge—ditto.

Priest Literate (for Her Majesty's Colonial Possessions).—J. Hunter, Church Missionary college, Islington.

The undermentioned gentlemen were ordained by the Lord Bishop of Lincoln, in the Cathedral, on Sunday, the 3d of March.

Deacons.—Henry Howard, B.A., Magdalen coll., Cambridge; Anthony Kent, B.A., Oriel coll., Oxford; Alfred Kinlock, B.A., St. Mary hall, Oxford; John Mason, B.A., New Inn hall, Oxford; Phillip Newington, B.A., Worcester coll., Oxford; Robert William Sheldon, B.A., Trinity college, Cambridge; William Talman, B.A., Fellow of King's coll., Cambridge; Henry Wortham, B.A., Jesus college, Cambridge; Henry Montgomery Archdall, B.A., Trinity coll., Dublin—Letters Dimissory from the Bishop of Down, Connor, and Dromore.

Priests.—Thomas Crossland, B.A., Sidney Sussex coll., Cambridge; Edwin George Jervis, B.A., Trinity college, Cambridge; Andrew Reid Pain, B.A., Pembroke college, Oxford.

At an Ordination holden by the Right Rev. Henry Lord Bishop of Worcester, in the Chapel within Hartlebury Castle, on Sunday, 3d March, the following gentlemen were ordained.

Deacons.—J. Hardy, Queen's college, Cambridge; Charles Turner, B.A., (1843,) St. John's college, Cambridge; Charles Benett Calley, B.A., Worcester college, Cambridge; F. Trate, M.A., University college, Oxford.

At an Ordination holden by the Lord Bishop of Peterborough, in the Cathedral Church of Peterborough, on Sunday, the 3d of March, the following gentlemen were ordained.

Deacons.—Charles Thomas Glyn, B.A., Trinity college, Cambridge; William Hombersley, M.A., Christ Church, Oxford; Sampson Jervais, B.A., Trinity college,

Dublin; John Levett, B.A., Catherine hall, Cambridge; William John Marshall, B.A., Queen's college, Cambridge; N. James Moody, B.A., Oriel college, Oxford; Mannors O. Norman, Es. Stud., Corpus Christi college, Cambridge; C. Pratt, jun., B.A., Trinity college, Cambridge; George Carle Welby, B.A., Trinity college, Cambridge; R. Vernon Whitby, M.A., Emanuel college, Cambridge; A. Thomas Hudson, B.A., Jesus college, Cambridge—Letter Dimissory from the Bishop of Norwich.

Priests.—Francis Baron de Paravicini, B.A., Worcester college, Cambridge; S. Lidderdale Smith, M.A., St. John's college, Cambridge; Thomas Nowell Twopeny, B.A., Oriel college, Oxford.

On Sunday, the 10th of March, the Lord Bishop of Winchester held an Ordination in the Chapel within Farnham Castle, Surrey. The following gentlemen were ordained.

Deacons.—J. Lloyd, B.A., Worcester college, Oxford; R. Sumner, B.A., Balliol college, Oxford; T. E. W. Blomfield, B.A., Trinity college, Cambridge; E. J. Bulmer, B.A., St. John's college, Cambridge; C. D. H. Walsh, B.A., Dublin.

On Sunday, the 3d of March, the Lord Bishop of Chester held an Ordination in the Cathedral, Chester, when the following were admitted into Holy Orders.

Deacons.—Robert Cowper Black, B.A., Worcester college, Oxford; Fred. Adolphus La Trobe Foster, B.A., Oriel college, Oxford; William Henry Jones, B.A., Queen's college, Oxford; Robert Scarr Redfern, B.A., Queen's college, Oxford; Edward Royds, B.A., King's hall and Brasenose, Oxford; Edward Tomlinson, B.A., Trinity college, Oxford; Alfred Gott Woolward, B.A., Magdalen college, Oxford; Edward Walker, B.A., Pembroke college, Oxford; William Chawner, B.A., St. John's college, Cambridge; Samuel John Lyon, B.A., Trinity college, Cambridge; Thomas Troughton, B.A., Trinity college, Cambridge; James Richd. Whyte, B.A., Downing college, Cambridge; John Bateson, B.A., Trinity college, Dublin; Charles Richard Huson, B.A., Trinity college, Dublin; Thomas Ireland, B.A., Trinity college, Dublin; James Richardson, B.A., Trinity college, Dublin; Hugh

Thomas Dowman, St. David's college, Lampeter; Henry Thomas Fletcher, St. Bee's college; Wm. Robert Pallet Wandby, St. Bee's college; Thomas Wilson, St. Bee's college.

Priests.—Rev. Charles Rede Clifton, B.A., Merton college, Oxford; Rev. Rob. Fletcher, B.A., Brasennose college, Oxford; Rev. William Thomas Redfern, Magdalen hall, Oxford; Rev. John Rigg, M.A., New Inn hall, Oxford; Rev. Jonathan Appleton, B.A., Catherine hall, Cambridge; Rev. Thomas Massey, M.A., Catherine hall, Cambridge; Rev. Philip Thompson, B.A., Catherine hall, Cambridge; Rev. William Sackleton, B.A., Catherine hall, Cambridge; Rev. William Ashforth Cartledge, B.A., St. John's college, Cambridge; Rev. John Palmer Firmin, B.A., Queen's college, Cambridge; Rev. John Peckleton [Power, B.A., Queen's college, Cambridge; Rev. William Clayton Greene, B.A., Clare hall, Cambridge; Rev. Charles John Graham Jones, B.A., Clare hall, Cambridge; Rev. Cha. Babington Jeaffreson, B.A., Pembroke college, Cambridge; Rev. Samuel Gideon Frederic Perry, Trinity college, Cambridge; Rev. James Dillon Raven, B.A., St. Mary Magdalen college, Cambridge; Rev. John Bowman Turner, B.A., Caius college, Cambridge; Rev. Patrick Reynolds, B.A., Trinity college, Dublin; Rev. Robert Francis Jones Shea, M.A., Trinity college, Dublin; Rev. Gustavus Adolphus George Warner, B.A., Trinity college, Dublin; Rev. Jonathan Beilby, St. Bee's college; Rev. Wm. Hughes, St. Bee's college; Rev. William Henry Jones, St. Bee's college; Rev. John Douglas Lateward, St. Bee's college; Rev. Thomas Sabine, St. Bee's college.

List of Candidates ordained by the Lord Bishop of Salisbury, in the Cathedral Church, of Salisbury, on Sunday, 3d of March, 1844.

Deacons.—George Augustus Oddie, B.A., University college, Oxford; John Francis Stuart, M.A., Trinity college, Oxford; Francis John Biddulph, B.A., Emanuel college, Cambridge; Henry Thompson, B.A., Magdalen hall, Oxford; Townley Ward Dowding, B.A., Caius college, Cambridge; John James Thomas Somers Cocks, B.A., Brasennose college, Oxford; Paul William Molerwerth, B.A., St. John's college, Cambridge—Letters Dimissory from Bishop of Exeter; Hugh St. Aubyn

Rogers, B.A., Exeter college, Oxford—ditto; Samuel Dennis, B.A., Trinity coll., Cambridge—ditto.

Priests.—William Grey, B.A., Magdalen hall, Oxford; James Joyce Evans, M.A., Trinity college, Cambridge; John Newton Hinxman, B.A., Trinity college, Oxford; George Nutt, M.A., Worcester college, Oxford; Francis Dyson, jun., M.A., New Inn hall, Oxford; John Charles Earle, B.A., St. Edmund hall, Oxford; Robert Henry William Miles, B.A., Christ Church, Oxford; George D'Oyly Snow, B.A., St. Mary hall, Oxford; George Edward Cole, B.A., ditto; Noel Lowe, B.A., Queen's college, Oxford—Letters Dimissory from Bishop of Exeter; Henry Raymundo Fortescue, B.A., Exeter college, Oxford—ditto; George Barons Northcote, M.A., ditto—ditto; Edward Chapman Wiltshire, B.A., St. John's college, Cambridge—ditto; William Haslam, B.A., University college, Durham—ditto; George Edward Symonds, B.A., Lincoln college, Oxford—ditto.

List of Candidates ordained by the Lord Bishop of Carlisle, in the Cathedral Church of Carlisle, on Sunday, 3d March, 1844.

Deacon.—Jackson Gillbanks, S.C.L., St. John's college, Cambridge.

Priests.—George Mercer Pandy, B.A., St. John's college, Cambridge; Joseph Bland, B.A., Trinity college, Dublin.

List of Candidates ordained by the Lord Bishop of Lichfield, on Sunday, the 3d March, 1844, in All Souls' Church, Langham Place, in the county of Middlesex.

Deacons.—George Murray Houghton, B.A., Lincoln college, Oxford; John Henry Acton Harries, M.A., Trinity college, Oxford; Henry John Stokes, B.A., Jesus college, Cambridge; Joseph Hall, B.A., Corpus Christi college, Cambridge.

Priests.—Benjamin Pidcock, B.A., Corpus Christi college, Cambridge; Wm. Rawson, B.A., St. John's college, Cambridge; James Mantle Pratt, B.A., St. John's college, Cambridge; James Rushton, B.A., St. John's college, Cambridge; John Frederic Harwood, B.A., St. John's college, Cambridge; Henry Barwell Greenwood, of Catherine hall, Cambridge; James Bradshaw, B.A., of Catherine hall, Cambridge; Wm. Groomer

Holmes, B.A., Wadham coll., Oxford; Samuel Watson Steedman, B.A., Christ Church, Oxford; Robert Walpole Houghton, B.A., Trinity college, Dublin; Wadham Huntley Skrine, B.A., Christ Church, Oxford—Letter Dimissory from Bishop of Rochester.

List of Candidates ordained by the Lord Bishop of Ripon, in the Cathedral Church of Ripon, on Sunday, 3d March, 1844.

Deacons.—Richard Ellis, St. Bee's, Cumberland; Edward Wilson Cook, B.A., St. John's college, Cambridge; John Hutton Pollexfen, B.A., Queen's college, Cambridge; David Wright, B.A., Magdalen hall, Oxford; Charles Sangster, B.A., St. John's college, Cambridge; Philip Eggleston, St. Bee's, Cumberland; John Swire, B.A., University college, Oxford; Wm. Daniel Wade, B.A., Trinity college, Dublin—Letter Dim. from Bishop of Kildare.

Priests.—Wm. Cockett, B.A., Trinity college, Dublin; Wm. Cross, Queen's college, Cambridge; Alex. James Wm. Morrison, B.A., Trinity college, Cambridge.

ORDINATIONS TO BE HOLDEN.

The Bishop of Ely will hold an Ordination in London, on Sunday, the 9th of June next. Candidates for Holy Orders are desired to transmit the requisite papers (pre-paid) to his Lordship's secretary, John Burder, Esq., Parliament street, Westminster, on or before the 5th of May. Candidates for Deacons' Orders (except on College titles) are to give immediate notice to the Lord Bishop, at Ely House, Dover-street, London, of their intention to offer themselves, unless they have already had communication with his Lordship.

The Bishop of Lichfield will hold his next Ordination on Trinity Sunday. Candidates for Deacons' Orders, will wait upon his Lordship as soon as possible, at 39, Harley-street, London. The requisite papers must be sent to his Lordship's secretary, John Burder, Esq., 27, Parliament-street, Westminster, at least one month previous to the day of ordination.

The Lord Bishop of Worcester will hold a General Ordination in the Cathedral Church of Worcester, on Sunday, the

21st day of July next. Candidates for Deacons' Orders are desired to make known to the Bishop, at Hartlebury Castle, near Stourport, as soon as possible, their intention of offering themselves; and all Candidates must send the requisite papers to his Lordship's secretary, Charles Evans, Esq., College-yard, Worcester, on or before the 20th day of June next, after which due notice will be given of the time and place of examination.

The Lord Bishop of Exeter will hold his next Ordination at Exeter, on Trinity Sunday.

The Bishop of Lincoln intends holding an Ordination on Trinity Sunday. His Lordship has given notice, that after January, 1846, no Graduate of the University of Cambridge will be admitted as a candidate for Deacons' Orders who has not passed the Voluntary Theological Examination.

The Lord Bishop of Peterborough purposes holding his next Ordination at Peterborough Cathedral, on Sunday, the 2d day of June.

The Lord Bishop of Rochester will hold an Ordination at Bromley, in the month of April next.

The Lord Bishop of London gives notice, that after Jan. 1845, he cannot admit as a candidate for Deacon's Orders any Graduate of the University of Cambridge who has not passed the Voluntary Theological Examination.

The Bishop of Gloucester has signified his intention of requiring from all Graduates of the University of Cambridge who shall present themselves to him as candidates for holy orders after Michaelmas next, certificates of having passed the Theological Examination.

CONFIRMATIONS.

The Bishop of Lichfield intends to hold Confirmations in the counties of Salop and Derby, in the months of September and October next: due notice will be given of the times and places at which the Confirmations will be holden.

The Lord Bishop of Ely intends to hold Confirmations in Cambridgeshire and that part of Suffolk in his diocese in the month of June, of which further notice will be given.

The Lord Bishop of London will hold his Annual Confirmations for the metropolitan parishes at the following times and places :—

Wednesday, April 24, Christ's Church, Newgate-street.

Monday, May 6, Parish Church of St. Mary, Islington.

Tuesday, May 7, St. James's Church, Westminster.

Wednesday, May 8, St. Philip's Church, Stepney.

Monday, May 13, Parish Church, St. Mary-le-bone.

Wednesday, May 15, St. Luke's Church, Chelsea.

Divine Service will be commenced each day at eleven o'clock.

The Lord Bishop of Lincoln intends to hold Confirmations in Hertfordshire in the month of June; in Buckinghamshire in July; and in Nottinghamshire in August or September. Timely notice of the days and places will be given.

The Lord Bishop of Oxford purposes to hold Confirmations in Berkshire, and in the south of Oxfordshire, during the months of May and June in the present year.

The Bishop of Peterborough proposes making a tour of Confirmation throughout his diocese, in the course of the ensuing summer months, of which due notice will be given.

DIocese of York.

York Minister.—The subscriptions for the restoration of this sacred edifice amount to about 7,400*l*.

DIocese of London.

The Lord Bishop of London is about to address to the Clergy of his diocese a Pastoral Letter, on the subject of a sermon to be preached by them on the first Sunday after Trinity, in behalf of the "Metropolis Churches Fund."

Her Majesty the Queen Dowager has been graciously pleased to forward 20*l*. towards the foundation of an infant school in East Greenwich; 20*l*. in aid to the repair and enlargement of Colne Church;

and 20*l*. towards the erection of a national school at Peasmarsh, near Rye, Sussex.

Sons of the Clergy.—There will be no grand performance this year in the body of St. Paul's Cathedral, as was the custom for a century past. Objections having been made to the erection of scaffolding, which interrupted the daily service, the Archbishop of Canterbury, acting under the advice of the Bishop of London, has decided that the festival is to be confined to the performance of one of the old services, with some increase of the choir.

"The Times" Scholarships.—Two handsome marble tablets have been lately erected in the City of London School, recording the benefaction to the school, one of them being occupied with the following inscription, commemorating the establishment of *The Times* Scholarships :—" This Tablet was erected as a perpetual memorial of the foundation of *The Times* Scholarships, one in connexion with the City of London School, the other with Christ's Hospital, for the Benefit of Pupils proceeding from those Institutions to the Universities of Oxford and Cambridge. The endowment of these Scholarships was effected out of the proceeds of a Subscription entered into by English and Foreign Merchants, Bankers, and other Persons interested in the Preservation of Mercantile Confidence and Security, to testify their warm Admiration and grateful sense of the moral Courage, indefatigable Perseverance, and distinguished Ability, shown by the Proprietors of *The Times* Newspaper, A. D., MDCCCXLI., in the ready Detection and fearless Exposure of a most extensive and fraudulent Conspiracy, which, from its subtle and daring character, was unparalleled in the Annals of Commerce. These distinguished Services derived an additional Lustre from the Unexampled Generosity and Disinterestedness of the Proprietors, in their Refusal to be reimbursed any Portion of the Heavy Expenses incurred in the Progress of their noble and arduous Exertions."

Stratford, Essex.—The Venerable Archdeacon Jones has very liberally appropriated his fees arising from interments in the vaults under St. John's Chapel, Stratford, to the erection of a house for the residence of the officiating minister. We believe the sum already amounts to about 400*l*.

DIOCESE OF DURHAM.

Forest and Frith.—His Grace the Duke of Cleveland is going to erect a suitable Parsonage-house in the township of Forest and Frith, near Middleton-in-Teesdale, where his Grace maintains a resident minister for the spiritual benefit of the people in that retired district.

Staindrop.—The interesting ceremony of laying the foundation-stone of the new chapel at Ingleton, in the parish of Staindrop, by his Grace the Duke of Cleveland, took place on Friday last. Many of the leading families of the neighbourhood were present, and a great concourse of people.

DIOCESE OF CARLISLE.

The Bishop of Carlisle intends to make a visitation throughout his diocese in June.

DIOCESE OF CHESTER.

Her Majesty the Queen Dowager, with her accustomed munificence, has contributed the sum of 20*l.* towards the erection of a day and Sunday school at Unsworth, near Bury St. Edmund's.

St. Stephens' and All Martyrs' Church, Leverbridge.—This beautiful and singular new church, built of *terra cotta*, in the decorated English style of architecture, was opened for divine service on Sunday last. The psalms of David were chanted with very good effect by a choir of thirty persons (chiefly Sunday scholars), resident in the neighbourhood, assisted by several ladies and gentlemen; and after an excellent sermon from the Vicar, the Rev. J. Slade, to a crowded and attentive congregation, the sums collected at the offertory amounted to 20*l.* 16*s.* It is likely the consecration will take place about the 25th of May, on which occasion we may probably give a description of this singular specimen of brick-work.

DIOCESE OF OXFORD.

Thame.—The parish church is about to be re-pewed, the necessary funds to

defray the expense having been raised by voluntary subscriptions amongst the inhabitants. On each side of the pews, which will be placed in the centre, there will be free sittings for between 300 and 400 persons more than at present.

DIOCESE OF GLOUCESTER AND BRISTOL.

Gainsborough.—A new church is to be erected forthwith at Gainsborough, for which purpose Mr. H. B. Hickman, the lord of the manor, has given an eligible site of ground.

DIOCESE OF EXETER.

Monument to Hooker.—A proposal has been made for the erection of a monument to the memory of Richard Hooker, (author of the famous work on "Ecclesiastical Polity,") on the site of St. George's Church, Exeter. The design is a Tudor monumental cross, founded on that of Queen Eleanor, and consists of a figure in a richly cusped and crocketed canopy.

DIOCESE OF SALISBURY.

Colonial Bishopsrics.—In compliance with the pastoral letter of the Lord Bishop Salisbury, several sermons have been preached in various parts of his Lordship's Diocese, and large collections made, for the endowment of bishopsrics in Australia, New Zealand, and other colonies.

DIOCESE OF WORCESTER.

Great Malvern.—The foundation stone of a new district church at the Link, near Malvern, was laid on Monday, the 4th of March, by Earl Somers, who had liberally given the site and a donation of 500*l.* towards the erection. The church (which is to be dedicated to *Matthias*) will be in the early English style, and will contain 250 (all free) sittings. The estimated cost is 1,104*l.*

GENERAL INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE.
March, 1844.

At the General Meeting, held on Tuesday, the 5th of March, 1844, the minutes having been read, it was moved by J. C. Meymott, Esq.,

"That the Standing Committee be requested to reconsider the course taken in regard to Bishop Ken's Manual and Archdeacon Hale's work, as reported at the Meeting in February."

This was seconded by N. Goldsmid, and carried.

A lengthened report was read from the Tract Committee, in reference to the dissatisfaction that prevailed among certain members of the Society under an impression that the "Committee have been in the practice of making alterations, as to doctrine, sentiments, and expressions in the works of deceased authors, which had been adopted in their original state by the Society."

The Report contains a statement of facts connected with the Committee from its first appointment in 1834, its growing duties, and the "great difficulty they had experienced in fulfilling the wishes of the Board." And further, that "the Committee examined such books and tracts as were referred to them by the Board, and reported to the Board the results of their examination, recommending such changes to be made in those books or tracts as they thought desirable; and in no single instance does it appear that the Tract Committee authorised the publication of any work so altered without the express sanction and approval of the Board." That "so far from having adopted the measures which they are represented to have adopted, they have been engaged, to the utmost of their power, in securing the publication, in their original state, of such works as had not been altered with the express sanction of the General Board." That "in these observations they do not in anywise advert to those Books and Tracts which had, at any time previous to their appointment, been altered and adapted to the use of the Society, and published by direction of

the Board." The Report was ordered to "be entered on the minutes, and printed in the Monthly Report." A memorial of certain Members, resident in the diocese of Lichfield, was then read to the Meeting, of their earnest hope that the sound and orthodox principles which have so long distinguished this Society, as the instrument of the Church of England in some of her most important functions, may jealously be maintained. It was ordered to be entered upon the minutes, and printed in the Monthly Report."

A letter was read from the Lord Bishop of Nova Scotia, dated Halifax, Feb. 5, 1844, in which he solicited a grant for a new church at Pugwash, on the shore of the Gulf of St. Lawrence. His Lordship also solicited a grant in aid of King's College, Windsor, Nova Scotia, of transmitted letters from several clergymen in his diocese, requesting grants and books. The sum of 150*l.* was granted by the Society towards the support of the divinity students at King's College, Nova Scotia; and 15*l.* towards the erection of a church at Pugwash. Sets of books were also granted for several parishes. The secretary announced that Mr. Benjamin Harrison had in his possession 1000*l.* placed in his hands by a friend, to be applied to religious and charitable purposes in connexion with the society. At the request of Mr. Harrison, one-fourth of this sum will be placed at the disposal of the Bishop of New Zealand, one-fourth will be given to the Bishop of Australia, one-fourth will be assigned to some special purpose at the discretion of the committee, and the remaining fourth will be applied as the society may deem expedient. The 250*l.* to be assigned to a special purpose, it was unanimously agreed should be appropriated towards the fund for the endowment of a Bishopric at New Brunswick. The society granted 100*l.* towards the erection of a church at Pentwortham, in the diocese of New Zealand. Several other grants were made. Donations to the amount of 743*l.*, and legacies to the amount of 300*l.* were announced; 86 new members were admitted.

**INCORPORATED SOCIETY FOR PROMOTING
THE ENLARGEMENT, BUILDING, &c.,
OF CHURCHES AND CHAPELS.**

A meeting of this society was held on the 18th ult., at their chambers, in St. Martin's-place, Trafalgar-square, to take into consideration a variety of applications from parishes and districts requesting assistance from the funds of the society, to aid in the enlargement of old or the building of new churches, in places sadly in want of church accommodation for the working classes of the people. The meeting proceeded to investigate the cases referred to their consideration, and eventually voted assistance to the amount of 3,130*l.* towards the erection of seven additional churches or chapels; the rebuilding, with enlargement, of three existing churches; and the extension of the accommodation in eight other existing churches.

The situations where the additional places of worship are to be erected are the following:—Lower Cam, Gloucestershire; Brackmoor, parish of King's Winford, Staffordshire; Llanguic, Glamorganshire; New Radford, near Nottingham; Mosley, in the township of Congleton, Cheshire; Hazlewood, in the parish of Driffield, Derbyshire; and at Little Metros, near Huddersfield. The churches to be rebuilt are at Westmeon, Hampshire; Bathwell, Nottinghamshire; and Honby, near Huddersfield. The churches where additional accommodation will be obtained by enlarging, reseating, &c., are at Wichin, Ely; Fowley, Hants; Kirkdale, near Liverpool; Tottington, parish of Bury, Lancashire; Austrey, Warwickshire; Ugmaston, Pembroke-shire; Full Sutton, Yorkshire; and Upton-cum-Chalvey, near Slough.

NATIONAL SOCIETY.

During the past month upwards of 4,000*l.* have been voted in grants, and twenty-six schools have been received into union.

The Rev. T. Jackson has entered upon his duties as Principal of the Training Establishment at Battersea; and the enlargement and improvements in that establishment are rapidly approaching to completion.

The National Society, looking at the

value of music as an element of education, and of the importance of enabling teachers to impart a knowledge of music, and more especially of Psalmody, has just concluded an arrangement with Mr. Hullah, by which that gentleman will give a systematic course of musical instruction in all the Training Institutions of the Society.

**SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS.**

This Society, with a view to make the necessities and the claims of the Colonial Church more generally known, has lately published, at a very low price, the Journals of recent Visitations by the Bishops of Montreal and Toronto. That of the Bishop of Nova Scotia is now passing through the press, and it is intended from time to time to add to the series. In addition to the "Colonial Atlas" and large "Missionary Map of the World," some very convenient and cheap "Cottage Maps" of the great divisions of our Colonial Empire have been recently issued by the Society for promoting Christian Knowledge. We trust that these several publications may be the means of exciting a more general interest in our Colonial and Heathen missions, and thus tend, with God's blessing, to promote the extension of his holy Church.

The 143d Anniversary of the Society will be celebrated in St. Paul's Cathedral, on Thursday, the 2d day of May next. Divine service will commence at half-past three o'clock. The sermon will be preached by the Lord Bishop of Hereford.

**ECCLESIASTICAL COMMISSIONERS FOR
ENGLAND.**

Office, 5, Whitehall Place, London.

Attention is particularly requested to the following Rules and Instructions.

1. Application to the commissioners for a grant under the resolutions respecting grants in augmentation of livings, of January 23, 1844, (inserted in the last Number of "The Ecclesiastical Gazette,") may be made at any time of the year, and must be in writing; but no particular form is required.

2. A grant in augmentation of income will not prevent a contemporaneous or

subsequent grant towards providing a house of residence, the commissioners will, as a general rule, make a grant, equal to the benefaction in the case of a church in public patronage, and in the proportion of two to three to the benefaction in the case of a church in private patronage.

4. A benefaction from trustees, or from any society or body of contributors, as well as from any individual, whether such benefaction consist of money, land, house, tithe, or rent-charge, any or all, may be met by a grant from the commissioners, either in augmentation of income or towards providing a residence, or both; but neither a grant from Queen Anne's Bounty, nor a benefaction already met by such a grant, nor money borrowed of Queen Anne's Bounty, nor a charge upon the revenues of any ecclesiastical gift, or benefaction already secured to a benefice or church, can be met by a grant from the commissioners.

5. Every house proposed to be purchased must be surveyed by the architect of the commissioners, and every new house must be built according to his designs and under his exclusive superintendence, the commissioners entering into the necessary contracts.

6. The accommodation, in houses to be built, will comprise two sitting-rooms and a study, kitchen, scullery, the usual offices, and six bed-rooms; the plans being prepared, in each case, with due regard to the peculiarities of the site and the wishes of the incumbent. The estimated average cost of building and completing such a house (including painting, papering, gates, bells, &c., being about 1000*l.*, the benefaction required will, according to the above rule of preparation (No. 2), be about 500*l.* in cases of public patronage, and about 600*l.* in cases of private patronage; besides any benefaction which may be required towards the site.

7. As, however, such a house may, in some parts of the country, be built for less than 1000*l.*, any surplus of the benefaction and grant, after the completion of the house, may be applied to the permanent augmentation of the income, or the surplus of the benefaction only may be appropriated towards any expenses incurred by the incumbent in improving

the premises, upon a certificate from the architect that the works were desirable, and have been properly performed; and, on the other hand, in case of a deficiency, a further benefaction will be necessary, to be met by a further grant in the same proportion.

8. All money benefactions must be paid to the commissioners, and benefactions of any other kind must be fully secured to the living, or conveyed to the commissioners in trust for the living, as the case may be, before any grant can be made in the augmentation of income, or any contract entered into or other step taken by the commissioners, towards purchasing a house or site, or building a house.

9. The title to any house, land, tithe, or rent-charge, to be given or purchased under the foregoing resolutions and rules, must be investigated by the solicitors to the commissioners, and the conveyance prepared by them.

10. Neither the incumbent, nor any other person on behalf of the benefice, will be subjected to any solicitors' or architects' charges, unless under special circumstances, nor to any other costs or expenses.

The Rev. Dr. Warneford has placed 1000*l.* at the disposal of the Ecclesiastical Commissioners for building churches in poor and populous districts.

Archdeaconry of Montgomery.—The following scheme has been recommended by the Ecclesiastical Commissioners, and adopted by her Majesty in council: That there shall be founded in the Diocese of St. Asaph a new Archdeaconry, to be styled the Archdeaconry of Montgomery, to consist of the Deaneries of Penllyn and Edeirnion, Pool and Cæreinion, Cædewan, and Ceifeiliog and Mowddwy, out of the Archdeaconry of St. Asaph. The Bishop of St. Asaph and his successors are authorised to collate some fit and proper person to the dignities of Archdeacon of Montgomery and St. Asaph unitedly, who is to be paid 200*l.* per annum out of the funds at the disposal of the Commissioners.

UNIVERSITY AND ECCLESIASTICAL INTELLIGENCE.

OXFORD, MARCH 2.

On Thursday last the following degrees were conferred:—

Masters of Arts.—Rev. Wm. Hall, St. Edmund hall; Rev. Matthew Calley Morton, Exeter coll.; Rev. John Morton, Worcester coll.

Bachelors of Arts.—Ewan Hugh MacLachlan, Pembroke college; Alexander Penrose Forbes, Brasennose college.

The Election of Proctors for the year 1844-5, took place on Wednesday:—

Senior Proctor.—Rev. Henry Peter Guillemard, M.A., Fellow of Trinity coll.

Junior Proctor.—Rev. Richard William Church, M.A., Fellow of Oriel college.

CORPUS CHRISTI COLLEGE.

An election will be held in this college on Friday, the 3d of May, to two scholarships, open to natives of the diocese of Bath and Wells, and the county of Hants, respectively. Candidates must be under nineteen years of age on the day of election, and must present themselves to the President at eleven o'clock on Saturday, the 27th of April, with certificates of the marriage of their parents and of their own baptism, competent evidence of the day and place of their birth, testimonials from their college or school, together with Latin epistles to the Electors.

The Hertford, or Latin scholarship, has been gained by Mr. Conington, a Demy of Magdalen, nominated at the last election for Demies, by the President of that college.

MARCH 8.

In a Congregation holden yesterday, the following degrees were conferred:—

Masters of Arts.—Jens Pell, Exeter college, Grand Compounder; the Hon. Edward Frederic Leveson Gower, Christ Church; Henry King, Scholar of Wadham; Rev. George Pretymann, New Inn hall; Augustus William Warde, New Inn hall.

Bachelor of Arts.—Francis Alexander Dawson, New Inn hall.

This day Mr. Worsley, B.A., of Exeter

college, was elected a Michel Scholar of Queen's.

MARCH 14.

This day the following degrees were conferred:—

Masters of Arts.—Rev. William l'Anson, University; Rev. George Appleby Cuxson, Magdalen hall; Rev. Henry Wickens, Exeter; Rev. George Francis Turner, Trinity; Rev. Samuel Edward Maberly, Christ Church; Rev. John Griffiths, Christ Church; James Wickens, Christ Church.

Bachelors of Arts.—Edward Stokes, Student of Christ Church; Edward Wm. Newcome, Balliol.

MARCH 17.

Mr. Morgan, of Balliol, has been elected to the vacant Craven scholarship.

Mr. Conington, Demy of Magdalen college, has been elected to the University scholarship.

MARCH 20.

The examination at University college for three scholarships, has this day terminated in the election of Mr. Thomas Arnold (son of the late Dr. Arnold, head master of Rugby School) to the Bennet scholarship; and Mr. George Herbert Curteis, commoner of University college, and Mr. James, from Rugby School, to the two open scholarships. Mr. Arnold, before this election, was a scholar of University college, having last year gained an open scholarship.

CAMBRIDGE, MARCH 2.
CLASSICAL TRIPOS.

Class 1.

Maine, Demy, Pembroke college.
Clarke, Demy, Trinity college.
Keary, Demy (Æq.), Christ Church coll.
Wratislaw, Demy (Æq.), Trinity college.
T. Field, Demy (Æq.), St. John's college.
Heare, Demy (Æq.), St. John's college.
Stewart, Demy, Trinity college.
Kingdon, Demy, Trinity college.

Class 2.

Byers, Demy, Christ Church college.
 Hodgson, Demy, St. Peter's college.
 Welldon, Demy, Queen's college.
 Holmes, Demy, Trinity college.
 Martineau, Demy (*Æq.*), Caius college.
 Trevelyan, Demy (*Æq.*), Caius college.
 Richards, Demy, Trinity college.
 Hedley, Demy, Trinity college.
 Bowring, Demy, Trinity college.
 Harris, Demy, Trinity college.
 Sells, Demy, Clare hall.
 Mould, Demy, Trinity college.

Class 3.

Dalyel, Demy, Trinity college.
 Baker, Demy, Trinity college.
 Walker, Demy, Trinity college.
 Waddingham, Demy, St. John's college.
 Mason, Demy, Pembroke college.
 Rastrick, Demy, Trinity college.
 Hon. Lord W. Denman, Demy, Magdalen college.
 Taylor, Demy, Magdalen college.
 Snowball, Demy, St. John's college.
 Rev. James Hildyard,
 Rev. George Currey,
 George Augustus C. May,
 Rev. Philip Freeman,
 Examiners.

TRINITY COLLEGE.

The Rev. Fielding Palmer, M.A. (B.A. 1839) of Trinity college, has been appointed one of the chaplains of this Society.

MARCH 9.

CONGREGATION.

At a Congregation on Wednesday last the following degrees were conferred:—

Masters of Arts.—Robert William Essington, King's college; Rowland Williams, King's college; William Burdett, Queen's college.

Bachelors of Arts.—Henry Mann, Trinity college; William Ager, St. John's college; John Potter Jones, St. Catherine's hall; Thomas Clark Onion, St. Catherine's hall; Robert Wallis Belt, Emanuel college.

D.D. ad eundem.—Rev. Thos. Drew, Trinity college, Dublin.

ST. PETER'S COLLEGE.

On the 8th inst., George Druce, B.A., scholar of St. Peter's college, was elected a Fellow on the foundation of Dr. Perne.

VOL. I.

MARCH 13.

The progress of the ecclesiastical branch of Popery in Cambridge will be illustrated by the following paragraph:—

Last evening a debate on the subject of Monasteries took place at the Union, a debating club and news-room of long standing and high repute. The question proposed was, "That the dissolution of Monasteries by Henry VIII. has been highly injurious to this country; and that the circumstances of the times imperatively demand the restitution of similar institutions." The numbers were, For the motion, 88; against it, 60. Majority, 28.

The question was argued with more than usual ability on both sides. The great interest it excited in the university may be gathered from the fact of the discussion extending over three evenings, on the last of which, Tuesday, the 12th, there was a larger house than has been assembled for many months.—*Church and State Gazette.*

MARCH 21.

Honorary Masters of Arts.—Viscount Feilding, Trinity college; Hon. Lewis William Denman, Magdalen college.

M.A. ad eundem.—John Price Jones, M.A., Jesus college, Oxford.

CHANCELLORS' MEDALS.

On Wednesday last the two gold medals, value 15 guineas each, given by the Chancellor to the two commencing Bachelors of Arts, who, having obtained Senior Optimes at least, show themselves the greatest proficient in classical learning, were adjudged as under:—

1. H. J. S. Maine, Pembroke college (42d Senior Optime, and 1st Classic).

2. W. G. Clark, Trinity college (18th Senior Optime, and 2d Classic).

BELL'S SCHOLARSHIPS.

The following gentlemen were yesterday elected university scholars, on the Rev. Dr. Bell's foundation:—1st, Edward Headlam, St. John's college; 2d, Joseph Simpson, Trinity college.

CORPUS CHRISTI COLLEGE.

The Rev. B. Gibson, M.A., of Corpus Christi college, was last week presented by that society to the united rectories of St. Mary Abchurch, and St. Laurence Pountney, in the city of London.

KK

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen.

Rev. E. S. Bull, B.A., Curate of St. Botolph's, Colchester.

Rev. Charles Joseph Camidge, M.A., of St. Samson's, York.

Rev. John Alexander Clarke, of Silverstone and Whittlebury, Northamptonshire.

Rev. William Lyme Fowke, B.A., of Queen's college, Cambridge, late curate of Stonesby, Leicestershire.

Rev. J. Hallward, Rector of East Thorpe, Colchester.

Rev. J. F. Herschell, Curate of Shipmeadow, Suffolk.

Rev. E. Neville, M.A., Vicar of Prees, Shropshire.

Rev. John William Reeves, B.A., formerly of Christ's college, Cambridge, late Curate of St. Mary's, Southampton.

Rev. Doctor Vivian, late Rector of the united parishes of Saint Augustine and Saint Faith, in the city of London.

Rev. G. F. Whidborne, B.A., Incumbent of Charles Chapel, Plymouth.

PREFERRMENTS.

The Rev. Henry Cadwallader Adams, M.A., Fellow of Magdalen, Oxford, has been appointed Head Master of the Grammar School of that College, in the room of the Rev. Richard Walker, B.D., and Fellow of Magdalen, who has resigned.

Rev. W. Gibbs Barker, M.A., to the Rectory of Matlock, Derbyshire.

Rev. H. H. Beamish, London, Private Chaplain to the Duke of Devonshire, to the Union of Kingsale and Grange, in the Diocese of Lismore, and county of Waterford.

Rev. Thomas Bayly, to the Rectory of North Marden, Sussex.

Rev. S. Bridge, late Senior Curate and Evening Lecturer at St. Mary's, Islington, to the Perpetual Curacy of St. Matthew, Denmark-hill.

Rev. Edmund Goodenough Bayly, to the Rectory of Langton Maltravers, Dorset.

Rev. Henry Boys, late assistant Minister of St. Peter's, Eaton-square, to a Chaplaincy in the Bengal Presidency.

Rev. James Akroyd Beaumont, of Trinity college, to the Perpetual Curacy of St. Mary, Quarryhill, Leeds.

Rev. Albany Bowles, to the Rectory of Send with Ripley, Surrey.

Rev. Richard Bryan, to the Rectory of Cheldon, Devon.

Rev. J. W. Brooks, to the Vicarage of St. Mary, Nottingham.

Rev. C. Bassett, to the Perpetual Curacy of Monknaish, Glamorganshire.

Rev. Richard Barton, M.A., Prebend of St. John's, by the Dean and Chapter of Christ Church, to the Living of St. George's, Dublin, vacant by the death of the Rev. William Bushe.

Rev. James Carnegie, to the Vicarage of Biahopstone, Sussex.

Rev. William Francis Chilcott, Rector of Monksilver, Somerset, and Rural Dean of the jurisdiction of Dunster, to the vacant Prebendal Stall of Easton in Gerdano, Diocese of Salisbury.

Rev. J. Corfe, late Rector of Allhallows-on-the-Walls, to the Rectory of St. Petrock, Exeter.

Rev. C. Crosthwaite, Dean's Vicar of Christ Church Cathedral, Dublin, to the Rectory of the united parishes of St. Andrew Hubbard and St. Mary-at-Hill, London.

Rev. James Campbell Crowley, to the Rectory of St. John, Cornwall, on the presentation of Mrs. Crowley, of Torpoint.

Rev. W. Clive, Vicar of Welshpool, to be Archdeacon of Montgomery.

Rev. Charles Butler Clough, Vicar of Mold, Flintshire, to the new Archdeaconry of St. Asaph.

Rev. G. I. Cubitt, to the Rectory of St. Thomas, Winchester.

Rev. F. Cole, to the Vicarage of St. Issey, Cornwall.

Rev. Robert Nathaniel Dennis, to the Rectory of East Blatchington, Sussex.

Rev. Wm. Burton Dynham, late Curate of St. Thomas's, Winchester, and Chaplain to the Garrison, to the Rectory of St. Swithin's, Winchester.

Rev. E. B. Ellman, to the Vicarage of Worting, Sussex.

Rev. John Barlow, of Burgh, Suffolk, (Curate of Little Bealings,) to the Vicarage of Shalford, Surrey.

Rev. William Thompson, Principal of St. Edmund hall, to the Vicarage of Bramley, Surrey.

Rev. J. P. Eden, Perpetual Curate of Coundon, to the Rectory of Redmarshall, Durham.

Rev. R. Errington to the Vicarage of Mitford, Northumberland.

Rev. E. C. Evans, to the Perpetual Curacy of Ford, Herefordshire.

Rev. Charles English, of Trinity coll., Cambridge, to the Perpetual curacy of Sydenham, Kent.

Rev. W. B. Fry, one of the oldest Curates in the Diocese of Killaloe, to the Rectory and Vicarage of Kilruane, near Nenagh, vacant by the death of the Rev. Mr. Townsend.

Rev. George Farley, to the Perpetual Curacy of Cherhill, Wilts.

Rev. M. J. Finch, of St. Helen's, to the Stipendiary Curacy of St. George's Church, Kendal, Westmoreland.

Rev. J. W. Gunning, to the Perpetual Curacy of East Boldre, Hants.

Rev. W. Goodwin, A.M., to the Perpetual Curacy of Benedict, Norwich.

Rev. C. S. Grueber, to the Perpetual Curacy of Westport, Curry Rivell, Somerset.

Rev. James Harrison, B.A., Curate of Killishee, Diocese of Kildare, to the Vicarage of Ballykeane, vacant by the demise of the late Rev. J. Webb.

Rev. J. Halliwell, to the Perpetual Curacy of Christ Church, Wrixton, Somerset.

Rev. G. C. Hale, of Trinity college, Cambridge, to the Vicarage of Hayes, Middlesex, on the presentation of John Hambrough, Esq., of Steephill Castle, Isle of Wight.

Rev. John Robert Hall, Vicar of St. Mary Magdalen, Oxford, to the Vicarage of Frodsham, Cheshire.

Rev. G. C. Hawkins, to the vacant portion of Bampton Vicarage (the third portion), Oxfordshire.

Rev. Reginald Hobhouse, M.A., to the Rectory of St. Ives, in the county of Cornwall, and diocese of Exeter.

Rev. Henry Harding, Rector of Aldridge, Staffordshire, to the Prebendal Stall of Durnford, in the Cathedral Church of Lichfield.

Rev. J. Disney, Curate of Claypole, Lincolnshire, to the Curacy of Christ Church, Newark.

Rev. C. V. Hodge, M.A., Chaplain to G. S. Foljambe, Esq., to the Vicarage of Claborough, near Retford.

Rev. H. Hopwood, to the Vicarage of Christ Church, Worthing, in the diocese of Chichester. Patron, the Rector of Broadwater. Value 150*l*.

Rev. Edward Franks Hodgson, to the Rectory of Holton-cum-Beckering, Lincolnshire.

Rev. Dr. Iliff, to the Incumbency of Liverpool.

Rev. Thomas Jackson, M.A., Principal of the National Society's Training School, at Battersea.

Rev. I. Kenworthy, to the Rectory of Ackworth, Yorkshire.

Rev. T. H. Knight to the Rectory of Allhallows on the Walls.

Rev. W. M. Kinsey, B.D., to the Rectory of Rotherford Grays, Oxford.

Rev. G. Kingam, to the Vicarage of Worstead, Norfolk.

Rev. Robert Lamb, to the Perpetual Curacy of St. Mary's, Preston.

Rev. Edward Lane, to the Rectory of St. Mary's, Manchester.

Rev. J. M. Lister, to the Rectory of Luddington, Lincolnshire.

Rev. Joseph Christian Moore, to the Archdeaconry of the Isle of Man.

Rev. Michael Heron Maxwell, to the Vicarage of Frampton, Dorset.

Rev. G. F. Master, to the Rectory of Straton, Gloucestershire.

Rev. J. Mendham, to the Rectory of Clophill, in the diocese of Ely. Patron, Earl de Grey. Value, 522*l*. Population, 1066.

Rev. John M'Cormick, M.A., to the Rectory of Creaton, Northamptonshire.

Rev. J. Morgan, to the Rectory of Pyecombe, Sussex.

Rev. M. Meade, to the Prebendal Stall of Coombe, Diocese of Salisbury.

Rev. J. Overton, to the Rectory of Rothwell, Lincolnshire.

Rev. H. A. A. Oakes, to the Rectory of Newton, Suffolk.

Rev. Henry Paddon, late Curate of High Wycombe, Bucks, to the Vicarage of that parish. Patron, the Marquis of Lansdowne.

Rev. William Peete Musgrave, M.A., to the Bishop's Canopy in the Cathedral Church of Hereford.

Rev. Mr. Price, to the Rectory of Wisley and Pyrford.

Rev. George Ray, Fellow of St. Peter's college, Cambridge, to the Rectory of Statherne, Leicestershire.

Rev. J. Reed, to the Perpetual Curacy of West Allen, diocese of Durham.

Rev. J. H. Sutton, to the Rectory of St. Mary, Bishophill, Lupton.

Rev. G. T. Spring, M.A., to the Rectory of Harding.

Rev. Gerard Smith, to the Vicarage of Cantley, Yorkshire.

Rev. Robert Scott, to the Rectory of Duloe, Cornwall.

Rev. Frederick Thomas Scott, M.A., to the Perpetual Curacy of St. Leonard's, Hythe, Kent, and to the Rectory of Easthope, in Romney Marsh.

Rev. Henry Smith, Student of Christ Church, to the Vicarage of Butler's Marston, Warwickshire.

Rev. Edward Lane Sayer, Curate of Silsoe, to the Vicarage of Pulloxhill, Beds.

Rev. Thomas Green Simcox, M.A., to the New Vicarage of North Harborne, Lichfield.

Rev. Thomas Gosselin Symthise, to the Incumbencies of the newly constituted District Church of Cinderford, in the Forest of Dean.

Rev. Henry Symonds, M.A., has been admitted by the Hon. and Very Rev. the Dean of Norwich, a Minor Canon of the Cathedral Church of Norwich.

The Rev. Richard Skipsey, M.A., Curate of Bishopswearmouth, to the vacant Church of St. Thomas, in that parish.

Rev. James Hayes, Curate of Wymbury, Cheshire, to that Vicarage.

Rev. Alfred Stead, to the Rectory of Ovingdean, Sussex.

Rev. Robert Townley, to the Perpetual Curacy of St. Matthew, Liverpool.

Rev. J. R. Tetlow, to the first portion of the Rectory of Pontefract, Salop.

Rev. John Montgomery Traherne, M.A., to the Chancellorship of the Cathedral Church of Llandaff.

Rev. Comyns Tucker, to the Rectory of Washford Pyne, Devonshire.

Rev. Joseph Turner, Rector of Ditton, near Cambridge, to the Vicarage of Lancaster.

Rev. Joseph Widdling Twist, formerly of Queen's college, to be Clerk in Orders of the Parish Church of Leeds.

Rev. Dr. Whittaker, Vicar of Blackburn, Chaplain to the High Sheriff of the county of Lancaster, John Fowden Hindle, Esq., of Woodfold Park.

Rev. Richard Williamson, D.D., Head Master of Westminster School, to the Rectory of Sutton Coldfield, Warwickshire.

Rev. Thomas Westmorland, jun., Incumbent of Chapelthorpe, to the Vicarage of Sandall Magna, Yorkshire.

Rev. T. F. Woodham, to the Rectory of St. Peter, Cheese-hill, Winchester.

Rev. C. F. B. Wood, M.A., to the Vicarage of Penmark, Glamorganshire, and Diocese of Llandaff.

Rev. P. O. L. Wood, B.A., to a Prebendal Stall in the Royal Collegiate Church of Middleham, York.

FOREIGN.

THE CAUSE OF PROTESTANTISM IN THE NORTH OF FRANCE.

Statement and Appeal on Behalf of the French Protestant Institution for the Instruction of Youth, at Lille.

Of late years the religious principles of the Reformation have made considerable progress in some of the northern "departments" of France. The Consistorial Churches of Lille and St. Quentin in particular have received the most valuable acquisitions of several faithful pastors: a Society for the Evangelization

of the North of France has been formed—institutions of a religious character have been locally organised—new congregations have been gathered in—and the blessing of the great Head of the Church appears to rest upon the labour of His servants.

Amongst the pastors whose exertions have been many and unremitting for the cause of truth, none is more distinguished than M. Marzials, Pasteur at Lille; it was chiefly by the unwearied zeal of that gentleman that the institution above

described was established. It is a considerable pile of building, and is situated in one of the Faubourgs, in the midst of a population of 100,000 souls. Pupils were sent to the institution from all parts of the north; and it had also a training school attached to it for masters for the supply of Protestant schools, and during the years 1840 and the two following it appeared to be in great prosperity.

The French Government claims a right to superintend and direct all educational establishments in France; and over every such institution a responsible director is appointed. The director of the Lille institution was M. Delbarre, who was furnished with all the necessary certificates from the Government inspectors, and produced the highest testimonials as to his private character. By a system of mismanagement which ended in fraud, this individual involved the institution in 126,000 francs (5,000*l.*) debt; this debt is claimed by sixty-eight different creditors, all Roman Catholics but two; and at a meeting of the creditors, held a few weeks ago, it was proposed to break up the institution and to prosecute the fraudulent director. Such a measure would have brought irretrievable ruin upon the Protestant Church at Lille, and great discredit upon the cause of the Reformed religion generally in France; and, after all the labour and anxiety which had been spent upon establishing the institution, the pious pasteur must have seen it pass into the hands of the Roman Catholic priests, who are desirous of converting it into a seminary for their own purposes.

Under these circumstances M. le Pasteur Marzials, regardless of every private consideration, for the sake of "the ark of God," came forward and took upon himself the responsibility of paying the creditors, and saving the institution. By this noble act, which he was in no wise called upon by the law to do, he has pledged all his own private property, and, as far as he knows, involved himself for at least ten years to come. His disinterested act has already produced a great moral effect both upon the minds of friends and enemies, and there is some hope that the institution may yet be saved. Several Protestants of France, Belgium, and Holland, hearing of this noble sacrifice made by Monsieur Mar-

zials, have come forward with large sums of money to assist him; and it is proposed by his friends in this country, who know his character and admire his zeal, to make this state of things at Lille known, in the hope that many who love the cause of truth may be induced to co-operate and assist in rescuing the Protestant Academy, for the north of France, from destruction, and a devoted servant of Christ from ten years of embarrassment.

To this statement and appeal are subjoined letters from some of the most distinguished pasteurs in France, addressed to their brother, M. Marzials, in his tribulation:—

"Arras, 15 Nov., 1843.

"Les soussignés déclarent avec empressement que leur estimable frère Monsieur le pasteur Marzials de Lille a fait de grands et louables efforts pour relever l'école évangélique dont l'existence avait été gravement compromise par la mauvaise administration du Henri Delbarre son président directeur. En agissant de la sorte, il a fait une œuvre de dévouement que réclamaient hautement les intérêts de nos églises et l'honneur du Protestantisme dans ces contrées; œuvre qui est digne des prières et de toute la sympathie des chrétiens.

"C. CAILLIATTE, Pasteur de l'Eglise Reformée d'Arras, Consistoriale de Lille.

"P. FUZIER, Pasteur de l'Eglise d'Wanquetin Consist. de Lille."

"Paris, 18 Septembre, 1843.

"Bien Aimé Frère,

"Votre lettre du 11 timbrée du 12 et arrivée ce matin me pénètre de la plus cordiale sympathie pour vous et de reconnaissance envers Dieu pour le fidèle courage avec lequel, vous abordez la triste position que vous à faite ce malheureux D. dont Dieu veuille avoir pitié. Il ne puis pas juger en connaissance de cause. Mais certes Dieu vous bénira de vous être chargé de ces dettes immenses que vous n'y auriez pas été absolument forcé. Dieu m' est témoin, cher ami, que je serais heureux, de vous aider, et que je ferait tout mon possible. Mais hélas je n'y vois pas de probabilité. Nos riches mondains ou semi mondains vous blâmeront, et ne dénoueront pas les cordons de leur bourse. Nos chrétiens riches sont peu nombreux, puis ils n'ont ordi-

nairement pas de fonds. * * * Ex-
cusez la hâte, &c.

"Votre affectionné frère,
"FRED. MONOD."

The following donations towards relieving Monsieur Marzials' responsibilities have been already received:—

His Majesty the King of Prussia	£.	s.	d.
and the Royal Family, Berlin	40	0	0
Samuel Hoares, Esq.....	25	0	0
Hon. — Narsmyth	25	0	0
J. J. Gurney, Esq., Norwich..	20	0	0
Dr. Conquest	20	0	0
Monsieur le Count Gasparin, Membre de la Chambre des Deputes à Paris	15	0	0
G. W. Witherby, Esq.	10	0	0
J. Bradbury, Esq.....	10	0	0
Hon. and Rev. Baptist W. Noel	5	0	0
Hon. Arthur Kinnaird	5	0	0

Donations will be thankfully received at Messrs. Barnett, Hoares, and Co., Bankers, Lombard-street; and Messrs. Ransom and Co., Bankers, Pall Mall.

The particulars of this appeal are well known to the Hon. and Rev. Baptist W. Noel, Hornsey; Rev. Richard Burgess, 10, Cadogan-place, Chelsea; Hon. Arthur Kinnaird, 11, Southwick Crescent, Hyde Park; and to Dr. Conquest, 13, Finsbury-square.

THE PROTESTANT CHURCH AT JERUSALEM.

Letters have been received from Dr. Alexander, the Bishop of Jerusalem, dated Jan. 3, from which we learn that prospects of the mission are of a very encouraging nature. In consequence of some late heavy rains, the "upper chamber," in which divine worship had been performed for two years, became so dilapidated, that it was necessary to provide another place; and a suitable room having been prepared, it was opened on the Sunday before Christmas. This room is large enough to accommodate 150 persons. The bishop mentions in affecting terms the death of Mr. Bateson, late M.P. for Londonderry, and states that he had the happiness of administering to him the day previous to his death the memorials of our Divine Redeemer's death. On the afternoon of Christmas-day the bishop baptised six converts, among whom were a Jewish doctor and his wife and daughter.

The hospital is rapidly advancing towards completion, and the whole of the affairs of the mission suggest the most pleasing anticipations.

The Minister of Justice in France has addressed a circular letter to the prefects of the departments, in which—after observing that there are many places in which the Protestants, not being sufficiently numerous for the government to allow a salary to a pastor, sometimes subscribe together to appoint a pastor, in order that they may perform religious worship in the regular way—he recommends that in all cases full protection shall be extended to them whilst in the quiet exercise of a right respected by the principle of religious toleration. The minister's circular has been rendered necessary by some attempts to throw obstacles in the way of the public worship of Protestants. He desires that the principle of religious liberty may be at all times acted upon with great liberality.

The Rev. M. J. Jennings, returned from furlough, reattached to the north-west provinces; Rev. H. H. Harrington, attached to ditto; Rev. Mr. Humphrey, appointed an assistant chaplain at Khyouk Phyou and Akyah, in Arracan. Rev. W. Topley Humphrey, appointed assistant chaplain on the Bengal establishment, reported his arrival in the ship Vernon, which vessel reached the Kedgeree on the 21st of December; Rev. G. W. Marriott, to be a second chaplain at Allahabad; Rev. J. N. Norgate, to be second chaplain at Agra; Rev. H. Harrington, to be chaplain at Goruckpore; Rev. R. B. Maltby, to do duty at Perozepore, till further orders; Rev. A. Hammond and the Rev. W. O. Ruspini, returned from furlough, the former to the north-western provinces, the latter to the Bengal presidency.

The Lord Bishop of Gibraltar, Dr. Tomlinson, held the first English ordination in Malta, on Thursday, the 25th of January. Two missionaries, one of whom was originally in Lutheran orders, were ordained priests.

MARRIAGES.

At Barley, Hertfordshire, on the 21st ult., the Rev. Henry Wortham, B.A., of Jesus College, to Emma, third daughter of the Rev. Dr. Lee, Rector of Barley, Prebend of Bristol, and Regius Professor of Hebrew in this university.

Rev. Chas. Bradley, jun., Fellow of Worcester College, to Anne Marian, third daughter of the late Thos. Marmaduke George, of Bath.

Rev. Jeffery Ekins, Rector of Sampford, Essex, to Philadelphia Jane, second daughter of the late George Hart Dyke, Esq.

Rev. C. S. Escott, Rector of Kittenford, Somerset, to Sarah Ann Young.

Rev. E. Harry Vaughan Colt, vicar of Hill, Gloucestershire, to Ellen Cotton, youngest daughter of F. H. Northern, Esq., M.D., of Lea House, in the county of Stafford.

Rev. J. W. Steele, Perpetual Curate of East Harley, near Cleveland, Yorkshire, to Mary Anne, daughter of the late Mr. William Swaine, of Lillingdon.

At Glasgow, the Rev. Charles Fitzgerald Ross Smith, Incumbent of Christ Church, Mile End, to Mary, daughter of the late Richard Muirgrave Lowry, Esq.

Rev. Charles Turner, second son of the late Charles Turner, Esq., of Hanwell Park, Middlesex, to Sophia, only daughter of the late John Maling, Esq., of Monkwearmouth.

Rev. Henry Wynter, of Chatham, to Ann Griffith, eldest daughter of the late Thomas Francis Rance, Esq., surgeon, of the City-road, London.

Rev. Thos. Wm. Hinds, of Walton-on-the-Naze, in Essex, to Jane, eldest daughter of the late Richard Johnson, Esq., of Fleetholme House, St. Bee's, Cumberland.

The Rev. William Henry Strong, B.A., Incumbent of St. George's, Chorley, to Grace, youngest daughter of the late William Carr, Esq., of Shadsworth, near Blackburn.

Rev. Henry Wigfield, Incumbent of Bickerton, Cheshire, to Mary, youngest daughter of Joseph Lee, Esq., of Redbrook, Flintshire.

The Rev. J. H. Willan, M.A., Rector of South Witham, and Vicar of Bole, to Harriet Anne, only daughter of the Rev. G. Dodds, D.D., Vicar of Corringham, Lincolnshire.

Rev. James Trevitt, of St. Alban Hall, to Mary, daughter of Mr. Richard Simpson, of Elm Grove, Norwood.

OBITUARY.

Rev. Thos. Gilbert Ackland, D.D., Rector of St. Mildred's, Broad-street, aged 54.

Rev. Thomas Barrow, Incumbent Minister of Skipton, Lancashire.

Latest, at Derby, the Rev. Ley Brooks, in the 60th year of his age.

At Kennington, the Rev. John Burrell Bleunt, aged 56.

Rev. S. Burrows, Rector of Sheinton, Salop.

Rev. James Carlos, forty years Rector of Thorpe-by-Haddiscoe, Norfolk.

Rev. Nathaniel D'Evy, Rector of Thrandeston, Suffolk, aged 75.

Rev. George Fleming, of Christ's College, Cambridge.

At Brighton, after a short illness, the Rev. William Gilkes, late Curate of Littlehampton, Sussex, formerly of Hampstead Heath, aged 57.

Rev. William Glaister, late Vicar of Kirkby, Fleetham, near Bedale, Yorkshire, which living he resigned about fifteen months ago, in the 53d year of his incumbency, and 80th year of his age.

At the Grammar School, Evesham, after a protracted illness, the Rev. Joseph Harling, M.A., the respected Curate of St. Lawrence, Evesham, and also of Brentforton, aged 52.

Rev. William Oxenham, Vicar of Cornwood, Devonshire, and Prebendary of Exeter Cathedral, aged 73.

Rev. Arthur Downes Gardner, Vicar of Holywell, Flintshire.

On the 21st Feb., the Rev. Francis Arthur Jackson, B.A., late of Emanuel College, Oxford, vicar of Riccal, near Selby, in the 53d year of his age.

In Margaret-street, Cavendish-square, on the 1st ult., the Rev. James Stovin Lister, Vicar of Luddington, Lincolnshire, eldest son of James Lister, Esq., of Sandon Terrace, Liverpool, late of Ousefleet Grange, Yorkshire.

At Bath, on the 10th ult., the Rev. J. H. Michell, Rector of Buckland, and Kelsall, Herts, and late Fellow of King's College, Cambridge.

Rev. Cornelius Heathcote Beaton Rhodes, of Earlborough Hall, near Chesterfield, in his 51st year.

Rev. George Watson, Vicar of Calster, and Rector of Rothwell, Lincolnshire, aged 44.

At Cerne, on the 10th ult., the Rev. George David Davis, aged 50.

At Rochdale, Lancashire, on the 6th ult., the Rev. George Herbert Cotton, A.M., Incumbent of St. Clement's, in his 38th year.

At his residence, Flax Bourton, Somerset, on the 4th ult., very suddenly, the Rev. Jacob Nash, aged 67.

At Enfield, Middlesex, on the 21st ult., the Rev. D. Creswell, D.D., Vicar of Enfield.

VI. EDITORIAL RETROSPECT.

THE right of Private Judgement is, we fear, not seldom misunderstood, as a right to have a principle or a scheme of doctrine different from that of the Church. Nothing can be more foolish than this! If the doctrine of the Church be true—nay, if the Church embraces all the doctrines that are true—no right of private judgement can authorise any man in holding any other system than her's. The right of private judgement, like every other right, involves a duty—the plain duty of its being so exercised that it shall conduct the privileged individual to truth, the whole truth, and nothing but the truth. What, then, does it mean? The right of each individual to investigate for himself the processes by which the Church has arrived at certain results, instead of receiving them at the dictate of authority, as arbitrary impositions on the conscience. And this for the good reason, that, if thus imposed, such arbitrary conclusions mean nothing to the believer—being so much foreign produce fictitiously suspended on the branches of the soul, instead of the native growth from within, and the fruit of the living vine. Our Church has been so careful of preserving this right, that even our most authoritative divines are only suffered to influence us by the force of their individual writings, and not as members of a school whose joint productions were to serve as a code of faith. This point, however, has been ably enforced by a valued correspondent in the following contribution, and we willingly resign the subject to his powerful and eloquent advocacy, in connexion with an interesting enquiry, which we shall bring to a close in our next Number:—

WATERLAND ON THE EUCHARIST.

After the Reformation itself, there is, perhaps, no blessing for which, as members of our Church, we have more reason to be thankful, than for the succession of eminent divines, who have been raised up to defend the principles, and illustrate and enforce the doctrines, which were then restored to us. In every department of theology they have excelled; in the interpretation of Scripture, in ecclesiastical learning, in matters of controversy with other communities, in the defence of our common Christianity, in exhortations to practical piety and devotion. They have rivalled the fathers in eloquence, the schoolmen in acuteness, the divines of the Church of Rome in learning and polemics, the writers of the foreign Reformation in candour and judgement. Where, indeed, shall we find reasoning more solid than that of Chillingworth—erudition more curious than that of Stillington—learning more complete than that of Pearson—or judgement nicer than that of Hooker? The eloquence of Chrysostom is not superior to that of Taylor; Bellarmine, the prince of contro-

versialists, has met with his match in our Barrow; Bingham's learning in antiquities is little inferior to that of Mosheim or Mabillon; and the candour and gentleness of Melancthon do not surpass the moderation of our good Bishop Hall: the ancient apologies of Christianity are not more admirable than the evidences of our divines. We say not this in the spirit of contempt for the labours and excellences of other ages and churches; far be from us that spirit of exclusive Anglicanism which would extol our own Church at the expense of other communities, or seek to believe that there is but little piety and ability, but little learning and devotion, out of our own pale. Yet is the first admiration and gratitude due to the great divines of our own Mother, who has fostered them, as well as us; to those who have used the same Liturgy and Articles to which we are bound, and transmitted to us that polity, to the defence of which they devoted all their abilities; even though we may gladly hold communion with the undaunted spirit of Luther, and the severe piety of Calvin, on the one hand, and the milder virtues of Fenelon and Pascal on the other. Those illustrious writers of our own Church, indeed, have gladly acknowledged the excellence of theologians of other countries; being far from that little spirit, which has no sense of the merits of others. And this brings us to the consideration of one excellence, which eminently, we think, distinguishes the divines of our Church—we mean the total absence of party spirit, and sectarian zeal, from their writings. They wrote, indeed, as Protestant divines (how could they otherwise?), for they had protested against what they considered the errors of Rome, when they signed our Articles; they wrote as members of the Church of England in particular (how could they otherwise?), feeling, as they did, that they owed all to the spiritual Mother, who had instructed and nourished them: but further than this they knew of no party, they sought to form no section within the Church—to belong to which was enough distinction for them. Who has ever heard of the followers of Hooker and Pearson—of the party of Barrow or Taylor, except so far as we are all their followers, all of their party? Such men as these, with their vast reputation for learning and wisdom, ability and discretion, might have divided the Church against itself, and have been followed by crowds of admirers and partisans; but no such ambition was theirs—and well has it been for their real usefulness, their true and lasting honour, that it was so. We have heard, indeed, of the school of Laud, and the Non-jurors; for, doubtless, it is true that they formed a party within the Church, and sought to introduce something beyond her recognised teaching: but the writers of these schools, or, rather, school (for, in truth, they were but one), are not, we believe—except, indeed, by those who would be of the same school—placed in the rank of the first writers of our Church. Who, indeed, can compare Laud, and Thorndike, and Collier, with Hooker, and Barrow, and Pearson? Who does not feel, when he is reading the works of the former, that there is need of that caution and suspicion, which can never be laid aside when we are studying those who are anxious to

make out a case and to promote party views—a caution and suspicion which we feel to be needless when we sit at the feet of the really great doctors of our Church? They were truly Catholic writers—not in any technical sense of that word, but in its genuine meaning; Catholic, because not writing for one age, but for all—not for any sect, but for the great cause of Christianity—not for so-called High Church or Low Church views, but the moderate doctrines of the Church, whose servants they were. And therefore it is that their writings are still to be valued and studied by us—as useful as when they were written; therefore it is that their very differences amongst themselves are valuable, showing, as they do, that they wrote in no narrow spirit, and so giving a higher worth to their agreement on all important points—on which, we fully believe, they will always be found of one mind. The expositions of the Creed, by the incomparable Barrow and Pearson, appear as complete as ever: the works even of those who wrote, as Hooker, against particular errors, are still most useful, even though the errors themselves are now no longer so prevalent. For these great divines, these giants of literature, as they have been called, while refuting their opponents, have left us words of wisdom and moderation, and have taught us truths, which will serve us as a defence against doctrines the very opposite, perhaps, of those which they were immediately combating. And how, we would ask, can we better show our gratitude for so great a blessing as the works of these divines, than by diligently studying them, not, indeed, in the spirit of blind submission and partisanship, for such spirit they themselves have never sought to inculcate, writing as they did for reasonable men, fit to judge of what they said; yet giving them the first hearing, and ready to believe that it is very improbable that such honesty and genius, integrity and diligence, as they confessedly had, should have either been mistaken, or sought to mislead others from the truth?

But it is our present object to call attention to a treatise by one whom we cannot but think must be classed in the first rank of these great writers—we mean Dr. Waterland. To a thorough acquaintance with the fathers, and the divines of our own Church, he added great learning, which is not so common in the writings of the divines of the Lutheran and Reformed Churches; nor was he less deeply read in the works of Socinius and his followers, against whose heresy he was a faithful and able champion. His style, if not often rising to eloquence, is yet clear and good—full of matter, without being involved or difficult. And he seems to be most remarkable for that candour and absence of party spirit, which, as we have just said, distinguishes all our greatest divines, and without which learning is nearly useless; for a ready and willing acknowledgement of the services of other writers, both of his own and other churches; a disposition to seek points of unity rather than division, wherever it is possible; a moderation worthy of the Church of England; and all allowance for the differences caused by the prejudices of education and customary ways of expression. We have selected his treatise on the Eucharist, partly as exemplifying

these qualities in an eminent degree, partly because we consider it to be peculiarly adapted to do good in these days, when that unhappy controversy has again been raised. If anything we can say in praise of this dissertation may induce any to study it, and so, perhaps, in these dangerous days, to be imbued with the moderation and wisdom of the views contained in it, we shall feel ourselves fully repaid: and this must be the excuse for our presuming to recommend any of the writings of a divine who has long ago taken his place among our great theologians. It is by bringing again into notice such treatises as this on the Eucharist, Barrow's on the Supremacy, Cosin's on Foreign Ordinations, Jackson's and Sanderson's on the Church, and others of the same character and stamp, that there is any hope of preventing our becoming, as a Church, committed to views which are at present only held by a party in it—of our preserving our Articles unaltered, which, we doubt not, will be first attacked. It is not, then, with any wish of setting up Waterland's judgement, as infallible authority on a subject so full of difficulties as that of the Eucharist confessedly is, that we call attention to it; it is simply with the desire to show that his authority, at least, cannot be pleaded in defence of those opinions which are now recommended as having been held almost universally by all learned divines.

This dissertation was written, as we are told at the very commencement, when the extreme most to be feared was that of neglect (p. 1);* and accordingly it is against the views of the Socinians and Anabaptists that it is chiefly directed. Against these, indeed, it furnishes a most complete answer. But what we said above of the writings of our great divines in general, is true of this treatise in particular; that it is so perfect and finished in all points, as now to serve us with a safeguard against the very opposite extreme of superstition also. When Waterland wrote, there may have been many in our own Church, as well as those without it, who had low and diminishing conceptions of the Sacrament of the Lord's Supper. But now we believe that there are very few, indeed, (so great has been the improvement in this direction,) who do not allow, "that the Holy Communion is instrumentally a cause of the real participation of Christ, and of life in his body and blood," which, says that excellent divine, Hooker, is "nothing but that which is alone sufficient for every Christian man to believe concerning the use and force of that Sacrament." Why, then, may we not ask, if this be so, why should we wish for more than this; why demand that the Sacrament of the Lord's Supper should be believed as the sole means of grace to baptised Christians to the exclusion of the Word read or preached; why seek to involve the whole subject in mystery, and adopt the incautions and ill-guarded rhetoric of the fathers? Waterland did not so: Scripture, with its plain and simple statements, was sufficient for him;

* We quote from the edition by Van Mildert. Oxford. 1823. Vol. vii.

and if he called in antiquity to explain Scripture, yet antiquity he tried also by Scripture. If he speaks of Scripture and antiquity as the rules which are to guide us, yet he says, "that Scripture alone is our complete rule of faith and manners," (p. 1,) quoting directly the Sixth Article; and he adds the "principles of reason," (p. 259,) which he never would lose sight of: and, again, he justifies our Church for having admitted no express invocation for the illapse of the Holy Spirit in her Communion Service, because "Scripture had not particularly ordered some such special form to be made use of," (p. 305,) and that, too, though the ancient liturgies very generally contained such form. Again: writing about coming fasting to the Lord's Table, he says, "the rule was early and almost universal; a rule of the Church, not of Scripture, and so a matter of Christian liberty, rather than of strict command." (P. 410.) Here was the *quod semper, quod ubique, quod ab omnibus*, yet he put it not on equality with Holy Scripture. He had no slight opinion of the value of antiquity, or of the learning and wisdom of the fathers: yet of Clement he does not scruple to say, that he commented on our Lord's discourse in John vi. in a dark, allegorical way (p. 116); of Tertullian, on the same passage, that he blended "his ideas in a very perplexed manner" (p. 120); of Origen, "admired Origen," that "he allegorises the flesh of Christ in a very harsh manner" (p. 121); and again—when speaking of the same father's comment on Numb. xxiii. 24, "that whatever weight he may justly have as to other cases, he can have but little in this, where he manifestly trifled." (P. 122.) Again: of the same Clement he writes, "his pieces are all of them learned, though not always so clear as might be wished" (p. 166); of all that Cyril says of Christ, he will not speak in terms of approbation, as "not standing upon Scripture authority" (p. 178); Jerom's comments on Matt. v. 23, 24, appear to him "argute rather than solid, straining the point too far." (P. 402.) Let us but consider the impossibility of speaking of any words of Scripture in this way, and we shall see the immeasurable distance between the fathers and Holy Writ. When Waterland cites the fathers, he does not string the passages together without comment and remark, but compares them together, tries them by the test of Scripture and reason, and corrects their hyperbolic and unguarded expressions by their more accurate and moderate statements. We have learned by sad experience to what unscriptural corruptions their incautious rhetoric has given rise: does not prudence now teach us to beware lest this happen again? Waterland thought that the perversion of the "once innocent names of oblation, sacrifice, propitiation, was good cause why Protestants should be jealous of admitting these names, or scrupulously wary and reserved in the use of them" (p. 342); he judged that "such manner of speaking and thinking was just and innocent, till the succeeding abuses of angel worship made it almost necessary for wise men to lay it aside" (p. 280, note); and again—"that the prayers for the illapse of the Spirit in the Office of Baptism, and the Office for the Communion, were thrown out afterwards upon prudential considerations, and at the instance of two learned and judicious

foreigners." (P. 303.) Of the disputed point as to what is the spiritual eating and drinking taught in John vi., we need not speak, for that controversy has fallen into abler hands; and Mr. Meller's sermon is quite convincing. Yet this we will say: that Waterland, who is no bad judge, thought that probably Ignatius Irenæus, Clement, Cyprian, and more certainly Tertullian, Origen, Novatian, Eusebius, Athanasius, Cyril, Hilary, Jerom, Chrysostom, Augustin, did not interpret our Lord's discourse directly or primarily of the Eucharist, but only applied it to it, which is manifestly quite different. How, then, can it be quietly assumed that the general consent of the Church has ever explained that chapter directly of the Holy Communion? There may, indeed, perhaps, be a difference of opinion as to what the fathers taught on this point (for the fathers want explaining as much—nay, a great deal more than Holy Scripture, and who then is to be the ultimate judge?); but what we complain of is, that what is, at least, doubtful should be assumed to be unquestionable, and those who venture to question should be accused of setting up their private judgement against the united authority of antiquity.

But we pass on to other points, in which the wisdom of this excellent writer is no less conspicuous, and no less seasonable for these times. Are we now told that the argument of impossibility against transubstantiation is rationalistic? Waterland thought this doctrine "absurd, contradictory, and impossible. If we may trust to our reason and senses, (and if we may not, what is there we can trust to?) the bread and wine do remain after consecration the same in substance as before." (P. 200.) Are we now taught that the Sacraments are the only means of grace? Here we read, "by the word, also, God conveys his graces." (P. 213.) Is the expression "real presence" made all-important, so that to refuse to adopt it is little short of heresy? Dr. Barlow is here quoted with praise by our author, as saying—"The Church of England has wisely forborne to use the term of real presence, in all the books set forth by her authority. We neither find it recommended in the Liturgy, nor the Articles, nor the Homilies, nor the Church's or Nowell's catechism. So that, if any Church of England man use it, he does more than the Church directs him; if any reject it, he has the Church's example to warrant him. Yet it must not be denied, that the term may be safely used among scholars, and seems to be grounded upon Scripture itself." (P. 191.) Again: are Calvin and Zuingle spoken of as those who denied the Sacrament of the Lord's Supper to be a means of grace? Of Zuingle we here read, "that apologies have been made for him, as one who erred in expression, rather than in real meaning; and it is certain that his friends and followers after a while came into the old and true notion of spiritual benefits." (P. 182.) How, indeed, Calvin, "that great man, and illustrious Reformer" (p. 183), that bright light of the Reformed Church, as conspicuous for his learning as for his piety, how he can be accused of having held that in the Eucharist there is no more than a bare commemoration of Christ's death, we confess we are utterly at a loss to understand.

Such accusations must proceed from an entire ignorance of what that great man has said. Let us cite one or two passages: "*Neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum, in quo passus est et resurrexit.*" Calvin on 1 Cor. xi. 24. (P. 184, note.) Again: "*Corpus, quod nequaquam cernis, spirituale est nobis alimentum.*" Calvin on 1 Cor. xi. 24. (P. 184, note.) And again: "*Christi consilium fuit corpus suum sub pane edendum porrigere in remissionem peccatorum.*" Calvin. admon. ult. ad Westphal. (P. 262, note.) If he is at all perplexed, it is rather, if Waterland be right, from erring on the other side, from supposing "the glorified body of our Lord to be as it were eaten in the Eucharist, when he should only have said that it became more perfectly united with it. Yet was his notion true in the main, and which wanted only to be better adjusted." (P. 184.) But we hope this is enough in defence of the memory of a great and good man, dear, we trust, to all true lovers of the Reformation. If we be of these, let us not seek to make our differences with the foreign Protestant Churches greater than they are; let us rather believe, with Waterland, that "the remaining difference may seem to lie chiefly in words and names, rather than in ideas and real things" (p. 234); let us adopt his charitable judgement, which would "make great allowances for the prevailing prejudices of education, and for a customary way of speaking or thinking on any subject." (P. 235.) We have a few points more. Is the Reformation now looked on as a schism? With Waterland it is the happy Reformation. Is Jewell's memory evil spoken of? Here he is "our incomparable Bishop." (P. 376.) Are the foreign Reformers not to be trusted? Yet are they, even Calvin, Bema, Peter Martyr, Grotius, "judicious interpreters." (P. 269.) Cranmer is that "excellent person." Protestant is no name of reproach. How thankful should we be for such wisdom and candour, such moderation and charity, such learning and judgement, such a truly Anglican, truly Catholic spirit; truly Anglican, as most faithful to the teaching of our Reformed Church; truly Catholic, as not exclusive or blind to the excellencies of all communities but our own!

But there is one chapter to which we would briefly call attention, as perhaps the most perfect and complete part of this dissertation, and as peculiarly adapted to be useful in these times—that on the service of the Eucharist considered in a sacrificial view. The subject is a most interesting one, involving, as it does, many important points of doctrine. If it were not that we know that many learned divines have taught differently, we confess we should have thought Waterland's reasoning so convincing as to leave no room for doubt. However, as the library of Anglo-Catholic Theology has proposed to publish Johnson's "Unbloody Sacrifice" this year, it is but fair that this chapter of Waterland should be studied with it, containing, as we cannot but think, a masterly and satisfactory answer to that treatise. We, for our part, are entirely with Waterland, because we judge it wiser not to go beyond the doctrines of our Church, who in her communion service acknowledges no material sacrifice of the bread and wine, but only the spiritual sacrifice of praise

and thanksgiving, the reasonable holy and lively sacrifice of our souls and bodies (and even there she has given the minister the choice of another prayer, containing no mention of any sacrifice whatever); because Holy Scripture speaks, certainly, of these sacrifices of prayer and thanksgiving, of alms and good works, of our souls and bodies dedicated to God's service, but not of any material sacrifice in the Gospel dispensation, as under the law (so that our Church is but guided in her silence by Holy Writ); because to return again to material sacrifices is, as it were, a return also, from what is better and higher, to legal and typical worship; because the fathers themselves, whose authority has been pleaded against the views of Waterland, and the general doctrines of our divines, speak of having rejected all gross service as the oblation of the fruits of the earth, cakes, and frankincense; as now "performing services fine and abstracted, intellectual and spiritual." (P. 386.) How could they have done this, may we not ask with Waterland, had they believed the elements of the Eucharist to be a sacrifice? Are bread and wine less sensible and gross than frankincense and oil, or can they be spiritual services? The Eucharist may, indeed, be a sacrifice in a higher sense than our prayers, and thanksgiving, and alms, and obedience, at other times; but only because it is the highest act of spiritual worship, containing in it prayers for grace, and a thankful and lively remembrance of our Lord's death, our alms offered at a most solemn time, and a fresh dedication of ourselves, our souls and bodies, to God's honour. So, too, again, we prefer the use of the word "table" to that of "altar;" because Holy Scripture certainly speaks of a table, but not so certainly of an altar (the two passages, Matt. v. 23, and Heb. xiii. 10, supposed to do so, being, to say the least, very doubtful as to this point); because St. Paul, 1 Cor. x., seems directly to oppose the Lord's table to the altar of the service of Israel; because our Church has never spoken of an altar, but always of the table in her communion service; because our Lord at his last supper instituted the communion of His body and blood at a table, and not an altar. But if we must speak of an altar, let us remember, that as we believe that we have now no material sacrifice, so we have no material altar, but only a mystical and spiritual one; that we come not to the Lord's Supper to sacrifice Christ again—no, not even in a figure (for no one surely has any right to sacrifice Christ but Himself), but by faith to feed upon Him who was once for all offered up for us on the cross. And are we thus seeking to lower the dignity of a divine appointment? We believe not; we are not afraid of doing so, while we adhere to the simplicity of Scripture and our scriptural Church, even though we may refuse to adopt literally all the rhetoric of the fathers, who, as old Latimer counsels us, are to be read warily with sound judgement, as they speak many times more vehemently in sound words than they mean, indeed. The spiritual sacrifice of praise and thanksgiving, of a willing and hearty obedience, of a penitent and contrite heart, of alms to our poor brethren, is nobler and higher, surely, than any material or legal sacrifices of the bread and wine; more suited to the service of God, who is a Spirit, and

would be worshipped in spirit and truth. The notion of a table is more affecting, recalls us directly to the institution of this holy sacrament, gives us a more lively notion of an heavenly banquet, of the union subsisting between those who meet together at one board, than any idea of an altar, which savours more of a Jewish than of a Christian spirit, and is something like a returning back to forms and types, figures and similitudes, almost a degrading of the spiritual to the ecclesiastical, of the real to the unreal, again. And when to this we add the consideration of how such words were abused in the darkness of the middle ages, till the Lord's Supper was gradually changed from a memorial to a sacrifice, and Christ was represented as offered daily for the quick and dead, should not this teach us to abstain from that which, though innocent in itself, was thus perverted? Does not common prudence suggest that there is danger of the same happening again, we do not say in the same degree, or to the same extent, but yet so as to render all reasonable men cautious, nay, even suspicious and anxious for the future? But we will say no more, lest we should seem to be teaching our own doctrine, instead of recommending that of Waterland, which is our present object. If anything we have said should induce any to study this treatise, we shall, we repeat it, be fully repaid.

In conclusion, we would call attention to the last two chapters—the practical part of this work—the preparation proper to the Holy Communion, and the obligation to frequent attendance. Sad, indeed, and most lamentable, have been—and still, we fear, are—the differences amongst us concerning that very sacrament, which was instituted as a means of union, as a sign of the harmony and love that should subsist between all Christians; but here at least we may remember with thankfulness is a part of union, and that a practical one amongst us, where we may all, whatever be our opinions as to the doctrine concerning the Eucharist, labour in common to promote more frequent communion—a labour, in spite of improvement on this head, most necessary still. And may we not hope that if by any means we can attain to greater unity of sentiment, it will be by striving to live in such a state of charity one towards another, as may make us worthy partakers together at that holy table, where the angry feelings of controversy and dispute must be forgotten amongst those who are then united in closer communion with each other? For we must surely feel that we can never hope to realise the true unity of Christians, which our Lord prayed for, a unity not merely of outward form and government, but one of faith, hope, and love, whereby all men may know us to be His disciples, either by the triumph of intellect and learning on the one hand, or by the arbitrary decrees of ecclesiastical authority on the other; but only by the Christian graces of forbearance, and long-suffering, and gentleness, and, above all, of that holiness which alone has the scriptural promise of being led into all saving truth, even as it is written, If any man will do His will, he shall know of the doctrine, whether it be of God.

THE
CHRISTIAN'S MONTHLY MAGAZINE
AND
UNIVERSAL REVIEW.

I. THEOLOGY AND PHILOSOPHY.

SECRET HISTORY OF TRACTARIANISM.

PART V.*

THERE is something very significant in the fact that the Rev. Richard Hurrell Froude should have been born and should have died in the Parsonage-house of Dartington, Devon. It indicates a sentiment of local attachment, which, however amiable, is full of such prejudice as to incapacitate the subject for a world-wide view of human dealings. The early age (33), too, at which he died precludes the possibility of much experience. Under the pressure of disease, he seems to have left England and even Europe for a while; but a mind suffering from ill health is apt to look at things with a jaundiced eye. Thus, his journeyings do not seem to have altered his views or improved his principles. As he began, so he ended; having all along (in the language of his biographers) trained himself "in that discipline which shuns the light of the world." † How much light must needs be excluded by such means! He died, however, "before he could bring to perfection any of the PLANS which had suggested themselves to him for *the* advancement" ‡ of the CAUSE to which he was devoted. "Let it be certainly known to his friends," continue the same editors, "*that he was firmly* resolved never to shrink from *anything not morally wrong*, which he had good grounds to believe would really forward that cause;" § that is,

* Froude's Remains.

† Ibid, p. vii.

† Preface, p. vi.

§ Ibid.

he was willing to go all safe lengths in its promotion. The probable view which he took of his personal position, they state to be this: that "he was a minister, not of any human *establishment*, but of the one Holy Church Catholic, which, among other places, is allowed, by her Divine Master, to manifest herself locally in England, and has, in former times, been endowed by the piety of her members: that the State has but secured, by law, those endowments which it could not seize without sacrilege, and, in return for this supposed boon, has encumbered the rightful possession of them by various conditions calculated to bring the Church into bondage: that her ministers, in consequence, are no way bound to throw themselves into the spirit of such enactments—rather, are bound to keep themselves from the snare and guilt of them, and to observe only such a literal acquiescence as is all that the law requires in any case, all *that an external oppressor* has a right to ask." *

The character given of Mr. Froude, as a boy, by his mother, shows an eccentric temper, of an ungovernable kind, revelling in the practice of what he called "funny tormenting," and almost given up to "teasing play." In the same spirit, he appears subsequently to have behaved in a similar manner towards his Mother-Church, and his brethren in her communion. His Journal shows, indeed, that he had to struggle, up to a late period, with much vicious propension—not, indeed, of an immoral kind, but relative to intellectual effort, opinion, and taste. He felt himself conceited, ill-tempered, and irritable. Much there was, no doubt, constitutional in this; but it was calculated to and did operate mischievously on his mental developement. Hence he was haunted by a sense of "mental imbecility;" and "the consciousness of having capacities for happiness, with no objects to gratify them:" † bad symptoms, both, of incipient insanity. He was beset by selfish hypocondria—not attending to what other people liked; getting annoyed when things went the least wrong; being unable to submit himself to the will of his father in indifferent matters; provoked at the least slight to himself, yet slighting others in the most glaring way, almost amounting to insult; besides always expecting concessions, though never ready to make them. ‡ Here we have renewed the kind of experiences which distinguish the Loyola tribe of religionists; and, as we proceed in the Journal, we find recourse had to similar means of discipline, abstinence, and self-mortifications, for the purpose of subduing the pangs of the conscience by the sufferings of the body. The presence of pews in the Exeter Cathedral annoyed him; but he makes all square by accepting it as a voluntary penance. A forgetfulness of an intention to fast, is a sin requiring especial vigilance in future. At another time, he finds that he has been "disgustingly enthusiastic all the morning, and wanted some dry, steady occupation." § All this is fever—not piety. Sometimes he refines on this uneasy and unhealthy

* Preface, p. xv.

‡ P. 10.

† Journal, vol. i., p. 7.

§ P. 13.

state of sentiment thus : " It came into my head this morning, that it would be a good thing for me to set apart some days in the year for the commemoration of my worst acts of sin. I find, that, as the feelings in which they originated become extinct, I am too apt to forget it was myself who was guilty of them, and to look on the actions themselves as no longer connected with me, now that God in his goodness has delivered me from the temptation to repeat them. Besides, I think *it would be the safest way of doing penance*, and the most sure to exclude any feeling of self-complacency from obtruding itself on my humiliation and self-chastisement." * And thus the man who, as a boy, could only live happy while teasing others, is now compelled to tease himself, in order, as it were, to live at all. Finally, he determined on "adopting an austere course of life," † and on "making his conduct *different* from other people." ‡ Thus were the foundations of his character laid; and to be singular, he mistook for being religious. Thus he is found pleasing himself "with fancying that he was not common-place, and that a person like him ought to see" (some beautiful scenery with which he had been disappointed) "under different circumstances from other people." § These and other "visionary, indistinct feelings" || martyrise him hourly, but at length embody themselves in the following resolution :

"As soon as I am out of the reach of observation I will begin a sort of monastic austere life, and do my best to chastise myself before the Lord. I will attend chapel regularly, eat little and plainly, drink as little wine as I can consistently with the forms of society; keep the fasts of the Church as much as I can without ostentation; continue to get up at six in the winter; abstain from all unnecessary expenses in everything; give all the money I can save in charity, *or for the adorning of religion*. I will submit myself to the wishes of the ———, as to one set over me by the Lord; but never give in to the will or opinion of any one from idleness, or false shame, or want of spirit. I will avoid society as much as I can, except those I can do good to, or from whom I may expect real advantage; and that I will, in all my actions, endeavour to justify that high notion of my capacities of which I cannot divest myself. That I will avoid all conversation on serious subjects, except with those whose opinions I revere; and content myself with exercising dominion over my own mind, without trying to influence others." ¶

We have now the man before us in his internal character. His after-life can only be its external development. Vanity and hypocrisy are its primary elements; confessed and acknowledged, to be sure, but not abandoned. Theories of his own, too, he feels, and not the Word of God, are the rules on which he acts; but the feeling produces no practical influence, and he still continues to indulge "disgustingly self-complacent thoughts." ** Thus, also, he is continually seeking "to make himself *be* what he would," †† but never appears to think of

* P. 14.

§ P. 23.

** P. 29.

† P. 21.

|| P. 25.

†† P. 35.

LL 3

‡ P. 22.

¶ P. 26.

permitting *God* to make him be what He would ; trifling in this manner with his soul and her eternal relations. Fasting and penance availed him not—he proved their fruitlessness, yet in self-will returned to them—superstitious and idolatrous by choice and taste, as also by a certain arrogance of disposition and natural infirmity.

A sense of the injurious effects of solitary habits at length induced young Froude to take a pupil, that he might have companionship in his studies—with what success we know not ; for nothing can exceed the inconsistency between his motives and his principles at this period of his life. His mind meanwhile seems to have amused itself with certain ontological and metaphysical speculations, in which he shows rather a capacity to puzzle himself than to resolve doubts and difficulties. Hence he seeks, at last, refuge in Patristic authority. “ Mental imbecility ” must needs have some asylum. His aversion to Milton, as an author and a man, is due to this same weakness. But he was an inadequate judge of poetic feeling, from positive ignorance. Even of Burns he knew nothing ; and much of his state must be attributed to the deficiency of knowledge in certain directions, owing to the absurd exclusiveness of his studies. He was wise enough, however, to recognise the justice of the conclusion at which a friend had arrived, of his character, from an analysis of his handwriting. It was this : “ This fellow has a great deal of imagination, but not the imagination of a poet ; so it leads him into all sorts of fanciful conceptions, making him eccentric and often sillyish.” *

Sillyish enough, often ; but often, too, to be more sternly characterised. For instance, after expressing his indignation at the French Revolution of three days, he proceeds to say, “ The fate of the poor King of France, whose only fault seems to have been his ignorance how far his people were demoralised, will give spirits to the rascals in all directions ; though I sincerely hope *the march of mind in France may yet prove a BLOODY ONE.* ” † Such is the sanguinary disposition which equally belonged to the Founder of Tractarianism as to his disciples. With men who thus deem it lawful to lie, rob, and murder, in defence of their own theories, it is impossible to argue.

It is said by Mr. Froude's editors, that to journal confidences much allowance is due ; and we grant it. Still, the character is in some sort to be judged from them ; and where they only testify against a man, surely we require other and counteracting information, before we give a verdict in his favour. Of Augustine, for instance, we know something beyond his confessions, and give him the benefit of that knowledge. Besides, in the confessions themselves we want a positive, as well as a negative side. There are faults that lie on the generous, as well as the sordid, side of human nature. Now, Mr. Froude's all lie on the latter : vanity, meanness, are his besetting sins—and these coming from a corrupt heart, and not from need or other obvious pressure.

* P. 236.

† P. 244.

Where there are strong passions and circumstantial temptations to plead, as in Burns's case, whom, as we have seen, this miserable pedant and formalist affects to treat with contemptuous pity and almost undisguised scorn, we readily volunteer apology, because we recognise an exuberance of positive power as the cause of eccentric conduct; but when, as in Mr. Froude's case, all proceeds from weakness, and the niggardliness, and not prodigality, of nature, we miss altogether the qualities that are needful to redeem even the occasional indulgence of error or vice. Before such a diary, then, as Mr. Froude's can interest our sympathies in his favour, we must have previously learned, for other reasons, to have esteemed him highly, and then we admire his humility in proportion to the amount of self-depreciation that he voluntarily brings to the confessional of his own conscience. We find no such reason in Mr. Froude. It is but fair to confess, however, that his editors do; and here it is in their own words:

"Let the reader, before he condemns, imagine to himself a case like the following. Let him suppose a person in the prime of manhood (with what talents and acquirements is not now the question) devoting himself ardently, yet soberly, *to the promotion of one great cause*; writing, speaking, thinking on it for years, as exclusively as the needs and infirmities of life would allow, but dying before he could bring to perfection *any of the plans* which had suggested themselves to him for its advancement."^{*}

Now, having no respect for the *cause* spoken of, nor for the *plans* for its accomplishment—that cause being "the *unprotestantising* the Church of England," and the plans nothing less than a *treacherous* external, official, membership with her, while thereby, and by all possible insidious means, her interests and mission were constantly undermined—this statement offers to us more reason for abhorrence than admiration. When it is added, that his exertions in this bad cause, and bad way of promoting it, were so unintermitting that, as we have before quoted, "he was firmly resolved *never to shrink from anything not morally wrong*, which he had good grounds to believe would really forward that cause, and that it was real pain and disquiet to him if he saw his friends in any way postponing it to his supposed feelings or interests,"[†] we only recognise a desperate character, daring all but ruin, in the prosecution of an evil purpose. Let, however, these anonymous editors have their full swing; therefore take the following sentence also:

"This case, of a person sacrificing himself *altogether to one great object*, is not of every day occurrence; it is not like the too frequent instances of papers being ransacked and brought to light, because the writer was a little wiser or better than his neighbours: it cannot be fairly drawn into a precedent, except in cases equally uncommon."[‡]

And thus it remains that the sole ground of the admiration claimed for Mr. Froude rests on "the one great object" of his life; and, therefore, if we are not prepared to admire the Founder of an Order of Spies and

* Preface, p. vi.

† Ib., p. 7.

‡ Ib., p. 8.

Traitors in the Camp of England's Church, established for the express purpose of aiding the Jesuits in their plans of Counter-Reformation, we shall see nothing admirable in Mr. Froude's character or conduct. No doubt that Mr. Froude was self-justified in his conduct by the opinions that he held, and his strong conviction that "the Church can never right itself without a blow-up;" but we cannot permit his manifest delusions to cloud our better judgements. Take some of these woful hallucinations :

"I have been very idle lately, but have taken up Strype now and then, and have not increased my admiration of the Reformers. One must not speak lightly of a martyr, so I do not allow my opinions to pass the verge of scepticism. But I really do feel sceptical whether Latimer was not something in the Bulteel line—whether the Catholicism of their formulæ was not a concession to the feelings of the nation, with whom Puritanism had not yet become popular, and who could scarcely bear the alterations which were made; and whether the progress of things in Edward VI.'s minority may not be considered as the jobbing of a faction? I will do myself the justice to say that those doubts give me pain, and that I hope more reading will in some degree dispel them. As far as I have gone, too, I think better than I was prepared to do of Bonner and Gardiner. Certainly the *ἡθός* of the Reformation is to me a *terra incognita*, and I do not think that it has been explored by any one that I have heard talk about it."*

"I have been looking into Strype's Memorials, and Burnet, a good deal, without finding much to like in the Reformers; but I do not see clearly the motives of the different parties. The sincerity of the leading men on both sides seems so equivocal, that I can hardly see what attached them to their respective positions. I have observed one thing, and only one, in favour of my guessed-at theory—that is, that Cranmer had a quarrel with Gardiner about admitting poor people's children to a foundation school at Canterbury; the latter insisting on their exclusion. Certainly this was a change in the tone of the High Church party, since William of Wykeham's time. Also I have read a volume of Froissart, and been much entertained with it. Edward and his Court were, on the whole, a poor set. They allied themselves with a rascally brewer of Ghent, who had just got up an insurrection in Flanders as villainous but more successful than this Belgian business, and treated the brewer and his crew as ceremoniously as any nobles. I see, also, that when Flanders was under excommunication, Master Edward promised to send over English clergy, who would perform the offices of the Church, in spite of the Pope, for the above-mentioned scoundrels. In support of Sharon Turner's notion, that the wars of York and Lancaster were religious, I see that the heretics got off very easily in Edward IV.'s reign. Burnet does not give his authorities, nor does he seem aware that the cases he mentions are not samples of what generally took place. (Vide Hist. Ref., 4to. ed., p. 26.)..... The person whom I like best, of all I have read about, is Cardinal Pole. He seems a hero of an ideal world, a union of chivalrous and Catholic feeling, like what one hopes to find people before one reads about them. I wish I had his book against Henry VIII.; Strype gives little more than some letters and a speech."†

So crude and childish were, at this time, the knowledge and opinions of Mr. Froude on matters which had tasked the judgement of men, and received the sanction of Providence. Elsewhere he expresses, in the same school-boy way, his hatred of Hampden; and then enquires, "Can you tell me where to go for the history of Lutheranism? I must know something of it, before I get a clue to Cranmer, and the

* P. 252.

† P. 253, 254.

rest." And thus he goes on, prejudging the weightiest questions with a degree of presumptuous ignorance, of which, we trust, there are few recorded examples.

The winter of 1832-3 Froude spent in a Mediterranean tour. He found many of his prejudices shaken by what he witnessed of the actual state of the Church of Rome, but he was not in a state of mind to be beneficially instructed. Thus he writes: "I think people are injudicious who talk against the Roman Catholics for worshipping saints and honouring the Virgin, and images, &c.; *these things may, perhaps, be idolatrous—I cannot make up my mind about it*—but, to my mind, it is the carnival which is real practical idolatry; as it is written, 'The people sat down to eat and drink, and rose up to play.'"^{*} He saw, however, that "the same process which is going on in England and France is taking its course everywhere else; and the clergy in these Catholic countries seem as completely to have lost their influence, and to submit as tamely to the State, as ever we can do in England." This he saw, but could not therein appreciate the wisdom of God; so wanting was he in spiritual discernment. With Rome, however, see how deeply he can sympathise:

"But Rome is the place, after all, where there is most to astonish one, and, of all ages, even the present. I don't know that I take much interest in the relics of the empire, magnificent as they are; although there is something sentimental in seeing (as one literally may) the cows and oxen *Romanoque foro et lautis mugire Carinis*. But the thing which most takes possession of one's mind is the entire absorption of the old Roman splendour in an unthought-of system; to see their columns, and marbles, and bronzes, which had been brought together at such an immense cost, all diverted from their first objects, and taken up by Christianity; St. Peter and St. Paul standing at the top of Trajan's and Antonine's columns, and St. Peter buried in the circus of Nero, with all the splendour of Rome concentrated in his mausoleum.

"The immense quantity of rare marbles, which are the chief ornaments of the churches here, could scarcely have been collected except by the centre of a universal empire, which had not only unlimited wealth at its command, but access to almost every country; and now one sees all this dedicated to the martyrs. Before I came here I had no idea of the effect of coloured stone in architecture; but the use Michael Angelo has made of it in St. Peter's shows one at once how entirely that style is designed with reference to it, and how absurd it was in Sir C. Wren *to copy the form, when he could copy nothing more*.[†] The coloured part so completely disconnects itself from the rest, and forms such an elegant and decided relief to it, that the two seem like independent designs that do not interfere. The plain stonework has all the simplicity of a Grecian temple, and the marbles set it off just as a fine scene or a glowing sky would. I observe that the awkwardness of mixing up arched and unarched architecture is thus entirely avoided, as all the arched work is coloured, and the lines of the uncoloured part are all either horizontal or perpendicular. So Michael Angelo adds his testimony to my theory about Gothic architecture."[‡]

And thus he proceeds in admiration of the mere external edifice of the Church, perplexing himself with all sorts of outward matters. Mr. Bunsen, the Prussian Minister, it seems, told Mr. Froude that

^{*} P. 294.

[†] Are the Tractarians not guilty of precisely the same absurdity?—Ed.

[‡] P. 295.

arrangements were then making for the establishment of episcopacy throughout the King of Prussia's dominions. "The difficulty," he adds, "is about the present clergy. They will not, as I understand, consent to re-ordination; so how can a bishop take them under his jurisdiction, or how can any of them be consecrated bishop without being first ordained? I am afraid these difficulties will not be settled without a sacrifice of principle. To be sure, it would be a great thing to have a true Church in Germany; in Scotland it seems to be thriving; *and if the State will but kick us off, we may yet do in England.*"

Our next extract connects Mr. Froude distinctly with the leaders of the Tractarian party and one of their publications:

"I don't know whether I mentioned to you that — and — are going to indite verses for 'The British Magazine,' under the title, *Lyra Apostolica*. . . . — would not take a sonnet that I made, because it was too fierce, but says it may come by-and-by. I will write it out for your edification and criticism:

‘Περὶ τῆς μισθοῦ σάσας.
 ‘Yes, mark the words; deem not that saints alone
 Are Heaven's true servants, and His laws fulfil
 Who rules o'er just and wicked. He from ill
 Culls good; He moulds the Egyptian's heart of stone
 To do Him honour; and e'en Nero's* throne
 Claims as His ordinance. Before Him still
 Pride bows unconscious, and the rebel will
 Must do His bidding, following most its own.
 Then grieve not at their high and palmy state,
 Those proud, bad men, whose unrelenting sway
 Has shattered holiest things, and led astray
 Christ's little ones: they are but tools of Fate,
 Duped rebels, doomed to serve a Power they hate,
 To earn a traitor's guerdon, yet obey.’”†

This sonnet has, at any rate, the merit of placing the controversy in a proper light. Either the Tractarians or their opponents are, what he states them to be, "duped rebels" and "traitors." But he proceeds—developing a *system*, thus:

"I mean to do one on Lord Grey's interpretation of the Coronation Oath, with a motto, ἄλλ' ὅπου πᾶσι ἴσιν ἀνένυμος, κ. τ. λ. Will you do some? A mixture—some fierce and some meek: the plan is to have none above twenty lines.”‡

Enough, however, of the mere outside of the Church. Mr. Froude at length makes attempts to become acquainted with its visible inside, if not its true spiritual arcana! Take his own statement:

"The only thing I can put my hand on as an acquisition is having formed

* Rom. xiii. 1—8.

‡ P. 303.

† P. 302, 303.

an acquaintance with a man of some influence at Rome, Monsigneur ———, the head of the ——— College, who has enlightened ——— and me on the subject of our relations to the Church of Rome. *We got introduced to him, to find out whether they would take us* in on any terms to which we could twist our consciences, and we found, to our dismay, that not one step could be gained without swallowing the Council of Trent as a whole.*"†

This is, at least, curious. Rome herself is not enough Rome for them—they wish even her to go back to a sterner and older time; preferring, no doubt, the less liberal as well as less Protestant Council of Lateran to that of Trent, as more positive in its anathematising of heretical tendencies, and, in some other things, which the progress of civilisation has happily repudiated.

"We made," he continues, "our approaches to the subject as delicately as we could. Our first notion was that the terms of communion were, within certain limits, under the control of the Pope, or that, in case he could not dispense solely, yet, at any rate, the acts of one Council might be rescinded by another; indeed, that in Charles I.'s time it had been intended to negotiate a reconciliation on the terms on which things stood before the Council of Trent." (Heaven save the mark!) "But we found, to our horror, that the doctrine of the infallibility of the Church made the acts of each successive Council obligatory for ever; that what had been once decided could never be meddled with again; in fact, that they were committed finally and irrevocably, and could not advance one step to meet us, even though the Church of England should again become what it was in Laud's time, or, indeed, what it may have been up to the atrocious Council; for M. ——— admitted that many things—e.g., the doctrine of the Mass—which were fixed then, had been indeterminate before. So much for the Council of Trent, for which Christendom has to thank"—WHOM?—"Luther and the Reformers."‡

Such was this man's *bitter* hostility to the principles of the Reformation, and so unjust could it render him, in the madness of his heart, to the plainest historical inferences! The results of this conversation, he next tells us, were such as to induce some friend to charge Froude with having "become a staunch Protestant, which," says Froude indignantly, "is a most base calumny on his part, though I own it has almost altogether changed my notions of the Roman Catholics, and made me wish for the total overthrow of their system. I think," he continues, "that the only *répôt* now is *the ancient Church of England*; and, as an explanation of what one means, *Charles the First and the Nonjurors*."

The malignity of Mr. Froude's heart is conspicuous in the use of certain phrases; such as, when he writes in the following style: "About acting as a party, and the *pros* and *cons*, &c.; the Useful Knowledge Society have proved that *the poisoning* system may be carried on by a party."§ In like manner, Mr. Froude speculated on

* The editors wish us to believe that this was written only in jest! No doubt, not that it was so written, but that they so wish.

† P. 306, 307.

‡ P. 307.

§ P. 317.

compounding a Poisoning System, and forming a Party for its distribution. The Poisoning System, and the Party, both arrived in due course at maturity; but, being now detected, though long proceeding in secret, are at length on trial before the Church, will, doubtless, soon be condemned, and, ere long, receive their fitting punishment.

At this time Mr. Froude's ability in Scripture interpretation was so slender, that he acknowledges he could not get "a distinct idea of the argument of the Book of Job. It is said," he writes, "to be a discussion on the moral government of God; but my view of it is not more distinct than what ladies get of Butler's Analogy."* But the trade of Mr. Froude was, evidently, not Bible interpretation, but Church conspiracy: here his heart was fixed; any little disappointment here gave him poignant sorrow; he complained not of lack of scriptural knowledge, but only that "one should have no chance to proceed with the *Undermining* system."† This was a grievous thing, indeed, to the professional poisoner! By-the-by, in furtherance of the same *undermining* and *poisoning* system, he suggests a life of Bishop Butler—because "R. thinks biography the best means of infusing principles against the reader's will."‡

The wheel, however, now begins to glow with the increase of motion. In 1833, August 31, we have this note of *practical* operations:

"It has lately come into my head that the present state of things in England makes an opening for reviving the monastic system. I think of putting the view forward under the title of 'Project for reviving Religion in great Towns.' Certainly, colleges of unmarried priests (who might, of course, retire to a living, when they could and liked) would be the cheapest possible way of providing effectively for the spiritual wants of a large population . . . I must go about the country to look for the stray sheep of the true fold; there are many about, I am sure; only that odious Protestantism sticks in people's gizzards." . . . Again—"Since I have been at home, I have been doing what I can to proselytise in an *underhand* way, and I cannot but think that people now talk in a way which promises more than the old notions used to."‡

We must not omit the following evidence of the superstitious tendency of Mr. Froude's mind:

"It has just come into my head that I saw the other night, what I can hardly convince myself not to have been a supernatural fire. I and one of the —s, and two other boys, and a labourer, were coming up the river in a boat, when it was dark, and we all saw, as distinctly as possible, under a tree, close by the water, what we took for a wood-fire; hot embers, which did not blaze, but gave off sparks. The boys thought a wasps' nest must have been burned out there, and landed to stir up the embers and examine. In landing we lost sight of the fire for a minute behind the bush, and in going to the place found nothing; no smell of burning, no ashes, no marks of fire on the leaves or grass: in fact, there certainly could not have been any fire there. The labourer was really frightened, and I cannot account for my not having been so: but somehow the thing has made an impression on my imagination: I never dream of it, nor think of it in the dark, or anything: yet I am absolutely certain of the facts, and wholly unable to account for them. Sometimes I look on it as a half miracle, of which the

* P. 317.

† P. 321.

‡ P. 322.

counterpart is in store for us. The return of rough times may revive energies that have been dormant 'in the land of peace wherein we trusted.' " *

In September 16, of the same year, we find notice of certain resolutions for an association, and an assertion that "the power of making the body and blood of Christ is vested in the successors of the apostles." † The journalist also expresses a partiality for the Puritans "Penry and Co.;" because, unlike "Beza and Co." and "Knox and Co.," they went for a *jus divinum*; and mentions the name of a person willing to give "trouble and money" to his cause. He also denominates his own party "the Apostolicals," and alludes to the existence of the Tracts. The notion of giving them up, he declares to be odious, and contemplates a work calling itself "the Gregorian Æra," taking in from Gregory to Innocent III.

Early in the year 1834 we find Mr. Froude at Barbadoes, and anticipating Messrs. Möhler and De Maistre in the doctrine of developement; *e. g.*, "We cannot know about any seemingly indifferent practice of the Church of Rome, that it is not a developement of the apostolic *ἡθος*; and it is to no purpose to say that we can find no proof of it in the writings of the first six centuries; they must find a *disproof*, if they would do anything." ‡

The gist of No. 90 appears in the following passage—1834, April 8:

"I am becoming a more and more determined admirer of the Non-jurors. . . . In the preface to the Articles it is said, that we are to understand them in a grammatical sense; which I interpret into a permission to think nothing of the opinion of their framers." §

Another passage shows how this born conspirator meant to sow the seeds of Treachery:

"I have settled a plan in my head, for employing the next year in an odd way. They are greatly in want of a mathematical instructor at Codrington College, where the next generation of West Indian clergy are now in embryo. So I mean to offer myself, on condition of having a room given to me and being allowed to battell; and in that capacity shall endeavour to instil some good notions into the youths." ||

Mr. Froude also requests his friend to transmit to him certain publications: "Send the package to —: let it be a good big one; and mind to send lots of tracts, for I shall try hard to *poison* the minds of the natives out here." ¶

Would St. Paul, or St. John, or St. Peter, have talked of *poisoning* men's minds with Christianity? We have the characteristic phrase again and again: *e. g.*, "It has often occurred to me, that something

* P. 324, 5.

† P. 336.

‡ P. 364.

† P. 326.

§ P. 363.

¶ P. 365.

attractive and *poisonous* could be made out of a history of missions."* And various other places.

The following query as to Baptism has also a bitter significance :

"Is not Baptism, unless followed by an attempt at a Christian life, as great a curse as receiving the Lord's Body unworthily? The Primitive Church seems to have thought so—

‘χαίρετε ὁ ὑμεῖς πάντες, ἰμεῖο δὲ καὶ μετόπισθεν. κ. τ. λ.’”†

And a page or two further, we find Mr. Froude recommending that the clergy should introduce a daily communion; then come again reflections on the Reformers :

"As to the Reformers, I think worse and worse of them. Jewel was what you would in these days call an irreverent Dissenter. His defence of his Apology disgusted me more than almost any work I have read. Bishop Hicks and Dr. Brett, I see, go all lengths with me in this respect, and I believe Land did. The Preface to the Thirty-nine Articles was certainly intended to disconnect us from the Reformers.”‡

In a similar spirit, Mr. Froude would have preferred having orders from a Scotch bishop, because, as he stated, "the stream is purer, and, besides, it would have left me free from some embarrassing engagements;" such, add the editors, "as the necessity of holding by the union of Church and State, of contenting himself with the English liturgical service, &c.;"§ and proposes substituting "the Liturgy of St. Peter," for the "obnoxious phrase Mass-Book."|| Well might he add soon afterwards—"When I get your letter, I expect a rowing for my Roman Catholic sentiments. Really, I hate the Reformation and the Reformers more and more, and have almost made up my mind that the rationalist spirit they set afloat is ψευδοπροφήτης of the Revelations."¶ Take more in the same vein: "Why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact, that he was the associate of Cranmer, Peter Martyr, and Bucer? N. B. How beautifully 'The Edinburgh Review' has shown up Luther, Melancthon, and Co.! What good genius has possessed them to do our dirty work? *Pour moi*, I never mean, if I can help it, to use any phrases even, which can connect me with such a set. I shall never call the Holy Eucharist, *the Lord's Supper*; nor God's Priests, *Ministers of the Word*; nor the altar, *the Lord's Table*, &c., &c.: innocent as such phrases are in themselves, they have been dirtied; a fact of which you seem obvious on many occasions. Nor shall I even abuse the Roman Catholics *as a Church* for anything except excommunicating us."**

Such are some of the contents of Mr. Froude's "Remains;" such some of the revelations which they contain. Here we pause awhile—some further disclosures must await another article.

* P. 365.

§ P. 385, 6.

** P. 395.

† P. 368.

|| P. 387.

‡ P. 380.

¶ P. 389.

THE HISTORY OF THEOLOGY.

PART I.

1. THE word Theology was applied by heathens, to designate narrative or philosophical writings respecting the divinities, their actions and works (as the creation of the world), and the myths connected with them. In this sense, Homer and Hesiod were termed *Theologi*. Philo Judæus, who seems to occupy a position midway between Judaism and Paganism, applies the title of Theological Writer to Moses, in reference to his account of the creation of the world. The Fathers extended the use of the word Theology, from the doctrine of God, to that of the Divine nature of Christ, as distinguished from the Economy or the doctrine of his Human nature. In the twelfth century it was used by Peter Abelard to denote a learned and scientific statement of religious doctrines. He gave the title of *Theologia* to a system of Christian faith, published by him; in which acceptation the phrase has since been ordinarily used.

2. The subject matter of the science of Theology is the knowledge of God, in the highest perfection attainable by man. Natural Theology, and the beautiful field laid open by the study of it, do not come within our present design. This relates to Theology, emphatically so called, or the knowledge of God, taken up at the point where it has been left by the revelations afforded to man in the Old and New Testaments. It can neither add to these great truths, nor go beyond them; but it can state them in a form more systematic than that in which they have been left in their inspired depositaries. This is the province of Theology: the truths on which it is based are eternal and complete, but their enucleation has been regulated by external circumstances. The whole course of the history of Theology strikingly illustrates the remark of Augustine, that "many matters lay hid in Scripture, until heretics began to agitate the Church of God by questions and disputes."

3. The history of Theology is the subject of the present sketch. It may be divided into the following sections:

1. Theology of the Apostolic Period.
2. Theology of the Apostolic Fathers.
3. The Apologists.
4. Early Heresies.
5. The Schools of Alexandria and Antioch.
6. The School of North Africa.
7. The three ages of the Scholastic Theology.
8. The crisis of the Theology of the Middle Ages in the sixteenth century.

9. Theology of the Church of Rome.

10. Protestant Theology, generally.

11. Theology of the Church of England.

4. *Apostolic Period*.—It is as the purifier of the heart that Christianity works its standing miracles. But the changes thus produced are not more wonderful for their intensity, than for their variety. Christianity was not intended to annihilate, or reduce to uniformity, the moral and intellectual powers of man, but rather to increase their vigour.

This distinctive feature of Christianity—the consistency of individual peculiarities with the presence of the Spirit—is strikingly visible at the commencement of its history. If we examine the four recognised accounts of our Lord's life and actions, handed down to us, the differences between the three earliest Evangelists and St. John, and, still farther, between each of these inspired writers separately, are perfectly obvious. Although attuned by one and the same Spirit, the individuality of each is preserved. Their object is the same—their principal facts agree—their doctrine and lessons are perfectly accordant: and yet, nothing short of the dumbest inattention can fail to remark the differences between the several historians of Christ. The first is a man familiar with business and details; the second, a quick, fiery spirit, whose words are brief, but full of life; the third, a person who, from birth and position, had formed for himself those views which rendered him peculiarly fit to be the companion of St. Paul; while the fourth, from his gentle, contemplative turn of mind, became most suitably the principal authority on the divinity of Christ, and on vital union with Him, as the necessary foundation of Christian life. The genuineness of the Gospels is strengthened by the fact, which cannot escape our notice in an attentive perusal of them—the accordance, namely, in a religion sent from Heaven to become that of all men—between its declared object, and its effects on its earliest hearers.

5. Each of the authors of the Epistles possesses some distinctive peculiarities. St. Paul is active, eloquent, logical, and labouring throughout to overthrow, by arguments drawn from their own Scriptures, the self-righteous prejudices of the Jews. St. Paul is the rushing river, like Kishon of old, sweeping before it the power and force of unbelief: but St. John (as in his Gospel) is like the calm, deep lake, whose bed is in the everlasting hills, reflecting on its bosom the light and the purity of Heaven. St. James is didactic, practical, struggling on his side to overthrow the Antinomian errors which deformed his time. St. Peter shows the same zeal and promptitude, as in those passages of his life recorded in the Gospels, but tempered and purified by the influences of the Holy Spirit.

6. *Apostolic Fathers*.—Next in order to the body of authors, consisting of Apostles and Evangelists, comes that known by the designation of Apostolic Fathers. The transition to the second is marked by an obvious falling off in real elevation of tone. Without in any way assenting to the foolish spirit of detraction, which seeks to degrade the

writings of the Fathers in general, as much below their due standard of merit, as, in some instances, they have been unduly exalted above it, we would only observe that this inferiority is perfectly natural and consistent. Or, to speak more clearly, the inferiority with which the writings of the Apostolic Fathers are fairly chargeable, is not so much absolute as relative : the natural consequence of bringing merely human writings into comparison with those of the immediate and inspired followers of our Lord.

Five writers have usually been ranked as Apostolic Fathers. The works of two of these, Barnabas and Hermas, are now tacitly omitted from the collection. The "Shepherd" of Hermas is an apocalyptic rhapsody ; the Epistle of Barnabas, (in the opinion of Cave and Horsley) marked by an ignorant and fantastical spirit of allegory. Of the remainder, Clement, Bishop of Rome (100), has left two Epistles—the first addressed to the Corinthians, then, as before, troubled by internal dissensions ; the second is a fragment of a practical, hortatory cast. The celebrated Epistles of Ignatius (d. 108) relate to the dignity of the Episcopal office (on which point they have been repeatedly appealed to by the various contending parties), a warning against visionary views with regard to the person of Christ and legalising opinions, and a summary of Christianity, as comprised in the teaching of the Church. In a brief sketch like the present it is utterly impossible to review the opposite opinions, which would respectively represent Ignatius as an ordinary writer, whose style was affected by his oriental origin and habits, or maintain that the whole system of the Church Catholic may be found in the writings of this author. The best claim of Clement, of Ignatius, and of Polycarp (d. 168), to be generally studied, and their most indefeasible right to be regarded by the high title of Fathers of the Christian Church, arose from the piety and purity by which their remains are marked throughout. The maxims of holiness and devotion found in these writers none will dispute or deny ; but opinions will always be divided respecting their dogmas of ecclesiastical authority and discipline.

7. *Apologists*.—The Apostolic Fathers are followed by a class of writers who united, in some instances, the martyr-courage of those recently mentioned, with an equal measure of the literary pretensions of the Fathers of subsequent ages. The Apologists (by which name they are best described) advanced from obscurity to lay their writings at the feet of princes, and endeavoured, by refuting the charges of insubordination and gross immorality, with which they were assailed, to secure themselves against magisterial tyranny or popular fury ; to show that the best and purest portions of Grecian philosophy were derived from the God of the Christians ; and to demonstrate the divine origin and truth of the religion they professed, as displayed in its social and individual workings. Our knowledge of the first two authors of this class, the Athenian philosophers Aristides and Quadratus (126), is principally confined to the reports of Eusebius, who represents them as having presented treatises in defence of Christianity

to the imperial patron of science, Hadrian, when on a visit to Greece. Their writings, as also those of Melito (170), Claudius Apollinaris, and Miltiades, have either perished, or survive only in scanty fragments. The writings of the principal Apologists were composed during the sway of the Antonines. Justin Martyr (d. 163) divides his labours between defence and positive attack, as occasion requires; his scholar, Tatian (d. 172), is throughout polemical: Athenagoras is more gentle, and displays a considerable acquaintance with the works of heathen philosophers. Of the three remaining Greek works, occupied with the defence of Christianity, the Epistle addressed (by an unknown author, of considerable learning) to Diognetus is characterised by a spirit of philanthropy: but the treatise on the Christian Faith, by Theophilus (d. 181), is ungentle; and the Derision of Heathen Philosophy, by Hermias, unduly caustic and satirical. A Dialogue, by Minucius Felix (220), is, perhaps, the earliest work in which the Latin language is employed in defence of Christianity.

Some of the writings of the most eminent Fathers, under various titles, were devoted to this object. To this class belong portions of the miscellaneous works of Clement of Alexandria (d. 217), the treatise of Origen (d. 254) against Celsus, the Apologeticus of Tertullian (d. 220), the work of the African Arnobius, and the Christian Institutes of Lactantius (d. 330). The writings of Eusebius (d. 340) partook of this object; and the treatise of Augustine (d. 430), "*De civitate Dei*," is expressly apologetic. The age of Augustine was strongly marked by a distrust of a superintending Providence, against which this Father, and Orosius, and Salvian, vigorously contended. Salvian may be considered as the last of the Apologists, anterior to the Middle Ages.

8. *Early Sects and Heresies*.—The earliest Christian sects arose from a falsification of the doctrines of the Gospel, by the admixture of Jewish doctrines and precepts. It is doubtful whether the Nicolaitans, mentioned in the Apocalypse, ever constituted a separate sect. They were lost, after a short period, among the earliest Gnostics, who had grown up since the commencement of the second century.

The favourite course of the Gnostics was to intermingle with the tenets of Christianity notions drawn from the ancient oriental systems of religious philosophy. They have been divided into two classes—the Judaising and the Anti-Judaising Gnostics. The first contains the names of Cerinthus (81), Basilides (125), and Valentinus (120), with their adherents; the second, the sect of the Ophitæ (160), Saturninus (125), Tatian (170), and the Encratites, various Eclectic and Antinomian leaders—such as Carpocrates (170), and the celebrated Marcion (140) and his followers.

9. These sects, whether ramifications of Gnosticism or Manichean, may be considered as all characterised by tenets of oriental Theosophy. But the second heresy contains fewer elements of Christianity than any other nominally Christian sect. Save its symbolical dress, which is Christian, the rest of the Manichean system borders very close only

Heathenism. Like the Gnostics, its professors attempted to amalgamate an oriental Theosophy (derived by them from Persia) with the doctrines of Christianity—whence their theory of emanations, and their well-known principles of dualism. But the reckless and unfounded innovations by which the Manicheans endeavoured to reconcile their speculations with the recorded truths of Christianity, far exceeded the wildest dreams of Gnosticism.

10. The heresy of Montanus (160) was of a character totally different to Manicheism, being fanatical and ascetic. It has been described as orthodox in essentials, but running into wild excesses, from mistaken notions respecting spiritual illumination and Christian devotedness.

11. One of the first leaders of an overt Anti-Trinitarian cast was Praxeas (203), an Asiatic Christian. His views, that the persons of the Godhead were only different relations, procured him the name of Patripassian, from the inference, attributed to him, that the Father must have suffered with the Son. In the same spirit, Noetus of Smyrna (230) asserted that the Father and Christ were only one Person. Against this heretical opinion was directed the reply of Hippolytus. To the two heresiarchs above named, may be added Beryl of Bostra (240), whose speculative opinions coincided, in the main, with theirs.

Another class of Anti-Trinitarians regarded Christ as a simple human being. These were Theodotus and Artemon (200), with their followers, and the Alogi (260), whose history is involved in obscurity. A third class is to be found in the adherents of the vain and profligate Paul of Samosata (260). According to Epiphanius, he differed from Noetus, in his denial that the Father suffered, and in asserting that the Logos alone acted, and returned to the Father. Sabellius (250) appears to have held a middle place between Praxeas and Arius. His Monarchianism is stated with a greater degree of precision and force, than that of any earlier writer. The aim of Sabellius was to establish the unity of the Divine Being, the Father and Son being called so under different considerations, not really or personally distinguished. But no positive expressions of his can be quoted, with regard to the relation held by the historical Christ to this Divine Being. The doctrine of the Incarnation, with what is comprehended under the word Christology, was neglected by the early Monarchians, but taken up both by the orthodox and heretical parties during the ensuing Arian disputes.

12. *Schools of Alexandria and Antioch.*—Before we turn our attention to the school of Alexandria (180), we must briefly revert to the age of the martyr Irenæus (d. 202). The ecclesiastical literature of the second century was partly of a practical cast, but principally characterised by its opposition to Gnosticism. So rife were the errors of this many-coloured heresy, that it had become of the last importance to uphold the teaching and truths of Christianity, in opposition to its attacks. To this may be traced the realist tendency discernible in the

leading writers of the age—a literal spirit, which characterises the most eminent early teachers of Asia Minor. Of this, Irenæus, originally educated in this school, may be taken as a fit representative. In their struggles with Gnosticism, Irenæus and Tertullian were necessarily led to build much upon the historical truth of Catholic doctrine. In order to establish the authority of what was taught in the Church, they had to show the essential accordance of this with the primitive doctrines of Christianity. Accordingly, to give completeness to their line of defence against Gnosticism, the earliest Catholics fell back upon the words of the Apostles, as contained in the Scriptures, and preserved by the unbroken and general tradition of the Churches. Here alone could they be looked for, as the Canon of Scripture was as yet unsettled, and the Scriptures not yet universally accessible.

A survey of Christian Theology, during the first four centuries, will show that the attention of its principal professors was directed to widely different objects. In its earlier stages, the antagonists with whom they had to contend were the champions of heathen philosophy, of Gnostic errors, or of systems with which non-Christian elements were in some measure blended. The aim of a subsequent generation was to establish the systems of Catholic faith on a fixed and orthodox basis, by the aid of dialectical weapons. The fundamental and distinctive doctrines of Christianity formed, during the first or Apologetic Period, the subject of dispute. The energies of the second period were employed in reducing the inequalities introduced into the doctrine of Christianity during its assumption of a dogmatic form, to the standard of Catholic faith.

13. A great diversity of opinion prevailed in the early Church respecting the Millennium. The future kingdom of Christ was depicted, by many Christians, in very Judaising colours. Their views, respecting this future event and its consequences, were, in many instances, material and earthly. The Gnostics, whose leading characteristic was a perverted spiritualism, were opposed to this mistaken notion, which, however, found partial supporters in Justin Martyr, Irenæus, and Tertullian. The Montanists, in accordance with their principles, supported mistaken notions on this point; while Origen excited his power and influence to banish from the Church a doctrine which he considered eminently mischievous. His opinions found an antagonist in Methodius (290). Subsequently to the legal establishment of Christianity, and the consequent abatement of persecutions (in which the faithful had imagined that they saw those workings of Anti-christ which were to precede the second coming of Jesus), the Millenarian doctrines lost ground. In the fourth century, however, they were supported to a certain extent by Lactantius and others, and it may be said (although for a short time only) by Augustine.

14. The first eminent teacher of the celebrated Catechetical School of Alexandria was Pantænus (180). His works are no longer extant. But his fame has been exceeded by that of his successor, Clement of Alexandria, and in a still greater degree by that of Origen, the father

of Christian Philosophy. The principal writings of Clement, which have come down to us, are his *Exhortation*, *Schoolmaster*, and *Stromata*: the first containing warnings against Heathenism, and an invitation to Christianity; the second, a statement of Christian morality, addressed to converts; the third, designed for those who had made some progress in the faith, is a miscellaneous collection of ancient learning and philosophy, clothed in a Christian dress. What remains to us from the vast labours of Origen, may be divided into three classes: the first, or dogmatic, containing, with the fragments of the *De Principiis*, the famous treatise in defence of Christianity, against Celsus; the second, or exegetical, consists of his multifarious homilies, scholia, and commentaries; the third, or critical, contains the remains of his great and valuable *Hexapla*, or six-fold version of the Scriptures.

15. The attention of Origen and his school was principally devoted to the consideration and developement of the doctrine of the Logos. The bright side of their labours, the benefits of which we cannot too highly appreciate, is the establishment of the orthodox doctrine respecting the divinity of Christ, as finally set forth in the creeds of Nice and Constantinople.

In the ordinary course of events, Theology is indebted for a systematic cultivation and a learned dress to the disputes and investigations which may arise in connexion with it. Occasionally, however, the influence of a single teacher has imparted to an entire period his own spirit of enquiry, or impressed upon it a certain method of investigation and refinement. The condition of Christian Theology was at first plain, simple, and inartificial; the substance of its teaching was summed up in a belief in the One True God, and faith in His Son for the remission of sins. But Origen appeared, whose philosophical acuteness was to reduce to greater precision many dogmas which had hitherto remained undisputed.

The faults of Origen are those of the school of Alexandria, and, as such, are shared by his predecessor, Clement. Much has been written by them, to which no Christian can fairly object, regarding the nature and relative value of Knowledge and Faith. But, on the other hand, it is equally undeniable, that their speculative and contemplative leanings induced them to separate by shadowy lines the respective provinces of knowledge and faith. Again, with regard to the ideal of a Christian man, as portrayed by them, some blemishes may be discovered, which mar the effect of the remaining touches, true and exquisite as many of these undoubtedly are. How consonant with the real spirit of Christianity are the following words of Clement: "The perfect Christian, who regardeth the weal of his neighbour as his own salvation, may of a truth be called the lively image of the Lord, not after his personal resemblance, but after his likeness in power, and his copying him in preaching the Word." But, on the other hand, it cannot be denied that the Gnosticus of the school of Alexandria, "the man fully furnished unto all good works," partakes too largely of the calm, cold, unsocial selfishness of the later Platonism, and that he expresses

too feebly his consciousness of a still adherent, inveterate sinfulness, or of his own littleness and insignificance.

16. Such is the judgement passed by Neander on the Alexandrian notions of individual perfection. More serious faults remained behind. While in many other and important respects the Alexandrian school has claims on the gratitude of Christian posterity, its professors lost sight of the practical object of Christianity, in their attempts to discover scope for their speculative opinions in the Scriptures.

Origen (and there is no reason to doubt his sincerity) united the allegorising views which he applied to the canonical books of both Testaments with the profoundest expressions of reverence for these sacred writings. But, although the principles adopted by Origen, fraught as these were with evil to the historical truths of Christianity, thus opened a wide range to individual license of interpretation, the age in which he lived, and its peculiar circumstances, must be taken into consideration. The cause, according to him, of all existing errors, impieties, and unfounded theories, with regard to the Godhead, was the neglect of the spiritual, for a bare literal, interpretation of Scripture. This was asserted to have a tendency to confirm the Jew in his exclusive adherence to the letter of the Old Testament, and the rude and unlettered Christian in mistaken views of the Divinity and his attributes. While animated by the piety of a Clement and an Origen, no extensive or enduring mischief was likely to arise from the application of these fallacious principles. But the withdrawal or extinction of this qualifying spirit, removed (as might have been expected) the antidote to the errors and evils which subsequently ensued.

17. The same speculative predilections are found in the writings of the other principal writers, professing the same principles.

Among the most eminent of the Alexandrian school is Athanasius (d. 373), the father of orthodoxy. His dogmatical writings are spirited, as well as sound. In style Athanasius is less harsh and rugged than the fiery Tertullian, less affected than Jerome, free from the embarrassing copiousness of Chrysostom, and more natural than Gregory of Nazianzum. Such is the judgement of Erasmus on the merits of Athanasius, as a writer. It has been well said, by a more recent author, that the conduct of this famous witness in the cause of sound religion is marked "by a bold, uncompromising enthusiasm; a chivalrous ardour in the cause of religion, undaunted by difficulties, acquiring intensity by struggling with adventures." Three writers of the same school, in their respective spheres, almost rival the fame of Athanasius. Gregory of Nyssa (373) was the adversary of Eunomius and Apollinaris. His great talents were devoted to the cultivation of dogmatic Theology, with a success little inferior, in the opinion of some, to that of his model, Origen. His brother, Basil the Great (373), was equally illustrious as a disciplinarian and as a dogmatical theologian. His writings on the true doctrine of the Holy Spirit are

eminently valuable. With these two is joined Gregory of Nazianzum, surnamed the Theologian—almost the greatest preacher of the Eastern Church. He compiled, with Basil, a selection from the works of Origen, for the diffusion of the principles which they professed in common. An evil result has arisen from addresses to the dead, introduced into his *Encomiastics*, which have been quoted by succeeding generations as formal invocations and prayers to departed saints. To the same school belong Eusebius (d. 340) of Cæsarea, the founder of *Ecclesiastical History*, and Didymus (d. 395), the last worthy director of the school in which Origen had taught. In the West the principles of Origen were maintained by Hilary of Poitiers (d. 368), and by Ambrose (d. 397), Archbishop of Milan.

18. The errors of the schools of Alexandria and Antioch are principally attributable to mistaken views of Scripture and inspiration. The same diversity, which runs throughout the productions of these two great bodies, is apparent in their errors. The Alexandrian theologians lost sight of the letter, in a mistaken adherence to the spirit; while those of Antioch set out upon a track often as much too barely literal. The school of Antioch was founded by Lucian (d. 311): its most eminent teachers were Eusebius of Emesa (d. 360), reputed to have been an elegant and copious writer, but of questionable orthodoxy; Cyril of Jerusalem (350), author of the valuable *Catechetical Lectures*, still extant; Ephraim (d. 378) the Great Syrian, Diodorus of Tarsus (394), and the acute and original Theodore (429) of Mopsuestia.

19. For some time the controversies springing from the different principles of interpretation, maintained by the schools of Alexandria and Antioch, did not prevent reciprocal admissions of good will and respect. This is discernible in two celebrated men of the period—Jerome (429) and Chrysostom (d. 407). Brought up in the principles of the Origenists, Jerome made ample use of the writings of the Antiochene school. On the other hand, Chrysostom was far from professing a bigoted adherence to the principles of the latter school, in which he had been educated.

Vain and censorious as Jerome undoubtedly was, few have exercised a wider influence on Theology. Subsequently to the promulgation of heretical charges against Origen by Epiphanius (d. 403)—a man of undoubted piety and learning, but extremely narrow-minded, and not sufficiently discriminating to undertake the difficult task of an historian of heresies—Jerome thought fit to censure the Alexandrian Father, whom he had before extolled. Hence his controversy with Rufinus (d. 410). Jerome's claims to the regard of posterity are based upon his versions of Scripture, and his exegetical and critical labours. His learning is extraordinary, when measured by the highest standard; and in this field was his proper occupation. As a controversialist, Jerome is discreditably violent.

20. We have before quoted the words of Augustine, that many matters lay hid in the Scriptures, until evolved by the disputes of

heretics. This was the case with regard to the dogma of the Trinity. External circumstances led to an explicit statement of a doctrine implicitly believed before. The early Church took up and rested in the simple declarations of Scripture respecting the Father, the Son, and the Spirit. In a short time, however, the attention of theologians was drawn to this subject, as errors of Gnostic or Ebionite origin respectively grew more rife, or as charges of a leaning to Polytheism were brought against the Christians. The task appeared to divide itself into two parts, bearing severally on the difference, and the unity, of the Son with the Father. For a time the ordinary current of heresy was towards Monarchianism. This is observable in the tenets of Praxeas, Theodotus, Paul of Samosata, and Sabellius. The necessity of checking this tendency occupied, for a time, the attention of the Church and her teachers. Subsequently, however, the tendency changed towards the opposite error of Subordinationism. The most remarkable form in which it appeared was that of Arianism, which represented the Son of God, or the Logos, as the first of created beings. These views were condemned at the Council of Nice, in A.D. 325. But the Arians were divided into several sections. Of the decidedly Arian party, known by the appellations of Anomeans and Euxontians, Ætius, Eunomius, and Acacius, were the chiefs. Another division was that of the Semi-Arians, termed likewise Homœusiasts, from their allowing to the Son only a similarity of essence with the Father. Others, again, like Eusebius, appear to have attempted a middle course, but, with perhaps, a leaning to Arianism.

Marcellus, and his pupil Photinus (336), followed Paul of Samosata in distinguishing between the Logos and the Son of God. By these teachers Christ's Sonship was referred to his Incarnation; by which doctrine Photinus drew upon himself the unanimous condemnation of both Catholics and Arians. The exertions of Athanasius were finally rewarded by the establishment of the orthodox doctrine, as laid down by the Fathers of Nice. The same great writer asserted the equality of the Third Person in the Trinity with the other two, in opposition to the Tropici, or Pneumatomachi, who maintained the Holy Spirit to be a creature, one of the ministering spirits, and differing from the angels only in station.

21. For a formal expression of the doctrine of the Trinity the Church would appear to be indebted to the disputes between the orthodox party and the Arians and Macedonians. After the decisions of the Council of Nice, it was not long (in the words of Hooker) "ere Macedonius transferred unto God's Most Holy Spirit the same blasphemy wherewith Arius had already dishonoured His co-eternally begotten Son—not long ere Apollinarius began to pare away from Christ's humanity." Subsequently the attention of the orthodox theologians was attracted by the Nestorian and Eutychian disputes. To quote again from Hooker: "As Nestorius, teaching rightly that God and man are different natures, did thereupon misinfer that in

Christ those natures can by no conjunction be made one person, so Eutychus, of sound belief as touching their true personal union, became unsound by denying the difference which still continueth between the one and the other nature." The union of the two natures in Christ supplied for many years the subject of fierce disputes between the schools of Alexandria and Antioch. Such extraneous and secondary motives for hostility concurred to prolong and exaggerate the bitterness of their disputes respecting this dogma.

22. With this dispute is connected the name of Cyril, patriarch of Alexandria (d. 444)—a man possessing dialectical powers, which would have placed him high among the schoolmen of later ages, and a writer sound and orthodox in the main, although his controversial haste led him into the fault of counteracting particular errors by expressions which would seem to fall into opposite ones. The matter was formally adjusted at the Council of Chalcedon (451). A letter, specifying the orthodox doctrine respecting the union of the two natures in Christ, by Leo the Great, Bishop of Rome, was received by that assembly as definitive and normal. Alike remarkable for his hierarchical tact and as a dogmatical writer, Leo (in whose writings the whole system of the Theology of the Western Church may be found prefigured) saw from the first the extent and importance of the controversy.

A difference is throughout observable in the Theology of the Eastern and Western Churches. That of the first was essentially speculative, and occupied with discussions on the Trinity and the Person of Christ. In the West, ecclesiastical relations, and the great questions of Grace, Predestination, and Justification, were absorbing and paramount topics. So far was the East from sharing the interest felt by her sister in these questions, that the disputes of Augustine and Pelagius are hardly mentioned by her historians.

23. *School of North Africa.*—The peculiar character of the Theology of the Church of North Africa may be said to have commenced with Tertullian. A short sketch of his writings, and another of those of Cyprian, will be the best means of estimating the nature of the influence thus exercised. The writings of Tertullian relate to a variety of topics connected with Christianity, particularly of practice. In their classification, those containing traces of Montanism should be carefully distinguished from the rest. Enthusiastic and contemplative by turns, Tertullian embraced with much zeal his favourite objects, and rejected most unceremoniously all that was foreign or extraneous to them. His knowledge was multifarious, but ill arranged. Although a deep thinker, he was deficient in precision; and his irregular and over-heated fancy hurried him into an overweening fondness for material illustrations and imagery. Still, there is much in the character of Tertullian which makes it a subject of especial interest to the Christian student. His temperament was to the last fiery, enthusiastic, teeming with the new matter which his conversion had opened to him, and which he could scarcely find means of expressing, in the rude Punic

Latin of his native home. Much there is in his works dark and difficult of interpretation, but still original and attractive. It is the neglecting to observe this characteristic connexion between Tertullian and his writings which has led many to undervalue or misapprehend the real worth of this rude but spirited writer, whose great and glaring deficiencies are counterbalanced by excellencies still greater and more striking.

24. The study of Tertullian is known to have had much influence on the mind of Cyprian. Great as were the feelings of veneration with which he regarded the See of Rome, he stood forward in bold and unhesitating opposition to what he conceived the erroneous views of Stephanus, Bishop of that city, regarding the baptism of heretics. A fair and unprejudiced consideration of the character of Cyprian, will present him to us as a true disciple of Christianity, as a man animated by the most pure, unfading, and unrelaxing love to his Redeemer and his Church. No one has attempted to impeach the pastoral care with which he watched over his flock, the hearty interest he took in its welfare, or the use made by him of his episcopal authority for the preservation of order among them. Cyprian's besetting error—one into which the best and wisest, and not the least holy of men, may fall—was a tendency unduly to exalt the episcopal power. Had he, who throughout his life dreaded not to die for the name and religion of Christ, remembered that his apostolic station did not give him an immunity from the ordinary errors and frailties of mankind, he would have overthrown his adversaries, with far less risk of evil consequences to the Church.

25. This, again, is much qualified by a consideration of what was undoubtedly the leading idea of Cyprian's life. The early Christians were led to regard, by a variety of circumstances, the external unity of the Church as a matter of primary and vital importance. When they looked back upon the wretched state of unfriendly separation in which they had lived as heathens, and saw their own present unity and union of spirit—when they looked upon their own little flocks, rejected and scorned by the world, and yet valuing their own folds more dearly for that very rejection and scorn—they became less able, and less inclined, to draw any distinction between the invisible, internal Church of Christ, and its visible, external form on earth. The early Christians could trace, by historical deduction, that all the various parts of the great body of the Church rested on the foundation which the Apostles had laid, and they saw, in colours which could not be mistaken, how great detriment was inflicted on that Apostolic foundation, and on the internal unity of the Church in the Spirit, by all who severed themselves from the great whole, whether heretical sects and schools, which originated in doctrine positively false and erroneous, or schismatics, who rejected every other rule than that of their individual judgement. Thus it came to pass, that in the days of Cyprian the doctrine of the one Holy Catholic Church formed an integral part of the general Con-

fession of Faith used by its members. It is true, that the doctrines of Cyprian, if pushed to their extreme, would lead to formalism—to mistaking the body for the soul, or the husk for the kernel, and that, after the lapse of so many centuries, they appear rude and arbitrary. But in this, as in so many other points, the views of the early Church were just and sound. Had she expressed herself with less earnestness, or urged her demands with more of qualification, humanly speaking, she would have fallen a prey to heresy and schism, instead of emerging unscathed from her strife with heathenism or heterodoxy.

26. The early life, fortune, and mental changes of Augustine (d. 430), although extremely interesting, do not come within the plan of the present sketch. The religious system maintained by this great, original thinker, during the early portion of his life, was widely different from that of his latter years, with which his name has become identified. The enduring evils of the fall of Adam, the incapacity of unregenerate man for aught save evil, are the prominent features of the system of Augustine. The grand merit of this most influential teacher is, that he brought the notions of sin and grace forward from the secondary place which they had hitherto held, to develop them with the clearness due to their importance.

Neither Augustine, however, nor his two disciples, Proster (d. 445) and Fulgentius (d. 533), the most eminent champions of Predestination and Grace, went the lengths which have been charged upon them. Their system may be stated thus:—1. God neither caused nor willed sin; neither its being, nor the forbidden act. 2. Sin was of man, Grace and Perseverance of God. 3. Election was absolute: of God's will, and not of His foreknowledge of merit. 4. God's foreknowledge of wilful sin, is the only reason of predestination to punishment—God hardening men by the withdrawal of His aid, but only in the cases of their first abandoning Him, or deserving this withdrawal by their sin.

27. The Eastern and Western Fathers may be said to have laboured on a common field, as Apologists. But the circumstances of the time contributed to give a peculiar colouring to the labours of Augustine. It is well known that the calamities and misery which the barbarian invasions had inflicted upon so wide a space of the civilised world, were interpreted as a proof of the manifestation of the wrath of God against the Christian innovators. To rebut this attack, became an object of the deepest interest to Augustine. The results of his labours are embodied in his great work, "The City of God"—a practical defence of Christianity, worthy the mind from which it emanated. Casting a comprehensive glance over the history of God's dealings with the world, he shows the insufficiency of unaided reason as a guide in even merely temporal matters; the final objects of the Heavenly Wisdom, which has been vouchsafed to man for his instruction; the unavoidable mixture of good and evil, which has always obtained in the world; and the great results arising from Christianity, which has

shown that these evils are but transient, while it has mitigated their actual pressure.

28. Until the time of Calvin, there arose no writer who has equalled the testimony, at once simple and powerful, borne to the Christian faith by Augustine. The great intellects of the scholastic period, among whom an exception might most reasonably be looked for, were fettered by the ecclesiastical system under which they lived. All portions of the life and writings of Augustine are coloured by his faith: his spirit and being rest on his love to the God whose presence he feels and breathes; or, in his own words, "all his light, his love, and his beauty, is God." In logical acuteness and closeness, the African Father was inferior to the more modern writer. But, although in some points the resemblance is most striking between Augustine and Calvin, there are others in which the difference is not less remarkable. They are most widely different with regard to the dogma of the Church. Those on which they approach most closely are their belief in God and his Son, and in their sentiments concerning salvation by grace, original sin, and the annihilation of spiritual pride.

29. Our limits preclude us from entering upon the discussion of Augustine's views respecting the dogma of the Church. He laboured with a twofold object—to maintain the dignity of the Christian faith, as distinct from barren and arrogant speculative views, and to establish the harmony between faith and reason, in opposition to the advocates of a blind and indiscriminating belief. Augustine held, that, to a right understanding of the deep things of God, a hearty faith and its fruits are previous requisites. But he taught, at the same time, that faith was also illustrated by the light of reason. The subject-matter of this faith, according to Augustine, was comprised in the teaching of the Church—a statement pregnant with consequences to her subsequent history. The African Fathers, and the disputes with which they were connected, contributed especially to the discussion and establishment of this important dogma.

30. A formal estimate of the writings of this great and most influential Father would occupy a wide space. As a man (although a most pious and talented one), Augustine was not exempt from error. Few would have run his course with so little; yet there is an occasional ambiguity in his writings, which has perplexed the most attentive readers. But keeping in mind the distinction with which we set out, of the several speculative and practical tendencies of the Eastern and Western Fathers, we have every reason to be thankful for the views maintained respecting the Eucharist by this most influential writer. When the religious faith of ages or nations is stamped by the influence of one master-mind, its errors become doubly deplorable. Augustine's views are as clear respecting the holy rite, which forms the highest act of Church membership, as they are obscure with regard to an imaginary purgation after death. The weight which this Father's testimony carries with it, has made the champions of another Church most anxious to claim him for their own, on this mystery of Christian

life: but in this they have not succeeded. The canon of the Mass—the centre of the theological system of the Latin Church—was definitively established by Gregory the Great (d. 604), the founder of the Romish system of Theology, and on whom the views of Augustine had very considerable influence. Gregory, like Augustine, was animated by deep, sound, and spiritual views respecting Grace and Justification. But in the latter Father these were found blended with certain tendencies to superstition: as, for instance, his allowing the sacramental elements to be buried with a corpse. From this last superstitious tendency arose the Judaizing system of the Catholicism of the Middle Ages; from the better views respecting grace, the Christian excellences by which the mischief was leavened, and occasionally opposed. It is no injustice to the memory of this great Father (whose recorded sentiments have done so much for the promulgation of vital Christianity) to assert, that his authority contributed mainly to the erection of the theocratical fabric which stood during so long a period; a fabric founded, in the first instance, on the principle of the spirituality of forms, but, in a short space, maintained by its abuse.

31. We must now suspend the course of historical narrative, which we have thus far attempted to follow, and revert to the earlier days of the Alexandrian and African Churches—the days of Clement and Tertullian; for at this period may be found the germs of the ascetic institute, the parent (or, rather, the early appellation) of the monastic celibate, which has been productive of such important results in the Christian world. Our present purpose is to pass in brief review the literature of asceticism, considered as the standard and expression of the spirit by which it was animated. The writings of Clement of Alexandria and Origen reveal the principal sources of subsequent asceticism. Regarded in the most favourable light, the passages in question may be quoted as expressing very high and spiritual views concerning the fruits of faith, though soon overlaid with the perversions of human self-righteousness.

Our limits preclude our entering on the fabulous and romantic legends respecting Antonius and Pachomius. The most favourable specimen of ascetic composition is to be found in the writings attributed to Macarius. The portraiture of a true Christian is sketched in these homilies according to the simplest Gospel principles. In the 17th, the ordinary error of the age respecting the sufficiency of man to fulfil the commandments of God, is controverted in the strongest manner. In the 15th, the erroneousness of extreme views regarding indefectible grace, is opposed in a similar spirit. Mark (who lived about the same period) holds up with equal zeal the futility of the hopes of those who looked upon a barren asceticism as a path to heaven, and the hopelessness of attempting to realise holiness without spiritual aid. Many passages in the writings of the Egyptian Nilus, a few years later, breathe the sentiments of a rich and sanctified experience. But, on the other side, the growth of evil was rapid, and easily explicable. In the monastic institute lay the seeds of the reli-

gious malady known by the name of Pelagianism. Not that the mighty founders of the Alexandrian school fell into the fatal error of annihilating or degrading the means of grace. It is unnecessary now to refute a charge which has been long ago triumphantly repelled: but, in the usual downward course of corruption, this error was soon regarded as an article of ordinary belief. It was attended with others equally pernicious—with a dreamy and fanatical mysticism, and (more fatal still) a different religious standard for the denizen of the cloister, and the man of business and the world. In this distinction was opened a copious source to supply the spiritual pride of the first class, and the wilful corruption of the second.

32. Here, also, lay the germ of much future mischief, in the arrogation of undue spiritual powers by the so-deemed favourites of God, and a surrender and self-abandonment (on the part of conscience-stricken men) to the pretensions which held out a hope of safety and comfort: for, more than any means which could be devised, was the monastic institute calculated to overshadow the distinctive doctrine of Christianity, the absence of an earthly mediator, while it fostered the corrupt tendency of human nature, to devolve the service of God from ourselves upon others. Such were the ultimate fruits of a system which professed, at its outset, to be the leaven of the world, and on which have been lavished some of the most attractive and eloquent passages of those writers to whom we are indebted for the clearest and most valuable expositions of our Christian faith, and for bright and shining examples of all that can make a Christian teacher venerable.

33. During the period extending from Tertullian to Gregory the Great may be seen instances of that confusion of the Jewish and Christian dispensations—of legal and evangelical views—of the priesthood and the Levitical body—which, when cemented by papal expositions and the dicta of the canon law, have formed the basis of the system designated Romanism. Yet, let it never be forgotten, when we trace the germs of this system antecedently to its high and palmy days, or when we watch the struggles of great Christian minds for the liberty of which they were thus deprived, that, humanly speaking, but for the means provided by the Romish system, all traces of Christian teaching would have vanished from the earth.

Here, then, on the confines of the Middle Ages, we take leave of the Fathers—those pillars of our faith, of our doctrine, and our practice; for this high title they justly bear, so long as they speak the language of their Master, Christ. When they pass beyond this, their talents and piety are insufficient to save them from error. For their labours in behalf of orthodox views respecting the foundations of our faith, and for lessons of holy life, we cannot withhold our admiration from Basil or Chrysostom: but the eulogies of the first on asceticism, and the humbling expressions attributed to the other respecting a death-bed repentance, are inconsistent with the high and holy teaching of Scripture. Or, to return to the school of North Africa, from which we have so widely digressed: Tertullian and Augustine have each their great

and transcendent merits—the first as a witness in favour of Catholic tradition, the second as laying deeply the foundations of Christian life. But the first of these writers has left on record some strange legalising expressions with regard to fasting and mortification, while the second (to whom the cause of vital Christianity has been so deeply indebted) wandered wide from the track of Scripture in what he has written respecting the intercession of saints and the Visible Church.

ROMANS VII.

LORD ! 'tis Thine, 'tis Thine to bow
 This rebellious will of mine :
 Oh ! incline, incline it now,
 Make my heart entirely Thine !

Lord ! in vain, in vain I long
 Perfect holiness to show ;
 For again, again the strong
 Lust of evil lays me low.

Lord ! I read, I read, and deem
 Hateful all the ways of sin ;
 But, indeed, indeed I seem
 All defilement still within.

But, 'twas thus, even thus that Paul
 Felt the fierce assaults of hell ;
 Yet he trusted, trusted all
 Its designs by faith to quell.

Lord ! with grief like his I groan,
 " Wretched, wretched man am I !"
 Let belief like his, alone
 Give to me the victory.

So, like him, above constrained,
 I shall more my will subdue ;
 And, like him, by love enchained,
 Thine, and Thine alone, pursue.

H. M.

THE EUCHARIST.

No. III.

SINCE our previous notices of Dr. Pusey's Eucharistic sermon, we have fallen in with two publications on the subject; the one by Professor Garbett, and the other by Professor Lee. Of each of these we cannot speak in terms too high. They manifest that stern and honest boldness which characterised Anglican theology before it was confused with Romanist dogmas. We shall have occasion to quote these writers again and again in our reviews; but no quotation can do justice to either. We earnestly recommend our readers to judge for themselves, by a careful perusal of them. The point, however, to which we would first allude, is the declaration of Mr. Garbett, in which he notices the gradual change in the opinions of moderate men, who once "looked with a lenient eye and an *indulgent interpretation* on even *broad deviations*, in the Tractarian school, from received and traditional expressions. They reasonably and wisely hesitated in charging the leaders and great writers of the party, with *systematic disingenuousness and with misrepresentations upon principle*."* He confesses that this leniency was in spite of "Mr. Newman's early adoption and elaborate defence of the Patristical *Φενακισμος κατ' οικονομiam*:" but Mr. Garbett's opinion is now changed; and he no longer hesitates about the fact in its broadest sense, and asserts that no reasonable man can deny that "*this Jesuitical and dangerous maxim was really and truly thus consciously acted upon, and that it formed the real guide to the external measures and general policy of the party*." He also alludes to the private letter which was attributed to Mr. Newman, (and which he never has repudiated,) in which he defended himself against a charge of severity to Rome upon this very principle, and in which, by a few words, he retracted all those very expressions which had been previously alleged by himself and Dr. Pusey, as a proof of his opposition to Rome. How this can be reconciled with Catholic truth, we know not; but we are quite sure that it is utterly opposed to the whole tenor of Anglican theology, and contradicts our national character. It may have been a doctrine held by some in primitive times; but we can heartily thank God that he has never allowed it to be professed by any true Anglican.

But the writer also connects Dr. Pusey with "The British Critic," and this is very important after Mr. Palmer's pamphlet. The argument is this: A late number of that work, (and this, be it remarked, in one of the most decided Romanist essays in that publication,) promised that

* Review, p. v.

the forthcoming explanations of Catholic verity should counteract the feeling that sternness was its characteristic. "The British Critic," in itself, has done nothing of that kind, and we are at a loss to discover to what future publication it referred, unless to Dr. Pusey's sermon. Now, let us compare Dr. Pusey's own words: "I had commenced a course of sermons on the comforts provided by the Gospel for the penitent amidst the consciousness of sin, *with a view to meet the charge of sternness in the exhibition of Catholic truth.*"* At the very least it indicates a strange sympathy with those English Romanists who contributed to "The British Critic;" but we believe it to prove still more, and that the later dogmas of the leaders by a synchronism, otherwise extraordinary, demonstrate the harmony† of plan and operation in these aspirants for a theological revolution. We cannot rehearse all the arguments by which this issue is made certain; but we are well aware that this onset will meet the same fate at the hand of the Tractarians as every other well-written and thoughtful refutation of their system.‡ They will not attempt to answer it: it will pass *sub silentio*. The Romanist policy indicates itself in every move of the party, and hitherto it has been successful with persons whose reading is confined, and whose confidence in bare assertions is proportionate.

The Tractarian method of *insinuating* their sentiments and adding a *Catena Patrum* as a set-off, has in no instance been more successfully exhibited than in the sermon before us. This will be abundantly discovered in the discussion of the doctrine of the sermon. We must sympathise with Mr. Garbett in his denunciation of the appendix. Dr. Pusey is not in any sense ignorant that his views are at variance with those of our Church, as shown in her best writers; and therefore he has felt it necessary to anticipate any objection, by asserting that "it is not meant that some of these writers are always consistent with themselves."§ We know not by what principle Dr. Pusey can claim for himself the power of squaring, to his own rule, the opinions of men whom he quotes as his *authorities*; but one thing every one can easily discern, which is, that the writer was afraid of his own authorities, and with very good reason, as we will show. In accordance with our original design, we will quote from the sermon and preface, with a view to show that Dr. Pusey's views are of a *sensuous* character, and that he must, if there be any meaning in words, hold a *material* theory of the sacrament. Mr. Garbett has shown that Möhler's views in spirit cohere with this sermon, and that modern Romanists, who follow that eminent writer, hold, that as by *material* flesh sin entered into the world, so by material flesh (not as dying for us, but by "impenetration") sin is banished, and immortality communicated.

There will be a difficult question for certain theorists to answer, if they mean in reality that *immortality* is given *only* by this means. From

* Preface to Sermon.

† Garbett, p. xvii. &c.

‡ The Bishop of Chester has alluded to this policy in his Charge.

§ Preface, p. 6.

whence, we ask, can immortality come to heathens or persons universally who have not communicated? Surely, all are equally immortal, and all must give an account of their deeds done in sinful flesh! Dr. Pusey may, perhaps, defend himself upon the ground of popular expression. How far our readers may admit this apology, we know not; but of all subjects none can require more accuracy; and of all writers no one was more imperatively called upon to be accurate than Dr. Pusey. He certainly has not in this point copied the Evangelical Doctor; for that mighty intellect, by a wonderful and subtilising acumen, demonstrated how far it was possible to transubstantiate Gospel truth into verbal hair-splitting, and has the merit of that monstrous invention—the very idol of Romish worship—the admiration of a scholastic philosophy—but the abomination of all plain practical followers of Scriptural Christianity—“*substanceless accidents*.” We can hardly characterise that result of scholastic refinement: it was the child of *intellect*, swaddled by the Church, and nurtured and redressed by some well-read minds; yet never allowing any sympathy with the heart of any man, much less of one taught by the Spirit. This was necessary, in the opinion of Aquinas, as an answer to a charge of carnalising the elements. This dogma of explanation—not taught by a Pope, nor enunciated by as much as one Father—was delayed until scholastic times. That was its fitting time, when intellects, mighty and profound, had rendered its appearance less monstrous, and had prepared the way for its reception; and when storms from without made some defence more necessary, and when discussions from within stood in need of some tortuous chain to entwine it, and some safe lock to include it within the bounds of the Church’s keep. It may—nay, it *must* raise our wonder, and unless we had read in the decrees of a Father, the greatest of all Fathers, the words “oppositions of science falsely so called,” we might have *admired* it; but, knowing the hard wounds which false philosophy has given the Church, and the subtle poison which it has insinuated under the name and pretence of wholesome medicine, we can only repudiate it and mourn over it, and rely confidently upon the time when men will be ashamed to rest Scripture doctrines upon fickle and unreal systems, which destroy all that is plain, and enervate all that is written and engraved by the finger of the Almighty, if only it seems at variance with their dicta.

We need hardly say, that this scholastic dogma is no more consistent with a *literal* interpretation, than any Protestant view. The words “This is My body,” cannot literally mean—this in *substance* (or, as Dr. O’Connell would have it, this in *materia prima*) is My body; but in species or accidents is bread. Surely, this *Ultima Thule* of abstraction is no literal acceptance of our blessed Lord’s words, when He, holding a shape in His hands, said of it, “This is My body.” By what law of literal interpretation can we refer the word “This” rather to an unseen and ideal substance, than to that which was seen, and which was, even on Romanist ground, bread in species? Or, again: is it possible to believe that such men as the Apostles, “unlearned and ignorant men,” could as it were in a moment embrace or in any way receive a change, the very explanation of which some ten centuries left unknown, and

so many Vicars Apostolic did not elucidate? And yet, if a literal meaning is the one and only interpretation which is to be received, reason would lead us to expect that it would be the plainer and more easily intelligible of the two. It is, we say, monstrous to believe that the apostles so understood it as Aquinas has explained it; for that interpretation is neither literal nor intelligible at first. And, as has been well shown,* it is utterly impossible to suppose that the apostles believed an *actual* and *substantial* change to have happened, for it was abhorrent with their Jewish feeling to drink blood in any way, and yet we read of no *questioning* on their part. Dr. Wiseman would not hesitate to allow the literal sense in its most Capernaïtical form; but from any divine even nominally in our Church, such an interpretation is hardly to be expected. But before we enter more at length upon the question of literal interpretation, let us hear the sermon, and discern, if we can, the practical effects of such teaching. We read, in the preface, that Dr. Pusey receives these words in the literal sense,† and so says Mr. Newman in No. 90 (as we shall have occasion to notice). The writer of the sermon, in the view which he takes of the 6th of St. John, is desirous of acting out the literal interpretation, so far as we can understand his real sentiments; but of the inapplicability of this we have already spoken, and can only now refer our readers to Mr. Garbett's Review, where he writes—"And where Ballarmino has failed, and where Estius has surrendered an important position without a contest, it is not likely that all the learning and ingenuity of Dr. Pusey can maintain an independent position. He, too, like them, must surrender the Scripture-ground as proving too much or too little for his theory, unless the infallible interpretation of the Church can be called in to overbear it."‡ He also says, that the *literal* interpretation system in this case is a decisive test of Romanist views. But this literal interpretation of Dr. Pusey has not always preserved him from the *grievous error of misquotation*. We have shown that verses were omitted in the quotation on page 6; and it is to be feared, that what we say now is a far heavier charge. We read, on page 8, line 3, these words: "The life, then, which He is, He imparted to that flesh which He took into Himself—yea, which He took so wholly, that Holy Scripture says He became it, 'the Word became flesh;' and since it is thus part of Himself, 'whoso eateth My flesh and drinketh My blood' (He Himself says the amazing words) 'eateth Me;,' and so receiveth into himself, in an ineffable manner, his Lord, Himself; 'dwelleth' (our Lord says) in Me, and I in him; and having Christ within him, not only *shall* he *have*, but he *hath* already, eternal life, because he hath Him who is 'the only true God and eternal life;,' and so Christ 'will raise him up at the last day,' because he hath His life in him." The best refutation of this mode of making Scripture speak a private interpretation, is the

* This is well put by Benson, in his Sermons on Transubstantiation.

† Preface, 4, 5.

‡ Page 63.

passage itself : " Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, (αληθινόν) and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." Whether Dr. Pusey meant to say, that our Lord, Himself, actually used the words, " Whoso eateth My flesh and drinketh My blood eateth Me," we will hardly decide ; but we are certain that his words *literally* mean that. But the great evil which may be feared from such a use of transposition, is that anything might thereby be proved ; and so, in this case, it would appear that our Lord had confined the meaning of the phrase " eating His flesh," to the actual consumption of *Himself*, as He was upon the earth ; and thus, instead of the words being synonymous, the words " eateth Me" would of necessity appear a *stronger phrase* ; and this was, undoubtedly, our impression when we read it at first. This interpretation, by paraphrastic interpolation, will explain the animus of the writer, in a point of which all may judge ; but let us continue the quotation, and we think the *sensuous materialism* contained in it will be undeniable. " Receiving Him into this very body, they who are His receive life, which shall pass over into our very decaying flesh : they have within them Him who is life, and immortality, and incorruption, to cast out, or absorb into itself, our natural mortality, and death, and corruption, and ' shall live for ever,' because made one with Him who alone ' liveth for evermore.' " He then goes on to assert, that it is not only an *outward* gift, and says, " Yet, let this be a perfection, upheld indeed of God, yet *external to Him*, as a mere creation, and it would fall unutterably short of the depth of the mystery of the Sacraments of Christ, and the gift, the *germ* whereof is *therein* contained for us." Before we continue our quotation, we must draw our readers' attention to the idea, almost blasphemous in its literal meaning, that God can absorb into Himself corruption. It may be a mere figure, but, if even so, it is a very painful one to hear from a professor. This, surely, is not Anglican ! This, at least, can hardly have been made in the mould of Andrewes ! We might reasonably desire a " reserve" in exhibiting such a careless use of words in reference to the Most High. It might be the word of a Pantheistic philosopher ; but, surely, it is as repugnant to Scripture as to propriety. To return : " This is," says Dr. Pusey, " (if we may reverently so speak,) the order of the mystery of the Incarnation, that the Eternal Word so took our flesh into Himself as to impart to it His own inherent life ; so then we, partaking of *It*, that life is transmitted on to us also ; and *not to our souls only, but our bodies also*, since we become flesh of His flesh and bone of His bone, and He who is *wholly* life is imparted to us *wholly*. The life which He is, *spreads around*, first giving Its own vitality to that sinless Flesh which He united indissolubly with Himself, and in It encircling and vivifying our whole nature, and then, *through that bread which is His flesh*, finding an entrance to us individually, *penetrating*

us soul, and *body*, and spirit, and irradiating, and *transforming* into His own light and life."* Again, p. 14: "Yet such is *undoubted* Catholic teaching, and the *most literal* import of Holy Scripture and the *mystery of the sacrament*, that the Eternal Word, Who is God, having taken to Him our flesh and *joined* it indissolubly with Himself, and so where His flesh is there He is, and we receiving it receive Him, and receiving Him *are joined on* to Him through His flesh to the Father," &c. Again: at the end of the very same page, he says, "He *by the truth of the sacrament* dwelleth in us, in Whom, by Nature, all the fullness of the Godhead dwelleth; and lowest is *joined on* with highest, earth with heaven, *corruption with incorruption*, man with God." Dr. Pusey does not, therefore, leave us in doubt as to his meaning; but uses phrases only applicable to a carnal union, the union of body with body, and human body also with humanity; and if any person doubt this, he sets it at rest; for on p. 27 he declares, that the "*immediate and proper end*" of the sacrament is, "*union with Him who hath taken our manhood into God, and the infusion into us of His spirit, and life, and immortality, making us one with His glorified humanity, as He is one in the Godhead with the Father,*" &c.

It would, surely, be impossible for words to set forth more strongly a sensuous union with Christ's body; and this not only in our souls, but in our bodies, and, as we read, "joined on to Him;" and Christ's flesh is said, not merely to "penetrate" our souls, but even our "*body*." It is, we grant, in no small measure, to magnify "the mystery of the sacrament," if we can be so far *literal* as to understand it in its grossest sense, a sense of which none but the ignorant, up to present day, have been professed advocates. Certain we are, that Anglican Divines can supply no one respectable authority for this doctrine. This presence in the body as well as the soul, Dr. Pusey has, however, before put forward in his letter to Dr. Jelf. He is speaking of hindrances to a receiving the true doctrine of the Eucharist, and his words are—"Not knowing what presence it is which is implied in the doctrine of transubstantiation, as defined in the Roman schools, and popularly received, they (his opponents) shrink from holding any presence at all, *other than in the believer's soul*, which they dimly apprehend; not knowing what change is implied by transubstantiation, they dread to avow that there is any change at all, but look on the consecrated elements as remaining *simply* what they were before, and *what to sight they seem*. This is a *very serious practical evil*,"† &c. Again: Dr. Pusey writes of Zuingle and Calvin—"With the fear of a weak faith, that would fain guard in a way of their own against man's giving God's glory to the elements, they transferred the presence of Christ *simply* to the believer's soul, and *thus*, on their side, destroyed 'the nature of a sacrament,' depriving it of its inward fullness, as the Romanists, by the doctrine of transubstantiation, had

* Pp. 11, 12.

† Letter to Dr. Jelf, p. 44.

removed the outward sign."* We must refer our readers to the letter from which we have quoted, and they will find that Dr. Pusey lays down, as the characteristic of his opponents, that they esteem *faith* as the *true consecrating principle*. And surely it must be so held by any who deny that Christ is present in the *unfaithful*, as our Church does in Article xxix., and if Hooker is right when he says—"The real presence of Christ's most blessed body and blood is not, therefore, to be sought for in the *sacrament*, but in the *worthy receiver* of the sacrament. . . . I see not which way it should be gathered by the words of Christ, when and where the bread is His body, or the cup His blood, but *ONLY in the very heart and soul of him which receiveth them*. As for the sacraments they really *exhibit*, but for aught we can gather out of that which is written of them, they are *not really, nor do really CONTAIN IN THEMSELVES*, that grace which, WITH them or BY them, it pleaseth God to bestow."† In reference to this matter, we would refer our readers once more to Waterland, who, in his masterly style, defines the true view, repudiates the false, which will be found to be held by Dr. Pusey, and leaves the matter plain for all who prefer Scripture to Tridentine dogmatism.‡ It is, however, quite certain, that, if by consecration the sacramental elements are changed into the body and blood of Christ, as Dr. Pusey asserts,§ then the wicked do press with their teeth Christ's body and blood. The elements, having "*become other than what to sight they seem*," are as much so|| to the wicked as to the good, and we have the *opus operatum* in its full force. By this decision *faith* is repudiated, the *priest* is exalted, and the door is opened wide for a subtle yet tyrannical dominion of a hierarchy, who can create highest mysteries and transform Gospel truth into dogmas as hateful to the Almighty as contradictory to His revealed word. This, doubtless, was the main end of Rome; but it is not our aim. It may for a while bow men's necks in prostrate submission; but *mind* will react, and the very evidence of the senses, which are repelled by this view, will hereafter be repudiated by a subtle infidelity when brought to bear upon itself. It is a two-edged sword; and if it establish the mass, it will eventually overturn the Church. If it destroy the truth of the sacrament, it will also obscure the glory of the Saviour.

To return, however, to the extracts given. Dr. Pusey seems to understand our blessed Lord's words "in their most literal import," and we believe the whole matter, therefore, is one of interpretation. It is a question whether Capernaism shall prevail against that which has been held and taught by all the divines of our Church. If our Lord's words are literally true, the theory of Aquinas, as we have shown, is insufficient; for it is not consistent with a literal interpretation. The

* Letter to Bishop of Oxford, p. 132.

† Hooker, v., lxvii., p. 6.

‡ Review of the Doctrine of the Holy Eucharist, ch. 5.

§ Preface, p. v., l. 14.

|| Compare Dr. Pusey's letter to the Bishop of Oxford, p. 129.

new invention of Dr. Pusey is, to call aloud, "It is a mystery, and we do not define the mode." It is certainly a *new* way, if Cave is to be accredited, who asserts that the Primitive Fathers did communicate the "*modus* of the Divine Presence at the Holy Eucharist* to the initiated and baptised." Professor Garbet has shown that even Dr. Pusey, by his negations of modes, has set forth one of his own. It is manifest that in the extracts which we have given a *mode* is laid down, and that a *literal* mode of a literal presence both *in the body and the soul*. We need not press the carnality of it. We only know that every one reading such phrases will in his own mind arrive at a similar conclusion. We will, however, remind Dr. Pusey of a Classification made by Hooker : "Yea, even in this point," says he, "no side denieth but that the *soul of man* is the receptacle of Christ's presence. Whereby the question is yet driven to a narrower issue ; nor doth anything rest doubtful but this : whether, when the Sacrament is administered, Christ be whole *within man ONLY*, or else his body and blood be also externally seated in the *very consecrated elements themselves* ; which opinion they that defend are driven either to *consubstantiate* and incorporate Christ with elements sacramental, or to *transubstantiate* and change their substance into His."† Now, this appears a short summary of the matter ; for Dr. Pusey undoubtedly believes that the elements are changed, and that they have become the very body and blood of Christ ; and considers those who deny this, in its literal sense, as worse than Romanists. How, then, can he deny that in Hooker's opinion he must either *consubstantiate* or *transubstantiate* ? And there is no mid way ; for, evidently, Hooker calls all such who assert more than a simple presence in the believer's soul, *Consubstantiationists* or *Transubstantiationists*. In his opinion, "the *grace* of the sacrament is here as the food which we eat and drink."‡ The soul, and the soul only, is that which communicates with heaven. "We need not to whet our teeth ;"§ we lift up our faith, and behold He is in heaven. His spiritual influences, as the sun's rays, descend from heaven. The sun does not quit the firmament ; and even so His body is in heaven, and not here ; but He is the God-man, Christ Jesus, and "by his own blood he entered in *once* (*arak*) into the holy place, *having* obtained eternal redemption for us." "Christ is not entered into the holy place, made with hands, which are the figures of the true, but into *Heaven* itself, now to appear in the presence of God for us." This was, then, the object of his Ascension,

* Cave. Primitive Christianity, part i., ch. 8.

† Hooker, v., lxvii., 2 ; vol. ii., p. 349.

‡ Vol. ii., p. 349 ; v., lxvii., 1.

§ Cyprian : see *Homily*, ed. Oxford, p. 339. Even so Bishop Andrewes, as quoted by Professor Lee, p. 39. "Now, if *faith* be to touch, that will touch Him no less in heaven than here : one that is in heaven, may be touched so. No *ascending* can hinder that *touch*. *Faith* will elevate itself, that, ascending in *spirit*, we shall touch Him and take hold on Him. *Mitte Fidem et tenuisti* it is, saith St. Augustine. It is a truth to which there is never a *Noli* ; fear it not. So do we, then, *send up* our faith, and that shall touch Him, and *there will virtue come from Him*," &c.

according to the Apostolical author; and had it been the case that our Lord would have visited us in such an actual, entwining, "encircling" penetration, "transforming" "our very corruption into His incorruption" in our bodies, would He not have comforted His sorrowing Disciples with such a promise? And yet we have no hint even of it in the Sacred Writings. We must conclude, with our own Catechism, that "the benefits whereof we are partakers thereby," are "the strengthening and refreshing of *our souls* by the body and blood of Christ, as *our bodies are by the bread and wine.*" The symbols have one and an inferior use, while the souls of the due recipients gather strength from that very crucified Lord, who has ceased to be offered, and now "ever liveth to make intercession for all that come unto God by Him." The sacrificial character hath ceased, except in its effects; and the Mediatorial hath begun, and so shall continue until the Kingly shall have begun; and then shall be the restitution of all things, when from all a glorious union shall result, and every knee shall bow, and every tongue confess that He is Lord, to the glory of God, the Father.

We must leave to Dr. Pusey the full benefit of his literal interpretation, as far as himself is concerned; but, in pursuance of our design, we can hardly allow him to gain converts upon the supposition that our Church holds the literal interpretation. The Church service only speaks of a spiritual presence, as far as we can discover. But Dr. Pusey professes to have learned his *literal* mode from Andrewes and Bramhall: and what is the case as regards them? This is a point upon which Professor Lee has written; and he has shown, irrefutably, that neither of them held the literal interpretation of our Lord's words. Bramhall even has the following words: "Neither will it avail them at all, that the Fathers have sometimes used such expressions of *seeing Christ in the Sacrament, of fastening our teeth in his flesh and making our tongues red in His blood.* There is a great difference between a sermon to the people, and a solemn retraction before a judge." Dr. Lee remarks upon the omission of this in the sermon and notes. But we must pass on to the Homilies; and in the very passage quoted by Dr. Pusey we find the following: "It is well known that the meat we seek for in this supper is *spiritual food, the nourishment of our soul, a heavenly refection, and not earthly*; an invisible meat, and *not bodily*; a *ghostly substance, and not carnal*; so that to think, that without faith we may enjoy the eating and drinking thereof, or that *that* is the fruition of it, is but to dream of gross carnal feeding, basely objecting, and binding ourselves to the elements and creatures." The opinion of the Homily is perhaps best understood by a reference to a passage immediately following the part first quoted by Dr. Pusey; for be it remarked that, although in the appendix there is no indication to that effect, yet the two paragraphs which he quotes are separated in the Homilies by a wide interval. The Homilist, after mentioning the names applied to the sacrament, declares them to be such as to inflame our hearts to covet this feast, and says, "Not as specially regarding the *terrene and earthly creatures* which remain, but always holding fast

and cleaving by faith to the rock whence we may suck the sweetness of everlasting salvation." Words can hardly more strongly than these negative the literal, and establish the true spiritual, sense. The Homily denies any "*bodily*," repudiates any "*carnal*" presence, but maintains the "*heavenly*," the "*invisible*," and the "*ghostly*." Even so Dr. Pusey's second authority, Ridley. We are almost ashamed to give quotations on this point; but the character of our opponents renders it necessary. Let this be our excuse, if any are disposed to consider it useless or tedious. A *show* of authority has been made, and it is *only* a show. The question is, shall we denounce the policy as dishonest and subtle, or refute it and contradict it by a practical refutation? We prefer the latter; and although men confess that Ridley, as well as his companions, died for a figurative interpretation, and although his conferences were mainly on this point, still will we quote in proof of his opinion.

One word, however, in reference to enquiring into the mode. In the index to the sermon and appendix, Dr. Pusey gives six writers as authority against such an enquiry, and we are rather anxious that there should *seem* no discrepancy between later writers and the Reformers, for discrepancy there is in reality none whatever. What is it, then, to which they do object? some will say; and we will answer by their own words. Hooker, in a MS. note on ch. lxvii., sec. 6, and in Keble's edition, has these words on the mode: "Not to be stood upon or contended for by *them*, because it is not a thing necessary, although, *because it is false*, as long as they do persist to maintain and urge it, there is no man so *gross* as to think in this case *we may neglect it*. *Against them* it is therefore said, &c." Here, then, is the whole question; and so, also, is Hooker's whole argument. He says, that Rome gains no more spiritual privileges than others. It only gains a carnal definition, an overlaying the Gospel; but yet on it rests the power of Rome, and therefore they must and will defend it. But again Hooker writes, "Whereas *Popish* doctrine doth hold that priests *by words of consecration make the real*, my whole discourse is to show, that God *by the sacrament maketh the mystical body of Christ*." * So, also, Bishop Cosin; and here again we have a fault to allege against Dr. Pusey. In the appendix he quotes Hooker, book v., lxvii., sections 4, 5, 7, 8, omitting the 6th, which we have been compelled to quote above. The reason of this omission we must leave for others. But this is not all; for from Bishop Cosin he also quotes selections perhaps even in a more questionable manner. We give the words which Dr. Pusey has omitted: "We believe a presence and union of Christ with our soul and body, which we know not how to call better than *sacramental*—that is, effected by eating; that while we eat and drink the consecrated bread and wine, we eat and drink therewithal the body and blood of Christ, *not in a corporal*

* Ed. by Keble, vol. ii., p. 354. The real point is this: we hold that the consecration only alters the use of the elements, their "use and office," as Bishop Cosin says, ch. i., iv., &c. We refer our readers to Dr. Pusey's opinion as contrary to this on p. 547, as quoted above from his letter to Dr. Jelf, p. 44.

manner, but some other way, incomprehensible, known only to God, which we call *spiritual*; for if, with St. Bernard and the Fathers, a man goes no further, *we do not find fault with a general explication of the manner*, but with the presumption and self-conceitiveness of those who *boldly and curiously enquire what is a SPIRITUAL presence*, as presuming that they can understand *the manner of acting of God's Holy Spirit.*" * This is the part omitted by Dr. Pusey, and it completely overturns his position. It places the whole difficulty, not in its being a *spiritualised* body, but in its being applied to us by the Holy Spirit. Who shall dare to explain the manner in which that Blessed Spirit takes of the things of Christ and shows them unto us? And yet we do not invest all that our own Blessed Lord has given us with a form physical and corporal; and even so we deny the corporal presence in any sense, except by its effects and by grace. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." We have no necessity to reduce all mysteries to sensuous perception. We have no need to introduce that which Bishop Cosin terms the "leprosy of transubstantiation," and the rise of which he dates from the period in which Satan, bound a thousand years, was loosed from prison.† "Thus much we say: that this Roman Transubstantiation is so *strange and monstrous*, that it exceeds the nature of all miracles."‡ We desire to rest upon the rock of the written word, and to draw water from the well of salvation.

To return to the question of a *literal* interpretation: Ridley says, "In the Lord's words whereby he instituted the sacrament of His blood, he used a *figurative* speech." § He also quotes from St. Augustine, in proof of his position, the well-known passage in which he condemns a literal interpretation—"Si *flagitium* aut *facinus* videtur jubere, aut *utilitatem* aut *beneficentiam* vetare;" || and as an illustration of this, Augustine gives St. John vi., 53—"Except ye eat the flesh," &c. Ridley also quotes Origen, who, in his seventh homily on Leviticus, produces the same verse as an instance, in which "the letter killeth, but the Spirit giveth life." And, again, he quotes Tertullian: "This is My body—that is, a *figure of My body.*" ¶ He concludes his explication of Tertullian, by saying, "This was undoubtedly our Saviour's mind, and this is Tertullian's exposition." ** St. Augustine also calls it "the figure of His body." Bishop Cosin also quotes this same passage of Tertullian. †† He, too, quotes Origen and other Fathers, and clearly shows that they held the elements to be only signs and figures. We will only give one quotation from him, and the words he uses are those of Bertram: "It is evident that that bread and wine are *figuratively* the body and blood of Christ. According to the substance of the elements, *they are after the consecration what they were before.*" ‡‡ No person, reading Bishop Cosin, can honestly pretend that he held the *literal* sense, or

* Cosin, chap. iii.

† Chap. vii.

‡ Chap. iv.

§ Works, ed. Parker Society, p. 20.

|| De Doctrina Christiana, iii. 16.

¶ Adv. Marcion, iv. 40.

** Works, p. 37.

†† Chap. v.

‡‡ Chap. v.

that he would say, with Dr. Pusey, that he believed "the consecrated elements to *become, by virtue of His consecrating words*, truly and really, yet spiritually and in an ineffable way, His body and blood." Hear, also, Bishop Morton: "If all Protestants should meet at once in one synod, and should conspire together as labouring to prove a *figurative sense* in these words of Christ—"This is My body," I suppose that a more *exact, perspicuous*, copious, and ponderous proof could not be desired, than hither hath been evinced from your own confessions, grounded as well upon sound and *impregnable* reasons as upon direct testimonies of Holy Scriptures." *

So, also, Bishop Beveridge: "So that the very words of institution themselves are sufficient to convince any rational man, whose reason is not darkened by prejudice, that that of which our Saviour said 'This is my body,' was *real* bread, and so his body *only* in a *figurative* or sacramental sense." †

And, again, in the Catechism, he says, "So when He saith of that which He gives us in this sacrament to eat and drink, *This is My body* and *This is My blood*, He means it in a *spiritual* sense, *not* as food for our bodies, but for our souls, which are strengthened and refreshed by the body and blood of Christ, the inward and spiritual grace, as our bodies are," &c.

Archbishop Wake, also, on the Catechism, in answer to the question, "Can the same thing be Christ's body and bread too?" explains it thus: "I have before shown you not only that it may be so, but that it truly and really is so: Bread in substance; the Body of Christ by *signification*, by *representation* and *spiritual communication* of his crucified body to every faithful and worthy receiver."

Hammond, in his "Practical Catechism," has the following words: "Not that the bread was His body, and the wine His blood, in *strict speaking*," (what is strict speaking but *literal* speaking?) "for He was then in His body when He so spake; and when the disciples distributed it among themselves, He was not *bodily* in every of their mouths. And now His body is in heaven, and there to be contained till the day of 'restitution of all things,' and is not *corporally* brought down to every sacrament, either to be joined *locally* with the elements, or for the elements to be changed into it. Many contradictions and barbarisms would be consequent to such an interpretation." ‡

Let us, readers, remember that these writers, decisive as they are, figure in the appendix of Dr. Pusey in support of his literal view and interpretation. But we must pass on to Archbishop Secker: "To believe that our Saviour took His own body, *literally speaking*, in His hands, &c., is to believe the most absolute *impossibilities* and contradictions." Such is the classification under which he places the literal

* On the Sacraments, chap. ii., 5, p. 115. So, also, p. 146.

† Beveridge on the Thirty-nine Articles, vol. ii., p. 257, Art. xxviii.

‡ P. 402. London, 1683. So, also, p. 416. He identifies body with benefits derived therefrom.

interpretation, or Dr. Pusey's adopted system. "Though, in one sense, all communicants equally partake of what Christ calls His body and blood—that is, the outward signs of them; yet, in a much more important sense, the *faithful* only, the pious and virtuous receiver, eats His flesh and drinks His blood; shares in the life and strength derived to men from His incarnation and death; and, through faith in Him, becomes, by a vital union, one with Him; a member, as St. Paul expresses it, of His flesh and of His bones; certainly, *not in a literal sense*, (which, yet, the Romanists might as well assert, *as that we eat His flesh in a literal sense*,) but in a *figurative and spiritual one*."*

But, still further, even Kettlewell speaks of Christ's body as meaning the *effects* of Christ's death, or the "blessings which the piercing of His body and the shedding of His blood procured for us." "His flesh, which all must eat, is not in its natural substance, but in its *effects*, or those blessings which were purchased by it."† Waterland, also, abounds in refutations of a *literal* view: "It is right and just to argue that the *sign* or memorial of a thing is not the *very* thing signified or commemorated, but is distinct from it. Bread and wine, the symbols of Christ's *natural body* and blood, are not *literally* that very natural body and blood."‡ Waterland uses the words "*in just construction*," as explaining the sense in which the bread and wine are the body and blood of our Lord.§ Bishop Patrick shows clearly what he understood by the words body and blood. "The body and blood of Christ," says he, "are verily and indeed received of the faithful—that is, they have a real part and portion given them in the death and suffering of the Lord Jesus, whose body was broken, and blood shed, for the remission of sins. They truly and indeed partake of the *virtue* of His bloody sacrifice, whereby He hath obtained eternal redemption for us."|| There is no actual body but in its effects, in its *virtue*; not in its *sensuous* properties, but in its real, true, and lasting—yea, even eternal effects.¶ Perhaps the most decisive opposition to the very words of Dr. Pusey will be found in Jeremy Taylor. Dr. Pusey, as we have seen, receives in their literal sense the words, "This is My body," and by virtue of these words believes a change to occur in the elements. Bishop Jeremy Taylor, however, says, "By what argument *will it be so much as PROBABLY concluded*, that these words, 'This is My body,' should be the words *effective of conversion and consecration*?" That Christ used these words is true; and so he used all the others;

* On the Catechism.

† Kettlewell, the Non-juror, "on the Holy Sacrament," part i., chap. i., pp. 24, 25. London, 1713.

‡ Waterland's Review, p. 112, chap. iv. If our readers desire more references, we refer them especially to pp. 215, 223, 239, 259.

§ P. 203, chap. vii., 3.

|| Waterland quotes it p. 284, chap. viii.: "Christian Sacrifice."

¶ Waterland quotes Thorndike, who evidently held the "*spiritual use*," not "*corporal substance*," in the elements. And so, also, Cranmer. Waterland's Review p. 403, note, chap. x.

but did not tell which were the consecrating words, nor appoint them to use those words; but to do the thing, and so to *remember and represent His death.*"* The chief arguments against a literal interpretation may be found in his commentary upon the words, "*Hoc est corpus meum.*" †

The book of Bertram, written at the request of Charles the Bald, (of which it would be very high praise to mention Ridley's commendation of it, and yet not its highest praise,) perhaps more fully than any other writing dwells upon the spiritual presence: "Since no one can deny," says he, "that this is so, *it is plain that that bread and wine are in a figure the body and blood of Christ.*" † Again: "Wherefore that which the Church celebrateth, is both the body and blood of Christ, *but yet as a pledge, as an image.* The truth we shall then possess, when pledge and image shall be no more, but the thing itself, in verity, shall appear." § "That therefore which outwardly appeareth, is not the thing itself, but its image, but that which is *perceived* and understood by the soul, is the very thing itself." || From this, Archbishop Usher does not differ. ¶ Bishop Hall bears his testimony to the figurative interpretation.** Anglican divines have no cause of disagreement: they repudiate a literal sense. But, yet Dr. Pusey does not stand alone; he has Mr. Newman with him. Nay, more: so far the Romanists read and imbibe this spirit from Mr. Newman; or, perhaps with more accuracy we might say, so similar, so parallel, so consistent is the spirit of Rome with that of the Tractarians, that even their very words run in parallels. Yet it is passing strange that Dr. O'Connell, a professed Romanist, should but echo the words of Mr. Newman upon so important a point; and yet such is the case, as our readers will perceive. Their sympathies are strong, and they have the same opponents, and therefore write the same things against them.

"If it be asked, why attempt to remove it? I answer, that I have no wish to do so, if persons will not urge it against the Catholic Doctrine. Men maintain it is an impossibility, a contradiction in terms, and force a believer in it to say why it should not be so accounted. And then, when he gives a reason, they turn round and accuse him of subtleties, and refinements, and scholastic trifling. Let them but believe and act on the truth, that the

"If it be asked wherefore do we attempt to remove those difficulties? we reply, that we do so reluctantly, and would not even advert to them, if there were not persons to urge them against the Catholic Doctrine. We hear of impossibility, absurdity, and open contradictions with reason spoken of, when there is question of Transubstantiation; and when we descend unto the arena, and scatter the sophisms of the blasphemers,

* Vol. ix., p. 459. Real Presence, iv., 4.

† Real Presence, vi.

‡ Chap. ix.

§ Chap. lxxxvii.

|| Chap. lxvii. So, also, chap. xvi., xxxiv., xxxv., xl., lvii., lviii.

¶ Body of Divinity. On Eucharist, p. 424, ed. 1649.

** No Peace with Rome, section xvi.

consecrated bread is Christ's body, as he says, and no officious comment on His words will be attempted by any well-judging mind. But when they say, this cannot be literally true, because it is impossible; then they force those who think it is literary true, to explain how, according to their notions, it is not impossible. And those who ask hard questions must put up with hard answers." No. 90, p. 48. *Also in his letter to Dr. Faussett, pp. 58, 9.*

we are accused of uncalled-for refinements, and subtleness, and scholastic trifling. Let men behave simply and with docility, and we shall dispense with all officious comments on the words of our Divine Redeemer; but such as will not do so, but rather desire to put hard questions, they must be satisfied, and put up with hard answers." P. 37 of his letter to Dr. Pusey on his Sermon.

Well, however, would it be, if this result were all, though sad it is to every English churchman. But the truth is, that *sympathy* is too powerless a word to express that real *union* which exists between these two sections. And yet it is natural; for the Tractarians have lost English sympathy: they have dislocated themselves, and now are only suspended members, not discharging their due functions; existing, not living; depriving themselves of all that rich and fertilising sap and marrow, which are daily pouring themselves into every true member. Quarreling with their parent stock, discontented with her gifts to them, they desire to be grafted into the crabbed sourness of an anathematising Church. Doubtless, this new theory of a literal view will smooth all difficulties *as far as Rome*, but it raises a huge difficulty in regard to our own Church. It places an insuperable mountain between Dr. Pusey and our Church, and this built up of every writer of eminence which we boast. Deeply as the consequence is to be mourned as regards individual Tractarians, yet our Church may congratulate herself that they have at once laid down the principles upon which they act, and that they have stepped by this literal interpretation across the boundary. The words, therefore, of the sermon must appear only the *natural* and *necessary* sequence of the principle, and must be interpreted by the same literal rule. It is not, therefore, harsh to judge the sermon thus; it is only fair to its author. The sermon is only consistent by this law; and perhaps Dr. Lee and Mr. Garbett have thought it hard and difficult to be comprehended, because they have neglected this self-appointed rule, this key to its meaning. It is, perhaps, harsh to them, because they were afraid of believing that Dr. Pusey meant what he really says. We will, therefore, discharge Dr. Pusey in part from this charge; but this is, indeed, trivial, when compared with the necessary consequence of a literal view. It is a miserable result of a miserable theology—a vain attempt to resuscitate an *effete* system. But it lost its vitality when it left the Bible—it resigned its hope when it sought refuge in itself, and buried itself in the sepulchre of tradition. We have been preserved from this: we have been nursed amidst strife, and tried in political enmities. The wildboar out of the woods hath whetted its tusks upon our Church; but infidelity hath not harmed it—nay, more: when untrue to itself, still the ark was not lost. And shall we, then, despair? Rome may boast her "ritual pantomime," may entice the thoughtless, and present a

splendid pageant ; but still she is a whited sepulchre, full of dead men's bones. We dare not despair, for our trust is in the Omnipotent ; and He who has hitherto delivered us, will ever protect us ; and we shall be more than conquerors through Him that hath loved us. We are built upon the rock, which is Christ, and the gates of Hell shall not prevail against us.

THE WORKS OF THE PARKER SOCIETY.*

THE Parker Society is now in the fourth year of its existence. The number and character of its members are a criterion of the high estimation in which it is held by the public. The importance, however, of this institution is not to be determined so much by the amount of support it has received, as by the intrinsic value of the publications it has issued. Its object is to trace, in its various ramifications, the rich hidden vein of divinity that ran through the ore of the sixteenth century. It resuscitates the champions of orthodoxy, that adorned the Elizabethan era, the doughty assailants of Rome, that they may put to the blush the modern apologists for Rome, who are sitting in the seat of authority they once occupied. It takes down from the dusty shelves of the public libraries, and makes accessible to the reader, in a neat type and modern dress, the black-lettered writings of the worthies of the Reformation, who either themselves compiled, or were contemporary and coincided in sentiment with those who compiled, the accredited formularies of our Church ; which writings, being full, explicit, and authentic, are a legitimate standard of appeal to determine, in this age of controversy, the right interpretation to be put on the Articles.

The Parker Society may be viewed as owing its existence to the efforts of a new school of divines, to give a Romish tone to Church of England doctrine. The "Tracts for the Times" are a movement towards Rome : the works of the Parker Society are a counter-movement towards the principles of the Reformation. It originated, if we have been rightly informed, in a little band of Essex clergymen, who enlisted their friends, issued their circulars, drew up their rules, carved out work for the several editors, selected the office-bearers, appropriately named the society after the *first Protestant* Primitive of Elizabeth's reign—the Mæcenas of sacred literature and a great collector of ancient and modern writings, and finally nominated, as the president of their council, a nobleman who shines with bright lustre in

* Zurich Letters, Archbishop Grindal, Bishop Ridley, Fulke's Remains.

the domestic circle, the Senate, and the Church, who has since confirmed the propriety of his appointment to this high office by heading the Lay Address of remonstrance against Puseyism, to the functionaries of the University of Oxford. The effort to revive authors long dead was duly appreciated by an enlightened Protestant public. One after another enrolled himself a member, till the muster-roll now exceeds 7000; and of these not a few are influential from rank, learning, or station. Amongst them we may particularise three illustrious members of the Royal Family; the King of Prussia and his distinguished Ambassador; thirty-four Peers of the realm; thirty-nine ornaments of the English, Irish, and Colonial bench of Bishops; four Judges; the Chancellor of the Exchequer, and the Vice-President of the Board of Trade; twenty-three Deans; five Chancellors; twenty-eight Archdeacons; eighteen Heads of Houses in the two English Universities, with the Provost of Trinity College, Dublin; and the libraries of several Colleges and Public Institutions, with a long list of the parochial Clergy and private Laymen. Can the Library of the Fathers, or the Anglo-Catholic Library, produce so long and weighty a catalogue? With whom are the sympathies of the larger sections of divines of this age? With the Greek and Latin Fathers, or the Fathers of the Reformation? With the current divinity of the sixteenth century, decisive in its tone, evangelical in its doctrine, and Protestant in its spirit; or with the much-lauded divinity of the seventeenth, more towering in intellect, more rich in imagination, more elegant in expression, but comparatively feeble and obscure in the enunciation of Gospel Truth? With whom are the public sympathies? With the men who penned and maintained the Articles, or the men who mutilated and enfeebled them? With the school of Hooker, or the school of the Non-jurors?

The object of the Parker Society is principally "to reprint, without abridgement, alteration, or omission, the best works of the Fathers and early Writers of the Reformed English Church, published in the period between the accession of King Edward VI. and the death of Queen Elizabeth;" and hitherto it has faithfully carried out this object. The work, however, of reissuing its publications proceeds at a tardy pace. Though the society entered its fourth year in January, all the promised works for the third year had not made their appearance. We would not urge such a despatch as might lead to inaccuracies or omissions; but we see no reason, from the character of the volumes already issued, and from the nature of the difficulties in searching public libraries and collating different editions, why the editors should proceed so much at their leisure. The work of editing requires no talents of the highest order: diligence of research, soundness of judgment, and an acquaintance with the annals of the Reformation, seem the chief requisites. In the writings of the sixteenth century, especially on that prominent theme—the eucharistic controversy—there is a frequent reference to the opinions of the Fathers: we are pleased to observe that the editors are careful to verify these references, by appending in a note, the original passages.

Amongst the several publications that have been ushered anew into life under the auspices of the council of the Parker Society, we would notice, as the most interesting and important, the Zurich Letters, Archbishop Grindal's and Bishop Ridley's Remains, and Fulke's Defence. We will give a short critique on each of these, in the order in which they stand.

The "Zurich Letters" owe their origin to the unhappy Marian persecution, when even more than a thousand English divines sought an asylum in the strongholds of Protestantism on the Continent, especially at Frankfort, Strasburg, and Zurich. These worthies, on returning to their mother-land, kept up a close correspondence on the events of those stirring times, with the men who had hospitably entertained them in the hour of need and danger. Their "Letters" are replete with historical and ecclesiastical notices of moment. They are of great importance in their aspect on modern controversy, as they furnish standing evidence, that the great minds which completed the work of the Reformation, and endued it with the principles of order, vitality, and perpetuity, did not decline correspondence or fellowship with the Continental non-episcopal Reformers; but viewed agreement in essential doctrine as a more cementing bond of union, than agreement in outward discipline. It is remarkable what deference is paid throughout to the judgement of Bullinger, the chief Pastor of Zurich, and to the learning of Peter Martyr, who once adorned the Professor's chair at Oxford.

What would be the feelings of Pusey, Newman, Keble, or the anathematising Palmer, in reading the private letters of Grindal, Sandys, Parkhurst, Horn, and Jewel, whom even the lawn sleeves did not raise to an eminence from which they could look down with indifference to the opinions of Bullinger, Gualter, Gesner, and other non-episcopal divines? Rome was the common foe against which was the combination of all their forces, and the concentration of all their energies. We have the "Letters" in their original Latin, not lacking the ornaments of elegance and simplicity, as also in a correct English dress. They have been authenticated by a comparison with the original documents preserved in the Archives of Zurich.

The several writers will appear to every candid reader anxious for unity in the Reformed Church at home and abroad: against Schism and Popery they ever placed themselves in an attitude of hostility. Be it observed, not one prelate of the Elizabethan age, though tinctured with Genevan predilection, sided with the disaffected Puritans: those high in station, who lent the sanction of their official influence, but never adopted with them the extreme step of a schismatical separation, were Sampson, Dean of Christ Church, Humphrey, President of Magdalen College, Oxford, and Lever, Master of St. John's College, Cambridge. Bishops Grindal and Horn (Let. 75) thus concisely state the differences of opinion on the affair of the habits, a controversy that unhappily divided the ranks of the English Protestants, and drove away many from the communion of our Church, even in the dawning light of the

Reformation. "The sum of our controversy is this: *We* hold that the ministers of the Church of England may adopt, without impiety, the distinction of habits now prescribed by public authority, both in the administration of divine worship and for common use; especially when it is proposed to them as a matter of indifference, and when the use of the habits is enjoined only for the sake of order and due obedience to the laws. And all feeling of superstitious worship, and of the necessity (of these habits) as far as making it a matter of conscience, may be removed, rejected, and utterly condemned, both by the terms of the laws themselves, and the *diligent preaching of purer doctrine*. They (the Puritans) contend on the other hand, that these habits are not on any account now to be reckoned among things indifferent; but that they are *impious, papistical, and idolatrous*: and therefore that all pious persons ought rather with one consent to retire from the ministry, than to serve the Church with these *rags of Popery*, as they call them: even though we have the most entire liberty of preaching the most pure doctrine, and likewise of exposing, laying open, and condemning, by means of sound instruction, errors and abuses of every kind, whether as to ceremonies, or doctrine, or the sacraments, or moral duties. We cannot accept this crude advice of theirs, as neither ought we to be passive under the violent appeals by which they are unceasingly in the pulpit disturbing the peace of the Church, and bringing the whole of our religion into danger." How temperate was the spirit, how sound the judgement, how clear the discrimination, between essential and non-essential points in religion, in the men who penned the above lines! It is clear, from this and other valuable documents in this volume, that the prelates of that age, and amongst them Jewel, who has been most injuriously and reproachfully stigmatised by a modern divine as an irreverent Dissenter, were on no friendly terms with the Puritans, the unhappy founders of dissent in this kingdom. They attempted—but the attempt, alas! was ineffectual—to smother sectarianism in its infancy. Against Cartwright, the ringleader of the faction, they would have proceeded with rigour, had he not fled the country. One grand objection raised by the early separatist was to the use of the official robes as savouring of Popery and superstition. Let us hear the judicious remarks of Bishop Cox, one of the compilers of our admirable Liturgy, on the animus of dissent, and the matter of the early cavils. He opens his epistle to Gualter, (Let. 109,) by lamenting the loss of a previous letter he had sent. "You would have learnt," says he, "from that letter of mine, what confusion has been occasioned in *our not ill-constituted Church*, by some factious and heady men, who, in their writings, and sermons, and private conversation, condemn and pull in pieces the whole economy of our Church, and bring all the bishops and other ministers of the word into incredible disfavour with the people, and also with the magistrates and nobility. Nay, they even reject this order, as being of no use to the Church of Christ, and are striving, by every means in their power, that it may be altogether abolished. But the Lord God has imbued our most religious Queen and some of her

principal ministers with that discretion and piety, that these men, as I hope, will strive to no purpose. Their object is to revive the ancient Presbytery of the Primitive Church, and to establish such an equality among all ministers, that they may be despised and rejected by the Church itself: so that it is to be feared lest Christ himself should be banished little by little." Another short sentence, in this same epistle, evinces his readiness to exercise forbearance and candour towards reasonable dissentients. "Your remarks," he continues to Gualter, "about observing moderation in external matters, provided that the truth of Christ and faith is maintained inviolate, proceed from sincere piety and solid judgement."

The allusions to the Papists are not always in the most courteous and appropriate terms. For instance, Bishop Parkhurst writes in this strain to his friend Bullinger, whilst matters were in a transition-state at the beginning of Elizabeth's reign: "The Book of Common Prayer, set forth in the time of King Edward, is now again in general use throughout England, and will be everywhere, in spite of the struggle and opposition of the *pseudo-bishops*. The Pope is again driven from England, to the great regret of the bishops and the whole *tribe of shavelings*. The mass is abolished. The bishops (Romish) are in future to have no palaces, estates, or country seats. The present owners are to enjoy for life those they are now in possession of. They are worthy of being *suspended*, not only from their office, but *from a halter*: for they are so many Davuses, throwing everything into confusion. The monasteries will be dissolved in a short time." Bishop Jewel, in a letter to Peter Martyr, dated Nov. 2d, 1559, thus describes his impressions on the effects of the revival of Popery in the preceding reign, made from personal inspection on an episcopal visitation: "But what, you will say, has been done after all by this commission of yours? Receive, then, in one word, what it took me a long time to investigate. We found everywhere the people sufficiently well-disposed towards religion, and even in those quarters where we expected most difficulty. It is, however, *hardly credible* what a harvest, or rather what a *wilderness of superstition* had sprung up in the darkness of the Marian times. We found in all places *votive relics* of saints, *nails* with which the infatuated people dreamed that Christ had been *pierced*, and I know not what small fragments of the sacred cross. The number of witches and sorceresses had everywhere become enormous. The Cathedral Churches were nothing else but dens of thieves, or worse, if anything worse or more foul can be imagined. If inveterate obstinacy was found anywhere, it was altogether among the *priests*; those, especially, who had once been on our side. They are now throwing all things into confusion, in order, I suppose, that they may not seem to have changed their opinions without due consideration. But let them make what disturbance they please, we have in the mean time *disturbed them from their rank and office*."

Grindal, who succeeded Parker in the primacy, has not bequeathed to the Church a rich legacy of writings; but he rendered her invaluable

and permanent services, by his unwearied labours to purge out the remaining leaven of superstition and idolatry. The chief remains of his pen are a Funeral Sermon for the Emperor Ferdinand, of no particular moment, and a "Fruitful Dialogue between Custom and Verity," the Custom of the Church of Rome, and the Verity of the Primitive Church, on the ever-fruitful topic of the mass, a treatise that will amply repay perusal, as it is full of patristical and ancient authorities, for a figurative interpretation of the controverted passage, "This is My body."

In his endeavours to raise the tone and promote the efficiency of the Christian ministry, he most unfortunately and unjustly incurred the displeasure of his Sovereign in his latter days; and from this unhappy circumstance, his sun, that had shone with such vivid lustre and such invigorating influence, seemed to set behind a cloud. The true sons of the Church will ever revere his memory, as the great light of his age, and a great benefactor to our national Zion, in its transition-state from Popery to Protestantism.

His letters, that have been preserved to these times, evince a strong desire to carry out the principles of the Reformation, to supply parishes with a learned and faithful ministry, and to suppress irregularities of zeal in the disaffected Puritans. His epistolary injunctions, both to the Clergy and Laity, will be read with interest by the lovers of Church Antiquity, as bearing testimony to his anxiety to establish sound doctrine and a healthy discipline throughout the dioceses over which he successively presided—London, York, and Canterbury. The epistles, now collected from the State Records and other sources, and published in chronological order by the editor, are addressed to the chief authorities in Church and State, and are replete with historical information. We will give an extract from one, written to Archbishop Parker, whilst himself presided over the province of York, dated Dec. 9th, 1573: "In very deed, in my diocese, the uniform order allowed by the Book (of Common Prayer) is universally observed. I think some of my province have some novelties. I have written to them, to reform them without delay, or else I will. If my successor at London (Sandys) have ministered any occasion of his own disquiet, I am sorry. But surely, he, the Bishop of London, is always to be pitied: for if burning were the penalty of these curiosities, yet should he never lack a number of that generation. I hear say, that Cartwright is lodged in Cheapside, at Mr. Martyn's house, the goldsmith. His wife was the stationer for all the first impressions of the book. ('The Admonition to the Parliament,' of which Cartwright was the principal author.) I marvel that Dr. Penny, who is a chief doer in these matters, and who is become, of a preacher, a layman and a physician, should be suffered to enjoy a good prebend in Paul's. And the like is said of Wiburn, Johnson, &c. (Leading men amongst the Puritans.) They are content to take the livings of the English Church, and yet affirm it to be no Church. *Beneficium datur propter officium*. If they will do no office, let them receive no benefit. I think long to hear what shall follow after the great inquisition at

London. (An inspection set on foot by order of the council into the conformity of the ministers.) God send us all humble and quiet spirits, and thankfully to acknowledge God's great mercy towards us."

Amongst the episcopal directions addressed to the laity and province of York, in the year 1571, we find one that shows, from the early days of the Reformation, the several services in the Prayer-Book were ordered to be read in continuation and without break, as is the custom of these days: "Item, That the Churchwardens shall not suffer any ringing or tolling of bells to be on Sundays or holy days used *between the Morning Prayer, Litany, and Communion*, nor in any other time of Common Prayer, reading of the Homilies, or of preaching, except it be *one bell*, in convenient time to be rung or knolled before a sermon: nor shall suffer any other ringing to be used upon saints' eves, or festival days, saving to Common Prayer, and that moderately and without excess; nor the minister shall *pause or stay between the Morning Prayer, Litany, and Communion*, but shall continue and say the Morning Prayer, Litany, and Communion, or the service appointed to be said when there is no communion, *together, without any intermission*, to the intent the people may continue together in prayer and hearing the Word of God, and not depart out of the Church during all the time of divine service." In the injunctions to the clergy of the Diocese of York, there is laid down a strict regulation, which shows of what importance the Homilies and Articles of our Church were esteemed by Grindal, as the standard of doctrine to be proclaimed from every pulpit: "Item, Ye shall every Sunday and holy day, when there is no sermon in your church or chapel, distinctly and plainly read in the pulpit some one of the Homilies set forth by the Queen's Majesty's authority; and, being not admitted by the ordinary or other lawful authority, ye shall not expound *any Scripture or matter of doctrine* by the way of exhortation or otherwise, and thereby omit and leave off the reading of the Homilies." "Item, Ye shall read openly in your Church, in the time of divine service, twice every year, upon some of the Sundays within one month next after the feasts of Easter and St. Michael the Archangel, plainly, without addition or change, a declaration of certain principal Articles of religion, set forth by both the archbishops and the rest of the bishops of this realm, for the unity of doctrine." The following injunction issued to the same body of clergy is a painful evidence of the laxity of morals that had obtained, and still required a strict episcopal vigilance to check: "Item, Ye shall not keep, or suffer to be kept, in your parsonage or vicarage houses, any ale-houses, tippling-houses, or taverns; nor shall sell ale, beer, or wine. Nor any of you shall keep any suspected woman in your house, or be an incontinent liver, given to drunkenness or idleness. Nor any of you, being unmarried, shall keep in your house any woman under the age of three-score years, except she be your daughter by former marriage, or be your mother, aunt, sister, or niece; and such an one as ye shall keep, shall be of good name and fame. Nor any of you shall be a haunter of taverns, ale-houses, or suspected places, or a hunter,

hawker, dicer, carder, tabler, swearer, or otherwise give any evil example of life." The following articles to be enquired of within the province of Canterbury, at the Metropolitan Visitation, might be *revived* with advantage, as there is evidently a growing desire in some Anglican Clergyman to observe peculiar ceremonies, that savour of Popery: "Whether Common Prayer be sung or said by your parson, vicar, or curate, in your several churches or chapels, distinctly and reverently, and in such order as it is set forth by the laws of this realm, without any kind of alteration, and at due and convenient hours; and whether your minister *so turn himself*, and stand in such place of your church or chancel, as the *people may best hear the same?*" "Whether in your churches and chapels *all altars be utterly taken down and clean removed*, even unto the foundation, and the place where they stood paved, and the wall whereunto they joined whited over, and made uniform with the rest, so as no breach or rupture appear?" "Whether all vestments, albs, tunicles, stoles, phanons, pixes, paxes, hand-bells, sacring-bells, censers, chrismatories, **CROSSES, CANDLESTICKS**, holy-water-stocks, images, and such other relics *and monuments of superstition and idolatry*, be utterly defaced, broken, and destroyed?" "Whether your minister do wear any cope in your parish church or chapel, or minister the holy communion in any chalice heretofore used at mass, or use at the ministration thereof any *gestures, rites, or ceremonies*, not appointed by the Book of Common Prayer, as *crossing* or breathing over the sacramental bread and wine?" "Whether any of your parsons, vicars, curates, or ministers, be *favourers of the Romish* or foreign power, letters (hinderers) of true religion, *preachers of corrupt and Popish doctrine*, or maintainers of sectaries?" "Whether any do preach, declare, or speak anything in *derogation* of the Book of Common Prayer, which is set forth by the laws of this realm, *dispraising the same, or anything therein contained?*" "Whether your parson, vicar, or curate, hath or doth maintain *any doctrine contrary or repugnant* to any of the Thirty-nine Articles?" How would Grindal, this maintainer of sound discipline, and stanch champion of Protestantism, have proceeded with the Jesuitical writer of No. 90?

A halo of glory shines around Ridley's crown of martyrdom. Amidst the glorious army of the Marian Martyrs, he stands pre-eminent for rank of station, extent of learning, and depth of piety. We deem the movement made by a section of the University of Oxford and the Protestants of this realm, to raise a suitable memorial to those three worthies who sacrificed their lives on the altar of truth, as reflecting honour on every individual who took a share therein. May the name of Ridley, whom Cambridge nurtured, and Oxford burnt, never cease to be regarded with veneration in the Oxford Schools of Divinity.

Ridley's writings are familiar to the religious public, to those who have read Foxe's faithful Martyrology, or the historic records of the Reformation. There are few who have not perused, and fewer still who have perused without emotion, his deeply pathetic, simple, and spiritual

Farewell Address. The volume of his "Remains" opens with his well-known treatise against the error of transubstantiation, written in the time of his imprisonment; the more interesting, as it records his last matured and unshaken thoughts on that grand error. This is not so full and able a confutation as Bishop Hooper's, in the volume of his works published by the Parker Society: but it is clear and decisive in its expressions, and invaluable as the martyr's dying testimony for a Real but not Corporeal Presence. This Eucharistic controversy, that slept in the slumber of the Church during the last century, has risen in interest from recent circumstances—the attempt to make Anglican views quadrate with the teaching of Rome on the Sacrament of the Lord's Supper. We will extract one important passage from the volume, bearing on the authority of the Fathers, containing the sentiments of honest Latimer in his conference with Ridley: "What is to be said of the Fathers? How are they to be esteemed? St. Augustine answereth, giving this rule also: that we should not, therefore, think it true, because they say so, do they never so much excel in holiness or learning: but if they be able to prove their saying by canonical Scriptures, or by good probable reason; meaning that to be a probable reason, as I think, which doth orderly follow upon a right collection and gathering out of the Scriptures. Let the Papists go with their *long faith*: be you contented with the short faith of the saints, which is revealed unto us in the *Word of God written*. Adieu to all Popish fantasies! Amen. For one man, having the Scripture and good reason for him, is more to be esteemed himself alone, than a thousand such as they, either gathered together, or succeeding one another. The Fathers have both *herbs and weeds*: and Papists commonly gather the weeds and leave the herbs. And they speak many times more vehemently in sound of words, than they did mean indeed, or than they would have done, if they had foreseen what sophistical wranglers should have succeeded them. Now, the Papists are given to brawl about words, to the maintenance of their own inventions, and rather follow the sound of words, than attain unto the meaning of the Fathers: so that it is dangerous to trust them in citing the Fathers. In all ages the devil hath stirred up some light heads to esteem the Sacraments but lightly, as to be *empty and bare signs*; whom the Fathers have resisted so fiercely, that in their fervour they seem, in *sound of words*, to *run too far the other way*, and to give too much to the Sacraments, when they *did think more measurably*."

Fulke's defence of the *early English translations* against the cavils of the Jesuit, Gregory Martin, is a mass of sound criticism, contending not for mere verbal niceties, but the life-giving truths of the Gospel; more especially, justification by faith alone (a doctrine against which much of the Jesuit's spleen is levelled), the authority and sufficiency of Scripture, the number and nature of the Sacraments, the character of the Church, and the office of the Ministry. In this volume we find a learned divine, an ornament to the University of Cambridge, arrayed in opposition to a scholar of no mean pretensions, once a dishonour to the sister University of Oxford, and at the time of writing a Divinity

Professor at Rheims. It is worthy of observation that nearly all the writings, hitherto republished by the Parker Society, are from the pens of Cambridge men. Philpot and Hooper form the only two exceptions. Sandys, Pilkington, Grindal, Ridley, Fulke, Hutchinson, Becon, together with that venerable Prelate from whom the Society takes its name, studied and graduated at Cambridge. This is a confirmation of the statement of the quaint Fuller: "Oxford," says he, "was most fruitful of defenders and sufferers for the truth, from the coming of Wicklif till the rising of Luther; during which time Cambridge was but barren of famous confessors. But Cambridge, in the reign of King Henry VIII., afforded more martyrs and witnesses of the truth, whilst Oxford was more generally guilty of superstition. Thus, he who hath two fair orchards, seldom wanteth fruit: the one hitting, whilst the other faileth. And thus the God of truth was alternately furnished with champions, first of the one, then the other university: till both at last, after the perfect Reformation, became the fruitful nurseries of Protestant worthies, to the envy and admiration of all Christendom."

The controversy between Fulke and Martin is not conducted throughout in the best spirit, nor are all the animadversions of the Jesuit without point. As the Protestant champion had truth and argument on his side, it is to be regretted that he should have fought against his adversary, now and then, with his weapons of satire and scurrility. It is lamentable, too, to see the venom that runs throughout the arguments of Martin, which were only completed and published in the very year of his death. The very title of his work is offensive to modern refined ears: "*A Discovery of the manifold Corruptions of the Holy Scriptures by the Heretics of our days, (1582,) especially the English Sectaries, and of their foul dealing herein by partial and false translations to the advantage of their heresies, in their English Bibles used and authorised since the time of schism.*" It opens in this strain, classing Coverdale, Tyndal, Cranmer, &c., the *early* translators of the Scriptures, in the same category with the primitive heretics. "As it hath been always the fashion of heretics to pretend Scriptures for show of their cause, so hath it also been their custom and property to abuse the said Scriptures many ways in favour of their errors:" and then he attempts to make it appear, that the Protestant translators had trodden in the steps of the Arians, the Ebionites, the Manichees, &c., in mutilating or rejecting parts of Scripture. Let us turn to the disputation on that fundamental doctrine of Scripture, the rock of offence to the one Church, the crown of glory to the other Church. The chapter is headed with this mild announcement: "*Heretical Translation for imputative Justice against true inherent Justice.*" Then comes the enunciation of the first of a series of objections, which we will insert with part of Fulke's reply: "One place might suffice instead of many, where Beza doth protest that his adding or alteration of the text is specially against 'the execrable error of inherent justice,' which, he saith, is to be avoided as nothing more. His false translation thus, our *English* Bezites and Calvinists follow in their bibles: 'Likewise then, as by the

offence of one the fault came on all men to condemnation ; so, by the justifying of one the benefit abounded toward all men to the justification of life.' Rom. v., 18. Where there are added to the text of the Apostle six words, and the same so wilfully and voluntarily, that by the first three they make the Apostle say, sin came on all men by Adam, and they were made sinners indeed ; by the latter three they make him say, not that justice or righteousness came likewise on all men by Christ, to make them just indeed, but that the benefit of Christ's justice abounded towards them, as being imputed forsooth unto them. Whereas, if they would needs add to the text (which yet is intolerable) so much and in so doubtful a case, they should at least have made the case equal, as the Apostle himself teacheth them to do in the very next sentence, saying thus : ' For as by one man's disobedience many were made sinners, so by the obedience of One shall many also be made righteous.' So they translate, rather than—' be made *just*.' For they are the loathest men in the world to say that we are made just, for fear of justice inherent in us, though the Scripture be never so plain : as here we see, the Apostle maketh the case like that we are made just by Christ, as we were made sinners by Adam." Fulke replies to this vain cavilling in these words : " When the sentence is eclipical or defective, they that will translate to have it understood, must needs supply the words that are wanting. And where shall they find what words are lacking, but in the same place, and in the treaty of the same matter ? It appeareth you had rather the text had no sense, than that it might seem to make against your blasphemy of ' justice *inherent*.' As for that fond quarrel of yours, that they be not just in deed, to whom the justice of Christ (which *you, like a hell-hound, do scorn at*) is imputed, it deserveth no answer. For who is such a block to say or think, that those whom God doth justify are not made just in deed ? Was not Abraham just in deed, when God imputed his faith unto justice ? Is not he made rich in deed, who is made rich by another man's gift ? Christ is given unto us of God to be justice, wisdom, and sanctification ; and in *Him* we are just, wise, and holy ; not in our own righteousness, wisdom, or holiness." We will adduce another quotation from Martin, as a specimen of the nature of his cavils to the doctrine of justification : " About the article of justification, as it hath many branches, and their errors therein be manifold, so are their English translations accordingly many ways false and heretical. First, against *justification* by *good works*, and by keeping the commandments, they suppress the very name of ' justification' in all such places where the word, the commandment, or the law of God, which is both in the Old and New Testament most common and usual : namely, in the books of Moses ; in Ps. cxviii., that beginneth thus—*Beati immaculati* ; in Ps. cxlvii. 19 ; 1 Mach. i., 51, and ii., 21 ; Luke i., 6 ; Rom. ii., 26. In all which places, and the like, where the Greek signifieth ' justices' and ' justifications' most exactly, according as our vulgar Latin translateth ' *justitias et justificationes* ;' there the English translations say jointly, and with one consent, ' ordinances,' or ' statutes.' " The very wording of this unsubstantial

objection shows the doctrinal bias of the objector. We have not room for Fulke's long and critical reply.

Martin has much to say about *heretical* translations against *penance* and *satisfaction*. This is one of his objections: "Upon the *heresy* of only faith justifying and saving a man, follow the denial of all penance and satisfaction for sins; which Beza so abhorred, that he maketh protestation that he avoideth these terms, '*pœnitentia*' and '*pœnitentiam agere*,' of purpose: and that he will always use for them, in translating, the Greek words '*resipiscentia*' and '*resipiscere*:' the English bibles, when they translate best, say 'repentance' and 'repent:' but none of them all, once have the words 'penance' and 'do penance;' which in *most places* is the very true translation, according to the very circumstance of the text, and *use of the Greek word* in the Greek Church, and the *ancient Latin translation* thereof, and all the Fathers' reading thereof, and their expositions of the same." Fulke appropriately answers—"If by penance you mean *satisfaction* for sins by any suffering of ours, we abhor your penance as an horrible blasphemy against the blood of Christ. And for that cause, Beza, as hath been showed before, useth the word *resipiscentia*, rather than *pœnitentia*: because the Greek word signifieth not only sorrow for sin, but also a *purpose* of *amendment* of life. We in English use the word of 'repentance' or 'amendment of life:' which word of 'repentance' you use also sometimes, when it pleaseth you, or when you cannot for shame use your Popish term of 'doing penance.' The cause why we never use that word 'penance' is, for that you mean not thereby that which the Scripture calleth *μετάνοιαν*, but a certain punishment taken upon men *for satisfaction* of *their sins* unto God; which is abominable for all Christian ears to hear, which acknowledge that 'the blood of Christ' *only* 'purgeth us from all sin.'" Every enlightened Protestant must agree with this champion of Protestantism, that the *great evil* of Romish penance is the *merit* attached to it, which so far detracts from the efficacy of the atonement. Hence G. Martin observes, with some warmth, but with little argument—"Mark how he (Whitaker) accuseth the Fathers in general of no less crime than taking away from Christ the merits of His passion, attributing it to their own penance and discipline: which if they did, I marvel he should call them in this very place, '*sancitissimos patres*.' The truth is, he might as well charge St. Paul with the same, when he saith, we shall 'be the heirs of God, and co-heirs with Christ, yet so, if we suffer with Him, that we may also be glorified with Him.'" St. Paul saith, our suffering also with Christ is *necessary* to salvation. Whitaker saith, it is a derogation to Christ's suffering. Christ fasted for us; therefore our fasting maketh nothing to salvation. He prayed for us, was scourged, and died for us; therefore our prayer, scourging, and imprisonment—yea, and death itself, for His sake, make nothing to life everlasting; and if we should think it doth, we derogate from Christ's passion. Alas! is this the divinity of England now-a-days, to make the simple believe that the ancient Fathers and holy men of the Primi-

tive Church, by their severe life and voluntary penance for their sins, and for the love of Christ, did therein derogate from Christ's merits and passions?" Let us hear the reply of Fulke to this champion of the Church of Rome, which has ever marred what St. Paul gloried in—the doctrine of salvation by grace: 'If the Fathers at some time, by attributing too much to external discipline, were carried somewhat too far, whereby not a little was derogated from the merits of Christ's death; yet they are not charged directly to have impugned the dignity thereof, which, when their eyes were attentively bent upon it, they did worthily magnify and extol. That we must be conformable to the suffering of Christ, if we will be made partakers of His glory, it is the divinity that is now taught in England: but that any *sufferings* or any *good works of ours* whatsoever, do *merit* any part of eternal glory, the divinity preached in England doth most justly abhor.' (May the English divines of this century be like those of the 16th!) "But that the holy men of the Primitive Church, by their severe life, and hearty repentance for their sins, testified by tears, fasting, and other chastising of their flesh, for the love of Christ, did derogate from Christ's merits and passion, it is a lewd slander out of France, from the traitorous seminary at Rheims: but no part of the divinity of England, allowed by the Universities of Cambridge and Oxford, as you would make simple men believe that it is."

There is one passage in Fulke's Defence that we cannot pass by, because it contains his sound criticisms on a verse that Protestants have always considered to authorise *marriage* in the *priesthood*—1 Cor. ix., 5. The Rhemish version renders it, "Have we not power to lead about a woman, a sister, as also the rest of the apostles?" On this rendering, Fulke makes these remarks: Now, touching this passage, Beza doth truly translate ἀδελφὴν γυναῖκα, 'a sister to wife,' because the word *sister* is *first* placed, which comprehendeth a woman; and therefore the word *γυναῖκα* following must needs explicate what woman he meaneth—namely, a *wife*. For it were absurd to say, 'a sister, a woman.' Therefore the vulgar Latin interpreter perverteth the words, and saith, *mulierem sororem*. It is true that many of the ancient Fathers, as too much addicted to the singleness of the clergy, though they did not altogether condemn marriage in them, as the Papists do, did expound the sister, whereof St. Paul speaketh, of *certain rich matrons*, who followed the apostles whithersoever they went, and ministered to them of their substance; as we read that many did to our Saviour, Christ. But that exposition cannot stand, nor agree with this text, for many causes. 1st, The *placing* of the words, which I have before spoken of. 2dly, This word *γυναῖκα* were needless, except it should signify a wife: for the word *sister* signifieth both a woman and a *faithful* woman: and otherwise it was not to be doubted, lest the Apostle would lead a heathen woman with him. 3dly, The Apostle speaks of one woman, not *many*; whereas there were many that followed our Saviour, Christ; and *one alone* to follow the Apostle, might breed occasion of ill suspicion and offence, which many could not so easily. 4thly, Those that are mentioned in the Gospel, our Saviour Christ did not *lead about*, but they did

voluntarily follow him ; but the Apostle here saith, that he had authority, as the rest of the apostles, to lead about a woman, which argueth the right that a husband hath over his wife, or of a master over his maid. 5thly, It is not all one, if women could travel out of Galilee to Jerusalem, which was nothing near a hundred miles, that women could follow the apostles into all parts of the world. 6thly, If the cause why such women are supposed to have followed the apostles, was to *minister* to them of their *substance*, the leading them about was not burdalous to the Church, but helpful : but the Apostle testifieth, that he forbore to use this liberty, because he would not be burdalous to the Church of Corinth, or to any of them. 7thly, Seeing it is certain that Peter had a wife, and the rest of the apostles are by antiquity reputed to have been all married, it is not credible that Peter, or any of the rest, would leave the company of their own wives, and lead strange women about with them."

These are a few specimens of the objections advanced, of the spirit in which they are met, and the arguments with which they are answered. The volume deserves an attentive perusal. The editor has very judiciously appended, in notes at the bottom of the pages, the several readings of the Vulgate, the Rhemish, and the English versions ; so that, without the trouble of a reference, and at one glance of the eye, the spirit of the argument may be appreciated. Not any publication of the Parker Society exhibits in more vivid colours the spirit and tenets of Popery, and the tone of doctrine maintained in our Church at the Reformation. No one can rise from the perusal of this work or of Pilkington's able "Confutation," without feeling that the Protestant and the Papist are the very Antipodes of each other, and that the Protestants of Elizabeth's reign, contrary to some of Victoria's reign, were valiant for the Truth, and showed no disposition to court Rome, or to cede to Rome, or to seek a re-union with corrupt, idolatrous, and apostate Rome.

EPIGRAM

ON THE OBJECTION OF TRACTARIANS TO PEWS.

Of Newmanites we've oft been told
That *pews* in great contempt they hold ;
In this we do not feel surprise,
Since *forms* are all things in their eyes.

PEMB.

THE SACRAMENT OF BAPTISM.

No. I.

Of all religious ordinances, surely Baptism is the most simple. It figures out to us one distinct idea, the truth of which, amidst all the controversies that have been raised upon it, and their name is Legion, no one has ever yet attempted to gainsay—viz., that in the case of man, in his present state, a life to God, or a seeking after heaven, must commence in a new and unwonted purity; and as regards *Christian* Baptism, purity of heart and life, “*not the putting away of the filth of the flesh, but the answer of a good conscience towards God.*” “Acts of purification have generally been emblematical,” says Dr. Hey.*

With regard to Baptism in general, it is possible that the natural and necessary custom of washing a child as soon as possible after its natural birth into this world, may have suggested the notion of making the transition into any new views, or fundamental principles, or way of life, by an outward washing with water.

We need not build much upon what Tertullian says † about persons having been baptised in the mysteries of Apollo and Ceres, with a view to regeneration and impunity; but it must be confessed that Dr. Wall has established, with the highest evidence, the truth, that the custom of the Jews, before our Saviour’s time, was to baptise as well as to circumcise any *proselyte* that came over to them from the nations, ‡ and that this Baptism was called his regeneration or new birth. § The same author observes that the Jews themselves seem to have understood, that when Christ came their nation must be baptised as well as others; and, therefore, they asked John (who baptised Jews), “Why baptisest thou, then, if thou be not that Christ, nor Elias, neither that Prophet?” || (1 John i., 25.) And it cannot be useless to have observed, however shortly, that Baptism was known as an initiatory rite, both to the world at large and to the Jews, previously to its being appointed by Christ as the sacramental entrance into His family and household; for we may thence infer, with good foundation of reason, what the Apostles must have known of it *preciously* to the teaching of our Saviour; and that notion of it, enlarged or modified by His instruc-

* Hey’s Lectures, book iv., Art. xxvii., sec. 2.

† Tertullian de Baptismo, chap. v., sec. 5.

‡ Wall’s Infant Baptism, vol. i., pp. 4 to 14.

§ Ibid, p. 32.

|| Ibid, p. 24.

tions, will probably amount to a just filling-up of the picture of Christian Baptism, as it was understood and held in Apostolic times.

But how happens it that the simple and significant rite of Baptism, appointed by our Lord and Master as the doorway into His Church, should ever have become matter of dissension and controversy to His disciples? Wash in faith, and be clean, says our Lord. Difficult it would appear, in the first instance, to have selected any initiatory rite (and an initiatory rite there must be for the satisfaction of the Church and of our own souls) for the Christian religion more plain than this of Baptism in its primary meaning, better adapted to the condition of all by the universality with which the requisites for the due celebration of it are found wherever the Christian religion prevails, or less likely to be unduly elevated from its place of an instrument in the hands of God, into an active and independent agent. It might even appear at first, as if so simple a rite, through which all must pass, as a matter of course, when first they become members of Christ's Church, could afford but limited materials either for dissertation or discussion: but let us draw a little nearer, and take a more distinct view of its separate parts, as well as of its whole use and efficacy.

What is Baptism? It is, in itself, not only an initiatory rite—a doorway, through which all men may walk, as a natural right, without being liable to question, into the Church of Christ—not only “a mark of difference, whereby Christian men are discerned from others that be not christened;” but, in those that receive it *rightly*, it is a sign of the dissolution of the bond which chained the soul to sin, and to the condemnation and penalty of sin; and, farther, of the new connexion formed between the soul and all holiness and righteousness, and the final end of holiness, which is life everlasting. “Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by Baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Rom. vi., 3, 4.) “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.” (Col. ii., 12, 13.) It is a sign of “a death unto sin, and a new birth unto righteousness.” In the language of our Article, “It is a sign of regeneration, or new birth, whereby, as by an instrument, *they that receive Baptism rightly* are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer to God.”

Now, it is easy enough to see from whence the controversy will arise. If there were no sacramental grace involved in Baptism as a constituent part of it, which, being there, renders necessary certain previous qualifications of the heart and spirit in those who would rightly receive it, there would be no occasion given of jealousy or dislike on the part of

some of the recipients towards any others of them; for all who went through the external ceremony would have equal right to all the privileges of Christians, and no one would have either the title or the inclination to say of any other that he bore a name to which he had no just right. But sacramental grace cannot be irrespectively conferred, and there is no period of the Church in which lively faith and true repentance have not been held to be indispensable pre-requisites for being truly placed by the Holy Spirit, through Baptism, in a state of salvation. Christian Baptism is, *in its intention*—i.e., in the *objective** view of it, a separating from the world by the Holy Spirit, with a holy rite, of such as are prepared to be children of God; prepared by faith and repentance, as indispensable pre-requisites (not as co-efficient factors with the Holy Spirit, who is the sole agent), to be members of Christ, and heirs of the kingdom of heaven.

Now, it becomes more plain at every step why the subject of Christian Baptism has come to be surrounded by discussion and controversy. If, with a view to the enjoyment of a certain assembly, tickets are made attainable by the public at a certain price, so that every one that pays the price acquires a full right to the enjoyment of the assembly without any farther qualification, no room for exception is left against any one who has so obtained a genuine ticket on the ground of his deficiency either in taste or any bodily or mental accomplishment whatever; but if, with a view to the reunion of persons religiously disposed, arrangements have been made for the issue of tickets by certain ministers of religion, to persons known to them, or believed by them, to be in a certain advanced state of religious knowledge and feeling, then, if on the meeting of the company it becomes evident that persons of no religious knowledge or feeling at all have obtained admission into the place of assembly, and are there in considerable numbers, and are even sometimes behaving indecorously, so that the object of the assembly is likely to be frustrated, it is unavoidable that surprise and some measure of disapprobation, followed by enquiry and discussion, must be felt by such as were parties to the originating of the meeting in its first design. The first enquiry would, no doubt, be, Are the tickets genuine? If this were answered in the affirmative, then, Were they duly obtained by regular application, or were they obtained by these improper persons by misrepresentation and fraud? If *duly* obtained, then, What is to be done next? How is the defeat of the main design with which the assembly was held, to be avoided? It is probable that such as might be really earnest in desiring to promote the objects for which the assembly was gathered, would by degrees find one another out, would form circles for conversation or study apart from the rest, and would still, at intervals,

* Objective: belonging to the objects contained in the object.—*Johnson*. The objective view of Baptism, is that view of it in which it is seen only in its own nature, unaffected by any combination with its subject, Man.

even whilst so engaged, continue to express their astonishment at the extraordinary oversight or negligence by which the unqualified parties had been furnished with the proper credentials for entering into their assembly: whilst they who had obtained entrance by means of genuine tickets rightly obtained, though without the expected qualifications, would, doubtless, take umbrage at the neglect with which they were treated, and hold long and sharp controversies in defence and vindication of their rights with any whose attention they might be able to engage.

By the light of this illustration we may be assisted to discover one cause of the innumerable controversies which have taken place about Baptism, and especially Baptismal Regeneration, in the Christian Church.

It was the expressed intention of our Lord and Master to draw together into a society, to be called His Church, a company of *faithful* people. "He that *believeth* and is baptised, shall be saved;" He "gave Himself for us, that He might redeem us from all iniquity, and *purify unto Himself a peculiar people, zealous of good works.*" (Titus ii., 14.) The Word of God leads to faith, and faith to Baptism,* and Baptism first to the state of salvation, and then to the final salvation of the soul. "We are *born again*, not of corruptible seed, but of incorruptible—by *the Word of God*, which liveth and abideth for ever." (1 Pet. i., 23.) It is not to be wondered at, then, if, when it is manifest that there are a vast number who have entered the Church to all appearance by the right door, and under the auspices of such as have authority to admit them, who yet disgrace the society by their abominable works, and show themselves utterly insensible to all spiritual considerations and all Christian hope, that the question should be pretty closely canvassed, What the true position of these persons is, and whether we are bound to respect it as upon equal terms of advantage with that of the most heavenly and spiritually minded persons, who truly show forth the liveliness of their Christian faith by their holy lives and affections.

But this enquiry, a very legitimate one in itself, has commonly had the misfortune in time past to fall into incompetent hands; and the result of it has ordinarily been the introduction of confusion into the Church's scheme of doctrine, whilst the controversy has been conducted with much disturbance of men's minds, ending in vehement attack upon that which is the unquestionable doctrine of Baptism, founded in Holy Scripture, and upheld by our Church. For the zealous and active members of the Church, who have been jealous for God and for the spotlessness of the Body of Christ, have devoted themselves from time to time to the repudiation, in her name, of such as are nominally her members, but in no just sense her children: and, acknowledging that the Baptism of such as are admitted into the

* Waterland. Regeneration stated and explained.

Church by regularly ordained ministers of God, and with all outward propriety of means, cannot but be recognised by the Church, and that, therefore, they must be called Christians, they have too often omitted to observe that this is really only the *objective* view of the sacrament of Baptism—that view in which it is seen as it is in itself, or, rather, in the good intention of God towards us—free, as yet, from those combinations in which it is involved, when mixed up with the imperfect state of preparation of the hearts of individuals. For a true faith and a real repentance, amounting, in one not yet a Christian, to a conversion from sin and Satan to God, are the indispensable pre-requisites, according to our Church's own view, of a *beneficial* reception of Baptism: there is no period of the Church in which this has not been fully acknowledged, in all its formularies that bear upon the subject: and it was, or should have been, obvious to remark, that where there is no living faith, though the Baptism is still valid, and the man is to be called a Christian, because God's mercy holds the door open to him, and as soon as the pre-requisites are fulfilled, the whole benefits become his; yet, in fact, the benefits (or some of them) are at present suspended, for want of one of the necessary conditions of the grant. If the indispensable pre-requisites never were had at all previously to the Baptism, then Baptism was not, in one of its parts, *rightly received*, however it may have been *rightly administered*; and, as Waterland justly remarks, “a grant is suspended, frustrate, as to any beneficial effect, while not properly *received*: and while there is an insuperable bar to the salutary reception of it, Baptism cannot be savingly received and applied.”*

On the other hand, if faith and repentance had really done their work of preparation in the heart previously to the celebration of the holy sacrament of Baptism, and so the individuals concerned were once savingly brought into the Church of Christ, and if such persons fall away, still, “their baptismal consecration and their covenant state, consequent upon it, abide and stand, but without their saving effect for the time being: because, without present renovation,” (that which is called *conversion* previously to Baptism being, in its repetition and reparation from time to time *after* Baptism, called *renovation*, or *renewal*,) “the new birth, or spiritual life, as to salutary purposes, is, in a manner, sinking, drooping, ceasing.”†

And this is so simple and so plain, so much in accordance with the consistent spirituality of the whole doctrine of Christ, as well as so entirely warranted by the formularies of our own Church, (“Doubt not, but earnestly believe, that He will favourably receive these present persons, *truly repenting*, and *coming unto Him by faith*”—*Office for Baptism of such as are of riper years*,) that there should have been no hesitation in vindicating the insulted purity and affection of the

* Waterland, vol. vi., p. 354.

† Ibid, p. 358.

Church, by declaring of those whose renovation has ceased, that they will not receive "the end of their faith, even the salvation of their souls;" for that, though the outward framework of their consecrated state may stand, and never require to be renewed, yet, being wholly unfurnished with the necessary requisites, it is not an adequate shelter, or house, for them; and though God stands in Christ ever ready and waiting to be gracious to them, yet that, so long as they have nothing but the name of Christian, and the promises (inapplicable as yet to them), to show for their connexion with Christ, they cannot claim salvation through that only Name under Heaven whereby we must be saved.

But now, the zealous and ever-active portion of the Church alluded to, omitting to observe these things, and stricken with a kind of terror lest it should become established that the unconverted and unrenewed within the Church are, through Baptism, in a present way to final salvation, as well as the holy and the lovers of God (which, indeed, had been apparently asserted in the objective view of Baptism which the Fathers and our own Altitudinarian Church people do so delight to take), and being, for the most part, disinclined to enquire into the history of the terminology of our Church, and therefore ignorant of its true force, struck out an unfortunate method of relieving themselves from their fears, and (as they considered it) the Church from her embarrassment: for, seeing that it did not occur to them how they might deny Baptism to be *duly received* by any to whom it had been *rightly administered* (as they should have done), they set themselves about to deny what they *believed* to be asserted (but which was not, at least authoritatively) concerning the extent of the value and usefulness of Baptism itself when duly administered; and proceeded to attack the doctrine of Baptismal Regeneration, or the New Birth in Baptism; in doing which, they conceived that they were attacking a doctrine which maintained that all such change of the natural heart and disposition of man as is needful to his salvation, is effected by the Holy Spirit in Baptism, is necessarily and indissolubly united with the sacramental grace of Baptism duly administered, and is restricted to that point of time at which the ceremony of Baptism is performed. Whereas, in truth, as regeneration, or the new birth in Baptism, never had that meaning in the eye of the Church, their attack turned out to be made against the legitimate use and instrumentality of the sacrament of Baptism, in translating the individual from his "*natural state* in Adam, to a *spiritual state* in Christ—a work of God's mere mercy, which has been the acknowledged instrumental function of Baptism ever since there has been a Christian Church, and divested of which it could no longer fill the place of the initiatory Christian rite.

The doctrine of the Church is, that "*repentance whereby men forsake sin, and faith whereby they stedfastly believe the promises of God made to them in that sacrament,*" which are together equivalent to conversion, are the necessary preparation of heart *previously* to being brought to Baptism; so that conversion, in adults at least, is *prior* in point of time to Baptism, and consequently prior to regeneration.

The parties to whom we have referred thought that, in attacking the doctrine of Baptismal regeneration, they were impugning an asserted change of heart limited by their opponents to the moment of Baptism; whereas they were really attacking an asserted, and a justly asserted, change of *state* and *condition* before God. The change of heart, which is conversion, being required in persons capable, to have taken place (in some competent measure, at least) *previously* to the celebration of that sacrament, (for who would think of baptising a heathen before he was converted?) to be present in the sacrament, and to endure, in kind at least, (though it then becomes more properly called *renovation*) in the following life, *after* the sacrament has been performed; or, whenever it actually dies away, or is dormant, we must expect that the beneficial effects of the sacrament must be dormant likewise.

But it is a matter of fact, and a matter of history, that the term regeneration *has not been*, though it formerly (i. e., before it was appropriated to another use) might have been, used by the Church to signify a change of heart, or conversion, but that it has been used, and *is* used, to signify that spiritual change which is a translation from the natural family of Adam to the spiritual family of Christ, and to the beneficial effecting of which this conversion of which we have been speaking is ordinarily (i. e., where persons are capable of it) an essential pre-requisite.

And, anxious though we are, and must ever be, to guard against any undue limitation in our minds of the channels and ducts by which the grace of God may please to bring salvation to us, yet we are bound to maintain, and will maintain, this doctrine of Baptismal regeneration *rightly understood*, or, rather, will not cease to explain the meaning in which this doctrine is to be maintained; for this is the only effectual means of preventing Christian Baptism from falling back into an estimation no higher than that of the Baptism of John, as well as (though this is a much less important consideration) of hindering an inextricable confusion from overwhelming the meaning of our Baptismal services and other offices, which have all been framed upon the understanding here developed. John baptised with water: Jesus baptised with the Holy Ghost. John's Baptism was for the remission of sins, (for conversion to God,) though it does not appear that it was a *pledge* of such remission (Burnet, Art. xxviii.); whilst "he said to the people, that they should *believe* on Him who should come after." John's Baptism did not admit those who partook of it into the family of Jesus, though converted to God. The Baptism of Jesus, which ought to have found men ready prepared by the preaching of John and repentance, did admit them into His family, gave them a distinct pledge of remission, and made them heirs of the kingdom of Heaven: i. e., it regenerated them, or gave them a new birth; though it is to be observed, that *during our Lord's own life-time* the Baptism administered by his disciples was probably somewhat similar to that of John.

It need not be denied, that in ancient times, it is more than probable, the Baptism of John "*unto repentance*" (Matt. iii., 11) would have been called regeneration, as well as that of Jesus for the entrance into the state of salvation; but all we are concerned to show, is that the Christian Church has ever considered our being "*made members of Christ, children of God, and heirs of the kingdom of Heaven,*" by Baptism, to be our *regeneration* or *second birth*, as contrasted with our first or natural birth into this world, which took place in sin and wrath, in which, at all events, there was nothing *spiritual*—"that which is born of the flesh is flesh;" which regeneration is an effect of God's mere mercy, of which our repentance and faith (i. e., our conversion to God) are not co-efficient factors with the Holy Spirit, though they certainly are, as we have abundantly stated already, the essential prerequisites.

We will not here go over the ground which has been so amply and ably filled by Dr. Wall, in proving (which he does most undeniably) that "the Baptism of proselytes to Judaism was called their *new birth*, their *regeneration*, or *being born again*;"* though it cannot be altogether useless, to our complete understanding of the subject, to know what modes of expression were commonly in use about Baptism in the time of our Lord; and the following sentence, for instance, cannot but assist to open the eyes of some to the truth of this matter. "The Talmudical doctors do, indeed, carry on this metaphor of the new birth too far, in all reason; they determine that it is no incest for such an one" as is baptised as a proselyte, "to marry any of his nearest kindred, because, upon his being *new born*, all former relations do cease. But it is more to the purpose to remark these words of the same author, relating to the Ancient Christians: "And the Christians did in all ancient times continue the use of this name" (*regeneration* or *new birth*) "for Baptism; so that they never use the word *regenerate* or *born again*, but that they mean or connote by it Baptism: of which I shall produce no proof here, because almost all the quotations which I shall bring in this book will be instances of it." (Infant Bap., i., 32.)

One distinct and clear proof from an early Christian writer, in a public exposition of the principles of the Christian religion, may (considering our limits) stand in the place of many; and be it recollected, that to testify to *customs* of their own day is the undeniably legitimate province of the Ancient Christian Fathers: Justin Martyr says distinctly on that longer Apology, which was presented to Antoninus Pius, Marcus Aurelius, and the Cæsars, which is commonly called the second, but which is now entirely agreed to be the first,

"Οτοι αν πισθωσι ε πιστευωσιν αληθη ταυτα τα υφ' ημων διδασκόμενα ε λεγόμενα, ειναι, ε βιουν οτως δύνασθαι υπωχωνται, εχισθαι τε ε αιταν νηστεύοντες παρ τῷ Θεῷ των προημαρ τημένων ἀφαισι διδάσκονται, ημων συνευχομένων ε συννηστευόντων αυτοις. Επειτα ἀγονται υφ' ημων ενθα εδωρ

* Infant Baptism, vol. i., pp. 31, 32, Oxford ed., 1836.

ἰστί, ἀ τροπον ἀναγεννήσεως ὃν ἀ ἡμεῖς αὐτοὶ ἀναγεννήθημεν ἀνεγεννώμεθα· ἐκ' ὀνόματος γὰρ τοῦ πατρὸς τῶν ὅλων ἀ δεσπομεθεῖ, ἀ τῷ σωτήρος ἡμῶν Ἰησοῦ Χρυστῷ, ἀ πνεύματος ἁγίου, τὸ ἐν ὕδατι τότε λυτρὸν ποιοῦνται. ἀ γὰρ ὁ Χριστὸς εἶπεν, Ἄν μὴ ἀναγεννηθῇτε, οὐμὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐραῶν:—(ὅτι δὲ ἀ ἀδύνατον εἰς τὰς μήτρας τῶν τεкуσῶν τοὺς ἄπαξ γεννωμένους ἐμβῆναι, φανερὰ πᾶ σίν ἰστί.) (Justin Martyr, Apol. vulgo secunda, ed. Sylburg, 1593, p. 73, l. 27.)

"They who are persuaded, and do believe, that those things which are taught and said by us are true, and do undertake that they are to live according to them, are taught first to pray, and ask of God with fasting *the forgiveness of their former sins*; and we also pray and fast together with them. Then we bring them to some place where there is water; and *they are regenerated by the same way of regeneration by which we were regenerated*: for they are then washed with water in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit. For Christ says, '*Unless ye be regenerated, ye cannot enter into the kingdom of Heaven*:' and everybody knows it is impossible for those that are once born to enter again into their mother's womb."

We cannot but observe, in passing, how very closely the custom of our own Church at present tallies with regard to the Baptism of adult persons with that of the Primitive Church as it is here detailed by Justin. The "belief that the things taught by us are true, and the promise to live according to those things," are strictly ascertained and exacted in all our Baptismal services; whilst the direction to "pray, and seek of God with fasting the remission of their sins," is corresponded to, almost in terms, and entirely in spirit, in the Rubric preceding the office "for the Baptism of such as are of riper years," which enjoins that *timely notice* of any such intended Baptism shall be given to the bishop, . . . "that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with prayers and fastings for the receiving of this holy sacrament."

It is quite clear that, both in the Ancient Church and our own, the conversion was held to be a necessary preparation for the Baptism; and yet that the remission of former sins was held by both not to be actually conferred upon the converted person, but by the intervention and instrumentality of the sacrament of Baptism: that is, (as our Church and the Ancient unite in understanding it,) remission of sins is a part of that function of Baptism which was called regeneration; the being translated from a state of wrath into a state of favour and grace; as it is clearly stated in our office for persons of riper years, and consequently persons capable of conversion and believed to be already converted: "*We call upon Thee for these persons, that they, coming to Thy Holy Baptism, may obtain remission of their sins by spiritual regeneration.*"

Mr. Bingham says (*Eccles. Antiq.*, vol. i., p. 462, fol. ed.), "Every Christian was supposed to be born again with the waters of Baptism,

according to that of Tertullian, 'Nos pisciculi secundum $\epsilon\chi\theta\upsilon\nu$ nostrum Jesum Christum in aqua nascimur.'"

"*We fishes are born in water, conformable to the name of our Lord Jesus Christ, $\epsilon\chi\theta\upsilon\nu$* ; alluding to the acrostic or technical name made of the initial letters of our Saviour's several titles in Greek— $\iota\epsilon\sigma\upsilon\varsigma$, $\chi\rho\iota\sigma\tau\omicron\varsigma$, $\theta\epsilon\upsilon\varsigma$, $\epsilon\upsilon\omicron\varsigma$, $\epsilon\omega\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$; which, put together, make up the name $\epsilon\chi\theta\upsilon\nu$. Hence, Baptism had the name of $\pi\alpha\lambda\upsilon\gamma\gamma\epsilon\upsilon\iota\sigma\iota\alpha$ $\psi\upsilon\chi\eta\varsigma$, *regeneration of the soul*, in Cyril's catechism. And because this new birth was wrought by the power and influence of the Spirit, therefore it was called *the spiritual birth*, whereby those who were born earnestly to the world before, were now born spiritually to God. And so, as Optatus words it, "God was hereby made Father of men, and the Holy Church their mother; for till men were baptised they were not perfect members of Christ's body, the Church, nor properly adopted into God's family; and consequently had as yet no right to call God their Father, or the Church their mother."

And with Bingham, Hooker*, Dr. Wall, Dr. Hey,† and, above all, Dr. Waterland, "*Regeneration stated and explained*," in their hands, none can be at a loss to ascertain very clearly the unity of sentiments of the Ancients with that of our own Church on the subject of Baptismal regeneration.

We now come, in due course, to the more distinct exposition of our Church's doctrine of Baptism, as it is found in her Articles, Liturgy, and several Baptismal offices, upon a fair and candid comparison of each one of these with all the rest. But, previously to our entering upon this part of the subject, (which we will endeavour to treat with a brevity not inconsistent with force and conviction,) it may be candid and satisfactory to explain whence arose the ambiguity in the use of the word *regeneration*, which has caused so much misunderstanding and heart-burning amongst very sincere and excellent men, even pious clergy, the opponents on each side being those of our own Church: painful censure, unmerited rebuke, have been too frequently heard on one side and the other, when even those who were abstractedly right in what they advanced, did not appear to have a sufficiently comprehensive knowledge of the grounds of their right, to enable them candidly and charitably to point out to others how they were wrong.

We cannot see any just reason to deny, that there are several passages in Holy Scripture, other than those in which the word regeneration occurs, in which the notion of being born again, or born of God, is propounded without any open allusion, or allusion upon the face of the passage, to the sacrament of Baptism as a whole, including the outward and inward parts of it. Such passages there appear to us to be; and they allude to the Word and Message of God in the Gospel, as the primary means of bringing children to God, without specifying

* Eccl. Pol. book v., sec. 59, 60.

† Norrisian Professor at Cambridge, who delivered lectures of very high authority there, from 1780 to 1795.

the particular instrumental means to be employed *under the Gospel* in this great work. Such passages are—James i., 18: “*Of His own will begat He us, with the word of truth,*” &c. 1 Peter i., 3: “*Which hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*” 1 Peter i., 23: “*Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.*” 1 John ii., 29: “*If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.*” 1 John v., 1: “*Whosoever believeth that Jesus is the Christ, is born of God.*”

Now, although that be perfectly true, which occurs in Dr. Wall's treatise, vol. i., p. 32, and which we have already quoted—viz., that “the Christians did in all ancient times continue this name Regeneration for Baptism, so as that they never use the word *regenerate* or *born again*, but that they mean or connote by it Baptism; of which I shall,” says he, “produce no proof here, because almost all the quotations which I shall bring in this book, will be instances of it;” and though he be justified in the assertion, that “the first Christians understood that rule of our Saviour, ‘*Except one be regenerated (or born again) of water and the Spirit, he cannot enter the kingdom of God,*’ of Water Baptism, (he should have said the *sacrament* of Baptism,) and concluded from it that without such Baptism no person could come to heaven, (omitting the notice of certain well-known exceptions to this rule, such as martyrdom,) and so did all the writers of these (first) 400 years, not one man excepted,” p. 70; though this be perfectly true, and though the first Christians were, so far as we can see, and as the Church of England most firmly believes and maintains, quite correct and right in their judgement on this point, (for it is evident that the assertion of our being begotten again by the Word of the Gospel at large, without determination of time or means, can never render valueless a particular appointment of time or means by which, *under the dispensation of that very Word of the Gospel*, we are to be born again, but rather must be a motive for us to pay all heed and respect to such appointment; and our Saviour's own practice, and His precept to His disciples to go and baptise all nations, attaching a promise of salvation to the baptised faithful, are a lively comment on His words to Nicodemus,) yet, it is easy to see, that when the Bible came to be very generally diffused, as it is in these modern times, amongst such as have been almost unavoidably left in ignorance of the history of the terminology of the Church, as well as of her very system of doctrine and discipline, a vast number would adhere to the texts which speak generally of our being *born again by the Word of the Gospel*, without alluding to the particular means and instruments by which our regeneration is formally to take place, according to order and appointment: and, having treasured up those passages in their hearts, as the beautiful promises of a universal change in their religious and moral nature, irrespective of outward means of grace, would be prepared to interpret those other passages which the most unquestionably relate to the sacrament of Baptism as instrumental to our regeneration,

(such as John iii., 5; Tit. iii., 5,) of an inward Baptism of the Spirit only. Hence, "outward Baptism would come," as Dr. Waterland has remarked, "to be thrown out of the idea of regeneration;" and "the renewing of the Holy Ghost," or *renovation*, "would be held to be the same thing as the washing of regeneration;"* both would be held to be a washing of the Spirit only: renovation or conversion would come to be used, and these terms *have* come to be used, as equivalent to regeneration; each of these terms being interpreted to mean only the action of the Holy Spirit, whereby the heart is purified. Not only did the sacrament of Baptism lose its estimation as the instrument of the second birth, the appointed means of actual adoption into the family and household of Christ, but the very faith and repentance which amount to conversion, and which have ever been held to be the indispensable pre-requisites to a beneficial adoption in Baptism, began to be looked at with doubt and suspicion, as not partaking sufficiently of those impulses which were believed to accompany the inward Baptism of the Spirit. How much encouragement was given to these notions by George Fox's example in 1650, and by Robert Barclay's Catechism in 1676, it is not now easy to say: possibly, the extravagances of the practice of the mystic sect, which these religionists represented, may have counteracted the effect of the publication of their doctrines; but it is certain that John Wesley has succeeded, to a great extent, in promulgating a notion of regeneration quite different from that of the Ancient Church and of the Church of England. His *regeneration* is simply *conversion*; and, as in the case of Infant Baptism conversion can never take place (as it ought in strictness to do) previously to Baptism, his regeneration always came after, and generally long after, Baptism; so that Baptism with him being neither *the sign of regeneration*, nor *conversion*, nor of course *renovation*, (which is the grace which follows Baptism when conversion has rightly preceded it,) it is not easy to say how, in his view, Baptism was a sacrament at all. The Church of England view is clear: Baptism is a sign of an entrance upon a state of salvation: in *infants*, of an absolute beneficial entrance thereupon; in adults, *beneficial*, if preceded by repentance and faith, amounting to conversion; if not so accompanied, then of an entrance the benefits of which are *suspended* and *frustrate* until the indispensable pre-requisites be fulfilled. But Samuel Wesley said very justly of his brother, that "with him Baptism was nothing;"† that is to say, "he must have held it to be a sign of profession and mark of difference *only*," which is exactly what our Church asserts *that it is not*. "There are in all," says Dr. Waterland, "three several lives belonging to every good Christian, and *three births*, of course, thereto corresponding: once he is born into the *natural* life, born of Adam; once he is born into the

* Regeneration stated and explained.

† Wesley's Letters, p. 72. Hey's Lecture, vol. iv., p. 293.

spiritual life, born of water and of the Spirit; and once also into a life of glory, born of the resurrection of the last day."*

Let us compare the Articles, and Catechism, and Baptismal Offices of the Church a little together, and we will venture to say that the same moderate, and consistent, and reasonable views of regeneration and renovation, as distinct† from each other, will appear in all of them. The Twenty-seventh Article, whatever its other faults may be supposed to be, can hardly with justice be accused of being *ambiguous*; it may be disliked, but it can scarcely be misunderstood. "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of *regeneration* or *new birth*, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God."

It appears to us that the three particulars here specified amount to a complete enumeration of the several spiritual gifts and blessings which together make up a full and complete regeneration. 1, They that receive Baptism *rightly*" (this appears to allude to the preparations of faith and repentance—*they that are previously prepared by conversion to Christ*,) "are grafted into the Church." 2, "The promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed." 3, "Faith is confirmed, and grace is increased, by virtue of prayer unto God."

We submit that, though Baptismal regeneration is as strongly asserted in this Article as it is possible for it to be, yet that there is nothing at all in these particulars of the substance of regeneration, to give ground for the fears of those who torment themselves with the belief that the Church of England understands, by Baptismal regeneration, such a change of heart and disposition, limited to the very moment of Baptism, as precludes the necessity of any other change, which renders *preparatory* or *complimentary* changes, such as conversion previously to Baptism, and renovation after it, unnecessary. It has been our lot at different times to hear used the phrase, "The soul-killing doctrine of Baptismal regeneration;" and the worst wish we ever formed in consequence was, that we could infuse into the speaker's mind at once, by some magical process, the whole marrow and substance of Dr. Waterland's *Regeneration stated and explained*. There never was less ground for the alarm of pious and excellent persons, than is to be found in this Twenty-seventh Article, for their fears and doubts upon the subject of Baptismal regeneration: "*They that receive Baptism rightly are grafted into the Church.*" In order to know what is meant by receiving

* Works, vol vi., p. 347.

† Distinct, *always* in theory, and *frequently* in fact, as in the case of Infant Baptism.

Baptism *rightly*, we may reasonably go to the Catechism, and, ask with our catechist, "*What is required of persons to be baptised ?*" and the answer will surely be satisfactory to any Christian man who is accustomed to weigh well the force of words : "*Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.*" Nothing can be more clear, as has been before said, than that the *preparations* of heart, faith and true repentance, required by our Church, amount to conversion ; though it is very possible that she would not by *conversion* understand *perfection*, as the Wesleyans are apt to do ; but, rather, that state in which catechumens used to be in the Ancient Church when they were presented for Baptism. The particulars of the repentance and faith required by the Church are not slight or easily fulfilled : we happen to have a pretty distinct enumeration of them in our Church Catechism, put into the mouth of those who, *having been the subjects of Infant Baptism*, may be supposed not to have yet completed their *conversion* or *renovation* (which, even in that case, it may preferably be called). They are "*To renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh : To believe all the Articles of the Christian faith, and to keep God's holy will and commandments, and to walk in the same to the life's end.*" And the same promises are made in person by the adult previously to his becoming the subject of the holy sacrament of Baptism. We rather think that these requisitions have occasionally been felt by godfathers and godmothers, if not by adults themselves, to be rather too stringent than too lax ; and we seem to have a recollection that something has not unfrequently been said—though, we cannot doubt, most unjustly—about the *hardship* of requiring persons to live in the world fettered by such restrictions. However that may be, there is no room to charge the Church with indifference to the spiritual state of such as present themselves, or, rather, are presented by their friends, to be introduced into Christ's holy Church by the sacrament of Baptism : we do not interfere with that which is God's part in this holy sacrament ; but the part appointed to ourselves in the way of preparation, is amply sufficient to exercise us.

The second constituent blessing of Baptismal regeneration, is that "*The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed.*" It is the nature of a sacrament to be "*an outward and visible sign of an inward and spiritual grace given unto us ;*" and, moreover, both "*a means*" whereby we receive that grace, and "*a pledge*" to assure us that we really do receive it. *Faith* will have assured the converted person, previously to his Baptism, that the promises of God *are true* ; but God has his own appointed *means* of communicating his benefits ; and the realisation by *pledge* of the promise, "*He that believeth and is baptised, shall be saved,*" can be no slight matter of comfort to a sincere and humble believer in the everlasting glory to be enjoyed in the heavenly places.

In neither of these constituent parts of the whole blessing of regene-

ration is there the least idea of any sudden change of heart or disposition in Baptism, such as to supersede the necessity either of preparatory conversion or subsequent renovation. All here alludes to a change of *state and condition*, not to a change of *heart and disposition*: to God's part, not that part mixed up of the Spirit's leading and men's concurrences. The change of heart and disposition, indeed, in all ordinary cases, and in its measure, is *the indispensable pre-requisite* to the full beneficial enjoyment of the change of state and condition; but for that very reason it is not *identical* with it: it is always distinct from it in theory, and it is very frequently, indeed, so in practice; that is, *first*, in all cases of Infant Baptism (in which the recipient is capable of *regeneration*, but not capable either of *preparatory conversion*, or *subsequent renovation*), and, *secondly*, in all those cases in which the grant of regeneration is suspended and frustrate for a time, for want of Baptism having been *rightly* received—that is, for want of repentance and faith having had their effectual work in the heart.

The third constituent part of regeneration (if this be not rather considered an indispensable adjunct, which perhaps it is)—viz., the *confirming* of faith and *increase of grace* in the heart of the recipient, by virtue of prayer (the prayers of the congregation) to God, as held by our Church, confirms most strongly our view, that the hearts of the postulants for Baptism are expected to be prepared by turning to God in true faith and repentance *beforehand*; for faith, to be susceptible of *confirmation*, must have previously existed; and grace, to be capable of increase, must have been, in some measure or degree or other, already had and enjoyed: preventing grace must have begun and assisted the work of conversion; which makes it abundantly evident that the Church of England, notwithstanding that she fully holds and teaches the doctrine of Baptismal regeneration, does not put so much upon the moment of the celebration of the sacrament as many have supposed her to do. The prayer of the congregation alluded to in the Article, when it is said, "Faith is confirmed and grace increased by virtue of prayer unto God," is, according to the ritual of the Church of England, twofold; that which concerns the renovation of the new Christian is put up in four pregnant petitions, marking out his desired course and hoped-for progress, from the first "*burying of the old Adam and raising up of the new man*" in him; through his "*deadness to carnal affections*," and lively cherishing of "*all things belonging to the Spirit*," his "*victory over the world, the flesh, and the Devil*," to his being "*finally ended with heavenly virtues and everlastingly rewarded*, through Thy mercy, O blessed Lord God, who doth live and govern all things, world without end." And this portion of the Church's prayer is put up just previously to the prayer of consecration and the outward instrumental act of regeneration; whilst that which concerns *regeneration* itself is put up at an earlier period in the service: but it is to be remarked, that, after the Baptism has been completed, and the sign and scale of regeneration applied, the prayer is repeated with such alteration and addition as to make it a prayer for continuance in

the state of salvation only : and this is the most distinctly seen in "*the office for the public Baptism of such as are of riper years.*"

The prayer for the *regeneration* of the parties is as follows : "Increase this knowledge and confirm this faith in us evermore ; *give Thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ.*"

But after the instrumental act of regeneration is performed, then the prayer is repeated with this remarkable change : "Increase this knowledge and confirm this faith in us evermore ; *give Thy Holy Spirit to these persons, that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue Thy servants and attain Thy promises.*"

This marks at once the point of time at which, "*as by an instrument, they that receive Baptism rightly are grafted into the Church ;*" and at which also "*the promises of forgiveness of sins, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed.*" An instrument here means, of course, a deed ;* and as the moment of the adoption of a person to be the heir of another, in the case of an estate to be entailed, would necessarily be held to be that at which, all parties having come together for the purpose, the requisite deeds were duly signed and sealed, and this, however long previously *the intention* of the Father might have been known ; so, in the case of our adoption to be children of God, the moment of applying the instrumental act of Baptism is that at which the merits of the death of Jesus are held to be *appropriated to believers* ; and they are then taken out of a state of nature, and placed in a state of grace, or a state of salvation ; and henceforth no more is said to them about their regeneration or new birth in Christ, excepting to thank God for its completion, and to warn and exhort them to *walk worthy of it.*

What Dr. Hey says upon this subject is so very much to the purpose, that we must claim indulgence for extracting it : "In our Article," (the Ninth) "the Latin word for regenerated is *renatis* ; and *renatis*, in this same Article is the Latin for *baptised* ; whence it appears that our Article means the same thing by *regenerated* and *baptised*. Some may apprehend danger from this remark, as if it let down regeneration to mean only the external form of Baptism ; but I do not see how it does that. When shall we complete our contract ? when shall we sign and seal ? These being used for one another, does not let down *contracting*" i. e., (the completing of a contract,) "to the mere outward ceremony of signing and sealing. The outward part, in a symbolical act, must always imply the thing signified. When we speak of *entering* on any state of life, as by manumission, indentures, marriage, &c., we take for granted the ordinary effects ; they pass unmentioned, because it seems useless to mention them."†

* Dr. Hey's Lectures, book iv., Art. xxvii., sec. 17.

† Hey's Lectures, book iv., Art. ix., sec. 25.

II. ART AND ANTIQUITY.

SYMBOLISM.

No. II.

BEFORE proceeding to examine the Symbolism of the interior of an ancient church, the reader will perhaps not object to have brought before his notice a little relic of a symbolic nature, which was turned up last year in a field called the Pingles, in the parish of Northborough, near Peterborough. It is an oval medalet of brass, one inch by three quarters; one side bearing on the exergue the word ROMA beneath a gigantic chalice, which stands between two angels kneeling in worship to the glorified Host, signed with the Cross, which crowns it. The reverse presents, diminished, the chalice again, and the Host still glorified, but not now bearing the Cross, exalted in the clouds over a draped altar, on which is a skull wearing a royal crown. It looks like the crown of Spain, and probably is so; for before it kneels a glorified saint adoring the heavenly vision above; and the inscription round is S. FRANC. BORGI—that is, most likely, Sanctus Franciscus Borgia. Don Francis Borgia, Duke of Gandia, inherited the name, but not the infamy, of Caesar Borgia and of Rodrigo Borgia, Pope Alexander VI., who died about twelve years before the birth of Francis. By the mother's side, being grandson of Ferdinand of Arragon, he was kinsman to Charles, King of Spain, and Emperor. He was Charles's fellow-pupil under Sainte Croix; and, attending the Emperor with a troop of his own to the Milanese and Provence, was selected to report the campaign to the Empress, at Segovia. She had been the patron and friend of himself and his wife, Eleanora de Castro; but she died in the moment of triumph. Isabella might not be laid in the sepulchre of the kings of Spain till a grandee of the highest rank had seen within the ceremonies the very body. The duty was confided to Don Francis Borgia: none was better fitted for such a trust. "Every lineament of that serene and once eloquent countenance was indelibly engraven in his memory," proceeds an able article in "The Edinburgh Review" of July, 1842, from which the above particulars of his life are chiefly abridged. "Amid the half-uttered prayers which commended her soul to the Divine Mercy, and the low dirge of the organ, he advanced with streaming eyes, and reverently raised the covering which concealed the secrets of the grave, when—but why or how portray the appalling and loathsome spectacle? . . . It was the great epoch in the life of Borgia. In the eyes of the world, indeed, he may have been unchanged; but in his eyes the whole aspect of the world was altered. . . . For whom had life a deeper interest, or who could erect on

a surer basis a loftier fabric of more brilliant hopes? Those interests and hopes he deliberately resigned, and at the age of 29 bound himself, by a solemn vow, that, in the event of his surviving Eleanora, he would end his days as a member of a religious order. He had gazed on the hideous triumph of Death and Sin over prospects still more splendid than his own."

It must have been about that very year, 1534, when, on the feast called "the Assumption of our Blessed Lady," Don Inigo de Quipuscoa, knight of the Virgin, and now known by the name of Ignatius Loyola, went in procession at Paris, from Notre Dame, up Mont Martre, and down into the Crypt of St. Denys, Apostle of France, with a little band, of whom was Francis Xavier, youngest of a noble family, also of Spain, and once a page of the Queen of Castile and Arragon, but now at the university of Paris: for he, also, was to be a saint canonised, according to the prophecies of a sister. There stood the chalice; there the consecrated host; which their priest, Peter Faber, drank of, and dealt out to them. And on that host they vowed to go with Ignatius to Palestine, or on any mission for the Vicar of Christ. About seven years after, the Duke of Gandia had buried his Eleanora, when his castle, yet hung with mourning, received an unexpected guest, that same Faber, on a mission from Ignatius in behalf of education: for, in 1540, the bull of Paul III. was reluctantly sealed, which instituted the order of Jesuits, the professors of which, beside the three common monastic vows of poverty, chastity, and obedience, make a fourth promise to God to go without delay whithersoever the Roman Pontiff orders. (Mosh. Cent. 16, c. iii., sec. 1, xi.) As M'Laine observes, on Mosheim, sec. ii. iii., Ignatius had parried the opposition of Cardinal Guidiccioni, by changing a restricted obedience to the pope into an implicit one. But such an obedience belonged likewise to their own general. Was the service, then, of two absolute masters not an impossibility, which Christ had declared it? The election of the second general, rather more than sixteen years after, proved: for, Ignatius having died in 1556, Laynez, after a struggle against Papal intrigue, was (in spite of an order from the Pope to choose their general for three years only) chosen for life. And the Pope's command at the same time, to chant the daily offices like other religions, was no more faithfully observed. Such was the first step in practice of that morality which was afterward maintained in theory by this society. Laynez, in 1565, was succeeded by Father Francis, who, aided by the counsels of Faber and Loyola, had about ten years earlier, after building on the estates of Gandia a Jesuit College, Library, and Church, at last shaken off with his fortune and dukedom all ties of family, friendship, and country. His character has been strikingly portrayed with those of his predecessors in the article already cited. But it will have been already seen that the medal above described, is full of the Symbolism of his life and of his order.

The date of his canonisation is probably known. That of Loyola and Xavier was in the sixty-seventh year after the former's death. Borgia's probably preceded that great year when, as appears from some

of the diaries of the time, Le Pere Comptet, Jesuit missionary in the East, was over here taking tea, "really as good as any in China," with the nobility of England, while Father Petre was converting her court, and the King was throwing away her crown. But the purpose of this medalet? It is not pierced, nor has it a pierced process atop, like the amulet medals of Loreto, to be worn round the neck. It was, perhaps, a Symbol in almost the first sense of the Greek term; a secret sign by which the emissaries of the order might secure a welcome in the houses of the unknown to which they were directed. To be enabled, on being shown the general Symbol of the obverse, to specify or show the particular Symbol of the reverse might be the first introduction of the mysterious stranger to his host in times of jealousy; or they might be secretly exchanged in the common-place salute of shaking hands; or other methods might be devised in which these medalets (which are executed with considerable grace) might be made available as a passport. The same purpose, during the first persecutions, may have been served by the answering to the Articles of our creed, called anciently the Symbol of the faith, as a far holier and more spiritual passport to the confidence of those sharing (but not deservedly) in a common peril.

And now, then, let the reader, whose time in reaching the church has been whistled away, enter the church-yard. The fine yew-tree that first strikes us, whose boughs adorn the interior, at least at Christmas, if not at Easter and Whitsuntide, is itself said to be a Symbol. A good extract, in the Words to Church Builders, from Alan Carr, 1665, ingeniously and beautifully declares it the emblem of a Christian. He concludes, "Thus, you see a man may read a lecture of divinity to you from a tree." And how many another tree, had it been there, might not a fertile fancy have turned to the same account! Or, rather, what tree is there which it could not? An elegant passage in one of the printed sermons of a celebrated living Baptist minister, formerly of the Church of England, Mr. Philpotts, characterises the fruitless professor by "the lofty and barren poplar." Yet the poplar not only points to Heaven, but daily reaches more rapidly towards Heaven, and nearer to it than any of the trees. It is thus that the exquisite Symbolisms of poetry, though fit and stirring illustrations of the truth, are not, like the truth itself, immutable. Thus all Symbols need, too, the interpreter to make them useful: and thus it was not to Carr's purpose to mention that the yew is death to the animal that browses on it, though, even so, it were something symbolic of the place it here occupies: nor that the brightest berries, goodly as they are to the eye, and sweet to the taste, bear poison within them in their seed; though, even so, it were no unmeet emblem of that tree in the midst of the garden, which seemed to the woman good to eat of, and lovely to the eyes, and yet

"Brought death into the world, and all our woe."

But let the yew be the emblem of a Christian still.

And were all the tenants of this burial-ground Christians? It may be said, all that were buried here with the office of the Church were

christened—baptised into the name of Jesus Christ. Are we sure? Children, in these times, are by some denominations left unbaptised, grow up unchristened. How many of them may go through life, and die without the Symbol of our new birth here by the Spirit, without the Symbol of our new birth hereafter by the death of Him who is risen again! Hither they may be brought to be buried, perhaps to the place where they were born, perhaps to the birth and burial place of father or of mother, perhaps to the place whither their parents were brought as strangers, to be buried by the side of theirs. A care for the body after death has been known to survive every other care connected with religion. This may be a sad thought: but a sadder still, is that many an unbaptised youth, cut off perhaps on the threshold of the opening world, is the better Christian than many a one baptised—yes, and confirmed—yes, perhaps, than old experienced men, that have from time to time visibly pressed with their teeth the Symbol of that Flesh which was given to Death for the sin of the world. Certainly, one may separate the wish for a primitive frequency of communion—the belief that of all rites this Christ-appointed one is most calculated to awaken and strengthen the spirit of faith and love, repentance and reformation, prayer and praise—from that imagination of the Jesuits, so plainly portrayed on St. Francis Borgia's medalet, that the sacraments are profitable of necessity from the mere working of the work of administration; needing therefore no great preparation; and not a mind purified and full of heavenly love. (Mosheim, Cent. 16, sec. iii., p. i., c. i., s. 36.)

It, perhaps, is morally as well as mathematically true, that a week's preparation for a monthly communion is commensurably more than a month's for a yearly one; and would less than double the proportion of a day's preparation for a weekly one. In point of fact, it is only impressions made upon the senses in worship that weaken by frequency of repetition. The spiritual impression strengthens. Hence it is that the habit of simply spiritual prayer increases the enjoyment and profitableness of it; while the habitual attendance upon pompous solemnities makes them pall upon the spirit. Thus, let any act of simple worship be ever so frequent—supposing it not so frequent as to jade the spirit through the corporeal powers of our mortality—its frequency acts beneficially on our immortal nature. Such an act is communion. Its symbols are not addressed *chiefly* to the senses: for there is no similarity between the Body of Christ and the Bread, as there is between His Passion and the Crucifix: and there is very little between His Blood and the Wine; and what little there is, is not what is intended. The similarity is one perceived by the memory, the judgement, and the faith; and these are not bodily senses. In like manner, the impressions made are not to be guaged by corporeal symptoms. It is not by the fast-flowing tears, by the irrepressible sigh, by the scarcely smothered groan, by the swimming vision, by the throbbing pulses, by the beating heart, by the trembling hands, and by the fainting frame, that the benefit of religious rites is to be tested. The solemn, the infrequent,

the unwonted, have, indeed, something to do with these which are, though sensuous and corporeal effects, as irreprehensible as they are natural when so awakened. But it would be reprehensible deliberately to sacrifice higher considerations to these; patience and strength in the trials and temptations of trouble and sin, and other sanctifying changes which ensue, from constantly and frequently remembering and showing forth the Lord's death till His coming again. But these effects are not heightened in the exaltation of the Symbols. That will, it is true, subdue the senses more, at times with awe—at times perhaps even preternaturally warp their operation; and the more so, by the addition of infrequency and mystery of solemnisation; and with regard to this, familiarity breeds carelessness, if not contempt; to counteract which will demand the asceticisms of Loyola, and Xavier, and Borgia, to fit the frame for unusual ecstasies and horrors. A shrewd perception of this may have been one of the reasons which led Ignatius to wish his order freed from the burdensome pageantry of the many monastic daily services; as it may have been a conviction of the real benefits of frequent social worship of an unformal character, which led our Church to wish that, if practicable, her purified daily morning and evening service should be retained. Raptures and revelations, torments and terrors, went far to canonise Ignatius, Francis Xavier, and Francis Borgia. But are these the requisites of a saint? Does St. Paul, when he almost ventures to put forth his own, deny that his adversaries may have had them? No: Balaam was not forgotten; and Paul discerned the spirits of the humble and ungifted saints in the Churches to which he wrote. Will not these things be out of question before the judgement-seat of Christ? What mention is it likely will there be made of what Ignatius supposed his vision of the Mother of God in glory with her infant—any more than of that Rabbinical ascetic's vision, who perhaps was as sincere in reporting that he beheld Mariam the mother of the Nazarene hanging by her breasts in the Gehenna of Fire? God forbid we should seek the revival of such tests of sanctity. "No one putteth new wine into old skin bottles," said the Lord: and these are as old as Pharisaism and Brahminism. Loyola beheld in vision the *process* of the transubstantiation of the Host. What wonder that the medalist represented angels adoring it? Its exaltation, and the wonder-working properties sometimes claimed for the baptismal Symbol—to what a distance have they led our musings! And the boy has not yet brought either clerk or keys. Both the man and his wife, and all the little ones, are probably hard-working in the fields while we sit here at rest in the resting-place of all.

How delightful to sit under one of these dark trees of centuries, and indulge serious thoughts on the shortlived dust that feeds them! There were times when some of the baptised were refused burial here. Durand speaks of some that should not be buried in the Church, and gives good reason for it. Here is his book, p. 103.: "For it seemeth that that place of sepulchre profiteth not." Yet you will find, by reading on, that he gives two stories, from the Dialogues of the Blessed Gregory,

which, if as supernaturally true as they may have been naturally in the way of priestcraft, would go far to prove that place of sepulchre in such miraculous ground must needs profit much, if the sepulchre remained inviolate. He quotes, too, St. Augustine to the effect, that "to be buried near the tombs of martyrs advantageth the dead in this, that, by commending him to the guardianship of the martyrs, the earnestness of our supplication for him may be increased." It is pity we have not here St. Augustine to refer to; for, the relation of means and end in the English sentence being obscure, that of effect and cause is unintelligible also. Here it appears, sec. xiv., p. 105, that a christened man slain in mortal sin, as adultery, theft, or some forbidden amusement, was not to be buried in a Christian cemetery: Again, "If any one returning from any place of fornication be slain in the way, or be slain anywhere, where by unforeseen case he hath tarried, he is not to be buried 'in the common cemetry,' if proved to have died unconfest or uncontrite. Neither the suicide. Neither any attacking another, and dying impenitent. A man, found dead, was to be buried where found, on account of the doubtful cause of his death. Others there were, brought here—but with difference. Defenders of justice and those engaged in pious fight, if slain, were not brought into the church, 'lest the pavement be polluted with blood.' One dying suddenly in games accustomedly used, as ball, because he desired not to injure any, was buried here; but some said without psalms or other obsequies, because occupied in worldly matters. Durand gives other instances where was a difference of opinion. In framing any rules for this, there must always have been much room for casuistry. Nothing seems likely to have met all such exigencies, but a revival of the Egyptian judgement between death and burial—a revival by no means to be wished, for several reasons. But it is, indeed, a striking Symbolism of the difference between those ages and our own, as the editors of this translation would say, that cases are known of persons, not in communion with our Church, not even of her congregations—nay, members of other congregations—desiring her office for their children dying unbaptised, because the name had been recorded by the registrar.

While looking at this chapter of Durandus let us notice the confusion into which his editors have fallen, in a note (p. 103) on those buried in the cave of Macpelah. He says, there were buried Abraham and Sarah, Isaac and Jacob, Adam and Eve. For "Adam and Eve," they propose to read *Leah and Rebekah*; because, they say, "the Bishop speaks below of three patriarchs and their three wives." Now, in the first place the Bishop does, indeed, take for granted that the wives of Isaac and Jacob were buried there too; but it is Hierome whom he quotes as *speaking* of the three patriarchs and their three wives. In the next place, St. Isidore is quoted directly after, as saying that Adam was buried in the *inner part* of the double cave, according to a tradition of the Hebrews. Now, this, if so, would account for Hierome's speaking of only three patriarchs, those of the Hebrew race, because Isaac and Jacob would naturally be buried in the same outer chamber

as Isaac's father. It may be remarked that, before the occupation of the country by the Israelites, Hebron, where the cave was, was called Kiriath Arba, alluding (according to some) to the obvious meaning in Hebrew and the kindred languages—"The City of Four," or "City of the Four," as it is in one place. (Gen. xxxv., 27.) The derivation would seem not improbable, if the tradition about Adam be only supposed true: but opinions on this name are rather too various for present discussion.

No keys yet. One of the Smiths wrote some verses on churches, every stanza of which ended with

"Why are they shut?"

But, in sober sadness, could they, as a general rule, be open? In towns sometimes the opposite practice has been tried, and no evil resulted: for every man thinks that every man's eye is upon him there; and, alas! the possibility of that is often stronger than the certainty that God's eye is. But when we see how the rural population often treat their churchyards, one had better wait a little, perhaps, before the doors are opened. Let us examine a few features of the exterior, which, otherwise, we should have left for our farewell.

From sec. 23 of Durand's 1st chapter, entitled "Of the Pinnacles," but mentioning only "The cone, that is the summit of the church, of great height and of round shape," we may imply that round spires were not unusual, however they be now. "It signifieth," says he, "how perfectly and inviolably the Catholic faith must be held." The perfection of the Symbolism is certainly far less than the beauty of the Symbol, or the truth of the thing symbolised. Thus Nash's "extinguisher," as it has been called, on the church in Langham-place, is thoroughly Catholic and symbolic, which probably no one suspected; beautiful as it would have been, if elevated on, instead of sticking through, the second colonnade, which, as it is, is an eyesore, whatever defect may have existed without it. The "cone" of Durandus, however, it is possible, though described as of great height, may have been but such a roof as most fitly may be designated by that name; and the height intended may be but the proportional height at which the cone begins; as at the Round Church, Cambridge, at present so lamentably notorious, from its stone altar. The Circular churches are symbolised by Durand. One of his interpretations is, that "from the circle of this world we reach forth to that crown of eternity which shall encircle our brows." (Sec. 17, p. 26.) Few things could be said more futile on the subject. The other is rather better: it is "the extension of the Church throughout the circle of the world;" citing the Psalmist's words, "*Their words unto the end of the world.*" (Ps. xix. 4.) A dedicatory inscription to "Him who sitteth on the circle of the earth," (Is. xl. 22,) might not be inappropriate. A note of the translators on this passage of Durand, adds to our four round churches yet standing, two in ruins—Temple Aslackby, in Lincolnshire, and that in Ludlow Castle. In Normandy we hear there are none; in France few, and

those early. That modification of the cone which we call (as in the Langham-place Church) a spire, evidently forms a fine termination to a Round Ante-Church. Nor would it be an inappropriate finish over an hexagonal one on the model of the Hexagonal Porch of Ludlow Church. English poets have symbolised it better than Durandus did the cone :

“ Its silent finger points the way to heaven.”

That perfection of the faith which Durand typified by the cone, Hugh of St. Victor figured by the tholus or ball above it, on which the cross stands. Or else this union “ signifies,” he says, “ the world redeemed by the price of the cross.” The emblem is found on the imperial medals after Constantine : it has moulded itself anew in the regalia of the western kingdoms, and has descended to the hands of our own sovereigns from their Saxon predecessors.

But, over the cross is a cock impaled upon an iron rod. He is not a very good image of the reality, and he is very vacillating. The Romanists of the sixteenth century—and, among them, perhaps, may be particularised the celebrated French preacher, Besse—crowed exceedingly over Protestants for pulling down crosses and setting up weather-cocks ; a Symbol, according to them, of the inconstancy of our heretical notions. Yet is the weathercock quite Catholic and ancient, for both Durand and St. Victor (and Besse himself may, perhaps, be added) symbolise him most nobly, and even his presumptuously preaching atop of the cross. It would be tedious to go the whole length of the course which these Symbolists have run on this insignificant emblem. Being all three Frenchmen, could there be any nationality in a punning eulogium on its Latin name, GALLUS ? The cock that aroused St. Peter’s conscience is pressed into the service, though neither Durand nor St. Victor quotes him. But all are agreed that these cocks represent preachers. If we could but forget the excessive absurdity of the situation on which the cock is perched, perhaps 200 feet above the highest dunghill in the neighbourhood, the “ mystery conveyed in each of the particulars” concerning him is not without its ingenuity and even beauty. “ Ever watchful, even in the depth of the night, he giveth notice how the hours pass ; ” “ awakeneth the sleepers, foretelleth the approach of day, but first stirreth up himself to crow by the striking of his wings.” If the application of these observations be not obvious, one must refer you to the interpreters. They observe, too, that, as the weathercock turns to face the wind, the preacher must turn boldly to meet the rebellious by admonition and argument. And “ the iron rod whereon the cock sitteth ”—can a Symbol be fastened upon that too ? Yes ; it “ sheweth the straightforward speech of the preacher, that he speaketh not from the spirit of the man, but, according to the Scriptures, of God. As it is said, IF ANY MAN SPEAK, LET HIM SPEAK THE ORACLES OF GOD.” (1. Peter, iv. 2.) So Durand ; so St. Victor. Courage, Protestants ! Their champions are for us ; their steersmen ready to throw tradition overboard. Will they rise from their graves

to witness for the Bible Society? Why, what has the doctrine of *reserve* to do with Hugh de St. Victore, who says, that, "being set over the cross, it signifies that the preacher *ought to make sure this point*, that CHRIST redeemed the world by his cross." Oh! *si sic omnia!* But what is here in Durand? the doctrine of *developement*? "In that the iron rod is placed above the cross, on the summit of the church, it signifieth that Holy Scripture is now consummated and confirmed." No: for the scholar of Paris clears up the meaning of the captain of the forces of Rome; since, in his book, it is, "consummated and confirmed *by the cross*:" and they both proceed harmoniously, "whence the Lord said in his passion, IT IS FINISHED, and His title was indelibly written over Him." ("His title" being the scholar's reading, while the soldier's is "that title," which makes nonsense of it.) But, really, now, after all this exaltation of the preachers upon the cross, triumphant over the world at the very summit of the Church, it is quite unblushing in a Tractarian, imbued with any proper reverence for Durandus and St. Victor, to exclaim against any position of pulpit in modern times, as symbolic of the erroneous opinion (exposed in *Intr. Dur. p. cxxviii.*) that "preaching is the great object of the Christian ministry," and "learning is the great object of a congregation."

But another more imposing bird seems to have sometimes occupied a place similar to the weathercock: for Durand's witness is satisfactory to the fact, though its meaning he leaves a mystery. Of images, "some are above the church, as the cock and eagle; some without the church—namely, in the air, in front of the church, as the ox and cow." (C. iii., s. 5.) The last two emblems seem equally mysterious; which is unlucky, as we are an idle generation on such points. Do the three belong only to the foreign styles?

What shall we say to the battlements? In times when the church was frequently a refuge, and sometimes, at least, an asylum, from the feudal oppressions of kings and barons, or risings of infuriated serfs, this kind of crowning-stone was not incongruous to a temple, and might well be brought up with joy and shouting. May we not hope it is incongruous now? The influence of Christianity, though unobtrusive, has not been without its office and its power in the mutations of ages; and on our old churches, embrasure and battlement are memorial Symbols of a state, we trust, passed away. On a new church, they range as inconsistent ornaments, and remind one of the wooden swords and guns which children march about with for three days after a fair. It was a happy idea, and one of the many evidences of true taste during the Decorated period, to convert them, as well as the horizontal breastwork, into an ornamental parapet, first by piercing them with flowery forms, and then by giving their outline the graceful undulation of some wild plant's trailing stem—all symbolising peace and security. The open-work battlements may remind one of an epithet given to those of the hanging gardens described by Ariosto:

"Verdeggiar gli odoriferi arborescelli
Si pon veder fra i luminosi merli."

QQ 3

But he probably alluded to the gleaming light of the material; for the mediæval architecture of Italy had nothing of the kind; and so the later French styles, though they have elaborate open-work parapets, have no battlements at all. The pierced and flowered parapet is by our modern Symbolists (*Intr. Dur. p. cxxx.*) made to shadow forth "the duty of letting our light shine before men." During the later (and in almost everything debased) style of our last Tudors, the duty might have been more intelligibly, and yet beautifully, illustrated by a direct quotation of the text in letters of heaven's own light on the open parapet. The battlement very early sunk into a mere childish ornament. Before the development of the Perpendicular style, it is found on a very diminutive scale cleaving almost close to the pinnacles which it surrounds, as at Northborough, North Hants. During the Perpendicular period it stoops to appear quite pretty, running along the horizontals of transom and beam; and under the last Stuart dynasty makes itself as ridiculous as it possibly can in any modern floor-cloth manufactory. Thus, at Stanwic, North Hants, a hexagon pulpit, which bears round its sounding-board the words, "*Ex dono Reverendi Patri in Deo Johan: Dolben episc: Roffen: MDCLXXVII. T. F. fecit,*" is panelled doubly on the sides, the upper panel battlemented inwardly all round, so that the pigmy battlements stand against its sides like equestrian tumblers against their horses' ribs horizontally, and hang on its top like flies on a ceiling. The strange way in which obsolete utility degenerates into foppish ornament, is one of the most curious particulars of architectural fashion. Rickman inclines to believe that the ecclesiastical parapet of Norman times was plain, or with only here and there a narrow interval cut in it. He doubts if in the Early English style the battlement west of Salisbury Cathedral is original, the parapet either plain or ornamented continuing through the period. The real battlement and embrasure comes in ecclesiastically with the Decorated style; but even during that short period its incongruity was felt, and in many instances corrected in the way before mentioned. The wars of the Roses probably prolonged its use more than anything. A singular battlement, if it may be so called, is seen on some early churches, (but possibly may not be coeval with the building,) which, on a good scale and well executed, would form a simple ornament of some beauty. It consists of a series of longer and shorter stones so laid on each other as to form a range of little Corbie-step gables. But, luckily, here are the church-keys; and we need not detain the bearer of them. Possibly we may be trusted.

Even the little door-handle is symbolical; elaborately wrought with crosses, like one at Aldwinckle, Northamptonshire. And the door is real good old oak, and, hard as it is, handsomely wrought too. The Cambridge Camden Society, as well as Mr. Paget, rightly contend for reality in these matters, and set their faces against sham wainscot, and sham walnut, and so forth. Yet they should not be too severe upon their generation. Men thought it good enough for their houses before they thought of adorning their churches thus. It has been well observed

by Mr. Wathen, in his *Arts and Antiquities of Egypt*, that it bespeaks "an age of advanced or declining art, rather than those primitive times when all ornament was genuine and unaffected. Granite must at least have been long known and commonly employed, before an imitation of it would be thought of." So it is with the more valuable woods. We may add, that the practice which, when successful, marks a civilised age, encourages a species of imitative talent, which probably would never rise higher—though the genius of even a Parrhasius could descend to it. Churches, however, should be built for future generations. Of houses, it matters little whether they are or not. One cannot deny, beside, that there is something repulsive in this kind of pretence in adorning God's House—a House of Prayer. It would not be fair to stigmatise it as Symbolical of a hollow age. But it is an error of judgement arising out of the tastes of the age. And yet be just enough to own the censure may be carried further in one direction, perhaps, than it has been: for gilding may come into the same category, and of that there was no lack in old time in our old churches; and so far as the science of his days went, Solomon himself employed the same economy to increase the magnificence of his temple. There is a difference, indeed, between this and imitative painting: for in the one case the substance is the same, only employed in cheaper and less lasting form; as the veneering of rich woods is a more real mode of ornament, though calling forth less talent than their imitation. But the question of imitation requires another effort of discrimination than it has yet found. The mind is really shocked only at the imitation of the better material by the worse. No one would cut up the whole architecture of Greece and Italy, because the whole column, from base to capital, was a marble copy of a wooden post—because architrave, and frieze, and triglyph, but perpetuated the perishing form of the old timber-work. Does the story of the basket and tile laid over the acanthus root lessen our admiration of the Corinthian capital? A knowledge that the fancy is analogous to fact, does not impair the pleasure of the mind in remembering the hour when

"The moon on the east oriel shone,
Through slender shafts of shapely stone,
By foliage tracery combined,
Thou wouldst have thought some fairy's hand,
Twixt poplars straight the osier wand,
In many a freakish knot had twined;
Then framed a spell when the work was done,
And changed the willow wreaths to stone."

SCOTT.

Why, then, class among base imitations the exquisite copies of stonework forms, in the equally, if not more, imperishable material of iron? Industry in the formation of the cast, talent in the execution of the mould, genius in the design, if original (or taste, if not), are as triumphantly developed as in the rarest and most original architectural sculptures in stone or marble; with this additional recommendation,

that the finest execution, as well as invention, is multiplied, to the exclusion of such basely executed mouldings and ornaments as are often met with in country places, the work of every period of our architecture. Surely, a prejudice of this kind is as absurd as would be an objection to those imitations of branch, leaf, tendril, and flower, which constitute those iron hinges ramifying over the whole surface of the door which they both grace and guard, as at Market Deeping and other places.

The church-door, according to Durandus, is symbolical; and he cites the passage in St. John, wherein the Saviour calls Himself the Door of the fold. The idea is not unworthy of being carried out. And as the genius of the Protestant Church is open and universal, why not do so by inscribing the Door with that beautiful text which Becon, in his Christmas Banquet, also applies as the device of a parclose-door, the screen-door of the hall? Thus might the Symbolism of imaginative minds be wedded with the edification of the plain man; if only, as before suggested, the inscriptions be in characters legible to the unlearned. The practice would be in accordance with our canons: and it might be advisable to follow the example of our Church in the heading of her Gospels. Thus, in the case before us, the text might stand thus: "*Then said Jesus,*" . . . "*I am the Door of the sheep.*" . . . "*By Me, if any enter in, he shall be saved, and shall go in and out, and find pasture.*" (John x. 7—9.) The text is well applied, in the Introduction to Durand, with reference to those Norman doors in the tympana of which is the Holy Lamb. The Baptist's cry, "Behold the Lamb of God, which taketh away the sin of the world," is clear: but the pictorial image is not happy; for, with the banner of the Cross, it looks trifling and heraldic, and by itself, unless before the representation of an altar and accompanied with the text, it would be unintelligible.

"The apostles," says Durandus, "are also called doors." The Introduction says—"A hasty glance at Durandus might lead us to imagine that we should find the apostles set forth under the similitude of doors; but he there probably refers to the well-known passage in the Apocalypse," xxi. 14. The observation seems intended to correct a misinterpretation of Durand's meaning, by showing that he misinterpreted a passage of Scripture, or said what he did not mean. Conceding that he had this passage in view, he must have confounded what goes before—that the city had twelve *gates* inscribed with the names of the twelve tribes of Israel, with the statement that the wall hath twelve *foundations* inscribed with those of the apostles of the Lamb. This image probably represents them by the successive courses of hewn stone at different heights in the Roman fortifications of rubble and flint, which strengthened the whole when done, and served at first as foundations, *θεμελιους*, for the ruder intervals of walling, which were built with hot liquid mortar in caissons. These foundations, then, and the gates have no immediate connexion in the picture. But is it diffi-

cult to understand the association of ideas, by which what Durandus says may be true, without the figure being traced to the Scripture?

This inferior Symbolism might suggest the following. If there be any door in the chancel entitled to be called the priests' door (the fact has been doubted), might he not, by an inscription over it, be reminded of his office thus? "*Jesus said, . . . He that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber: but He that entereth by the door is the Shepherd of the sheep. . . . I am the Door.*" (John x. 1—9.) But of these inscriptions, and any that might suggest themselves for any part of the building, it may be worth while to hint how far better they would be, in new churches, sculptured or carved upon the very stone and wood, than painted; and better, too, accompanying the lines of the members of the architecture, or panelling. In both these points, the inscriptions of the Egyptian, Persepolitan, Roman, Cufic, and Arabic architecture, are a pattern to us; and though our style of character renders it not advisable for us, any more than the Romans, to follow other than horizontal lines, there are enough of them, and long enough, even in the Perpendicular style, to give full scope for this use of the Symbols that speak to the intellect in the words of the Spirit.

The door is frequently double; as at Higham Ferrars, Peterborough Minster, Antwerp, and elsewhere. It is said to be symbolical of Christ's twofold nature. Be it so. Then, should such an entrance be adopted, might not two texts upon the doors explain it? "*In the beginning was the Word, and the Word was with God, and the Word was God.*" (John i. 1.) "*And the Word was made flesh, and dwelt among us . . . full of Grace and Truth.*" (John i. 14.) The former, it is well known, was admired by one of the Pagan Platonists as worthy to be written in letters of gold on all the temples: whence, perhaps, the whole of the first five verses are represented in the self-styled contemporary book of Prochoros, as dictated to him by St. John in a vision, during an awful storm. With the advent into Jerusalem, carved over Higham double-door, the editors of Durand compare one of the doors of Seville Cathedral, as equally symbolising our entrance into the spiritual Jerusalem; in reference to which, two texts may be particularly applicable: Ps. cxviii. 19—"*Open to me the gates of righteousness: I will go into them; I will praise the Lord. This is the gate of the Lord, into which the righteous shall enter.*" The other, Is. lx. 18—"*Thou shalt call thy walls Salvation, and thy gates Praise.*" In allusion to one of these texts, probably, that question was put to James, the Lord's brother; his answer to which, openly, made the application to JESUS, and caused his martyrdom: the question itself being so obscure in the Greek of Hegesippus, from the want, in that language, of the connexion between the appellative and proper name which existed in the language of the speakers.

Durand's translators have explained the transfer of martyrological mouldings to the chancel arch in the later styles, from the door arch

which they occupied in the earlier, as implying danger originally attending an entrance into the Church Militant on earth, while in later times more resolution is required to persevere and enter the Church Triumphant. The last part of the way was "narrow," no doubt equally narrow, in the first days; but yet this might be the reason of the transfer. But, wherever found, the effect of these representations might be rendered beneficial, at least to some, by accompanying them with the words of Paul, quoted in the book, "*We must, through much tribulation, enter the kingdom of God;*" or with those of Christ, "*If any will come after Me, let him deny himself, and take up his cross daily, and follow Me.*" (Luke ix. 23.)

The representations of our Lord in the tympana of Norman doors are so rudely executed, that one would hesitate before drawing the attention of the rude to them by their appropriate texts. One is mentioned, doubtless, of this character, at Eggleton, Rutland; with a sword proceeding from the mouth, as described in the Apocalypse. There is one such at Essendine, in the same county, in the attitude of benediction, canopied by the rainbow, worshipped by angels, and designated by the initials J. H. S. One would not shock the most tasteless, humble Christian, of this day, by subscribing *such* a sculpture, with the otherwise not inappropriate texts, "*He lifted up His hands and blessed them was parted from them and carried up into heaven,*" Luke xxiv. 54; or Heb. i. 6, "*Let all the angels of God worship Him.*" But would we desire more winning, more majestic representations, under which to inscribe short records of the facts which lie at the foundation of our faith? We desire none. If these be too grim for love, they are too grotesque for worship in our age, we hope.

But if we gaze with interest on the phenomenon, that, perhaps, a species of piety may sometimes in past ages have been kept alive by such memorials in unlettered minds, and, with wonder perhaps, entertain the assumption that the genius of that day may have felt satisfied with such handiworks of its utmost skill; yet it may be felt at the same time more than probable, that now the highest genius would be dissatisfied with the utmost consummate skill, and certain, that, far as is the barbarism of Norman art below the productions of taste that has showed itself among the Elgin marbles, so inadequate would even they be, to what we rejoice to hail as inexpressible. The same remark does not equally apply to all representations of Christ's humanity perhaps; for instance, to all possible representations of the infant Jesus with His mother; though the remark upon the early sculptures of that subject, also, over Norman doors would hold good. Should such a scene be hazarded—but, surely, it were better it should not—some text expressive of our Protestant views of the question would be almost indispensable, after the long experience which the Church has had of the easy triumphs of such a heresy as the worship of "Mary the mother of Jesus." Would the question, "*Who is my mother,*" be sufficient? or would the question and its answer be required: "*Who is my mother*

or my brethren? . . . *Whosoever shall do the will of God, the same is my brother and sister, and mother?*" (Mark iii., 33.) Need it be added, that the sculptor or the painter, whether for the closet or the church, enters at the present day upon peculiarly trying ground here. He must not depend upon such vulgar or barbarian expedients as the Crossed Nimbus to point out in his composition Him, the awful and mysterious person of whom the prophet wrote that he was to "*grow up as a root out of a dry ground,*" without "form or comeliness," who really moved so undistinguished outwardly that the betrayer's kiss was needed to mark him out. The transfiguration alone, of all the scenes of His mortal life, or, at most besides, the scene immediately following, when "the people ranto meet Him, and were amazed;" none but these can now sanction those services of the mediæval artists. Why should we any more have obtruded on our senses scenes from the Gospel of the Infancy, instead of Matthew and Luke? Are we to hear the infidel say we own them to be on a par? Shall we never have done with glorified St. Josephs, and St. Maries, and St. Johns, with lilies and crosses of stick, and angels visible, and the three kings of Cologne, Gaspar, and Balthasar, and the other? When the infant Church was innocent, she knew and needed none of these things. She grew up and cried for playthings. They were given her, and amused her for a time, and mostly far from innocently. She idolised her dolls. She is no more a child. Hath she not put away childish things? Really, rather than tremble in the expectation of a revival of this nature, one would have the question stand out in all its madness, that every one may answer, if its fatuity be inspiration or not; one would beg that Durand's rule may be again, and here, observed regarding Glories: "When any living prelate or saint is portrayed, the glory is not fashioned in the shape of a shield, but four-square: that he may be shown to flourish in the four cardinal virtues: as it is contained in the Legend of Blessed Gregory." He refers, we find by the note, to the visible effulgence "which surrounded the head of this great doctor, while dictating his works." (P. 66.) The more it could be made to resemble the professor's college-cap, the heartier laugh would it afford to the living prelate or saint.

It is, however, not only the double-door which is considered to typify Christ's twofold nature. The two lights over the west door are interpreted in the same way. But the Symbolism of the windows is a subject so prolific as to require, it is to be feared, another paper. This article must not enter upon it. Graver topics than Symbolism demand the attention of the Church.

INTRODUCTION TO THE LEGEND OF LEDBURY.

IN the records of the darker ages, and in the traditions which have floated down to us like echoes from the popular voice of past days, we are occasionally struck by touching, thrilling, or stirring circumstances, bearing a form of probability, but worked up in colours supernatural and strange. To cast these on one side, is the instinct of our reason in minds of a more rash character: to lend our reason to the delusion, is often the error of men whose hearts are sincerely touched with a veneration for the superhuman; for it is rarely that our nature steers clear of that constantly tempting "too much" against which the Grecian sage has warned us. Hence, in the cases to which allusion has been made, the easiest course has been the readiest and most welcome. The tale in all its detail, or with the addition of more, has been sometimes seized as the object of unmingled ridicule, and a vehicle for satire, frequently well deserved: while, on the other hand, it has been sometimes adopted by such as have been penetrated with its better influences, with the dim-eyed superstition of Antiquity. Hence it is, there have not been wanting some even in these times (and hence also it is they have been found among the talented and pious) who have not scrupled to advocate the truth of some of the monstrous marvels of the Anglo-Saxon age. But if we would own to ourselves, and remember that truth exists frequently in the midst of falsehood, like the honey-drop in the poisonous nettle, we should find enquiry more pleasing, more satisfactory, and more useful than blind acceptance or proud rejection. In the midst of the miracles which ignorance, credulity, or mistake, in lapse of time has engendered, there are marvels more worth noting—marvels of the human mind which will well repay our search; for they are traceable, and the investigation leads us to know ourselves and be acquainted with our fellows. Allowance is thus made for the workings of morbid fancy under circumstances of darkness or twilight, the midnight of the unscriptural age or the dawning of better times; and the same allowance is thus trained in the circumstances of our own path, to lend a light to Christian prudence and a spark to Christian charity. Nor shall we be unrepaid by spiritual discoveries of the hand of Providence guiding, upholding, or soothing God's sometimes restless children in the midst of their errors, weaknesses, and blindnesses. The right faith blooming amid the wrong opinions, would be seen to receive a portion of the dew of heaven; and the examination would take away somewhat of that regret, or rather despondency, with which, out of the comparatively cleared and weeded garden of the Lord, Christians are now tempted to take their vague and general view over the vast and unreclaimed wilderness. The dispensations of the Allwise would be seen to be, in the midst of their just withering of communities gone

astray from him, blended with a kind delight in blessing individual souls while not yet released from their corporeal dwelling in a house of bondage or of strife, in the land of Egypt or the tents of Kedar. Neither would warning be wanting, while we more narrowly scrutinised the way in which external incidents receive their hue within our spirits from the faith or infidelity, the hope or despondency, the fears or carelessness, the gratitude or disappointments, which lie between our souls and the objects of their perception.

In this light, and with these views, a Legend of Ledbury, in Herefordshire, has been made a groundwork for the following Ballad. The rudeness of the antique rhythm and rhyme was thought most suited to the character of such a work; but it was not thought necessary to mask the sentiments, presented to the reader, under the uncouth superfluities of ancient spelling: the object of this trifle being neither a literary forgery, nor the illusion of that fiction which has so often been pronounced to be the soul of poetry.

THE LEGEND OF LEDBURY.

I.

- " So this is Ledbury Town and Church !
And who's this lies here so fine ?"
" That ye mote lere, ere ye came here,
Who should it be but Sainte Katrine ?"
" Sainte Katrine ! On that Holy Mount
Of Moses I have been ;
And all men full surely ken
There Saint Katrine's shrine is seen."
" An' ye say upon Moses' Mount ye've been,
And I say not that ye lie,
What lets it but I say thee sooth ?
To the Holy Maiden of Sinai
By my faith no scorn I mean ;
But why should it be, but we have a Sainte
Katrine of Ledbury ?"
" Saints enow—and Saintes too !"
Quoth the stranger in Ledbury,
And struck on the slabs his staff's ferrel,
Sharp and shrill as a heron's cry.
" An' ye be one of the corsen Lolhards,"
The old verger answerd,
" Full fain would I see thee hang'd high
Till thou wert dead—dead—dead."

Blithely sparkled the stranger's eye
Under his shadowy chaperon ;
And he smiled as he said to the verger old,
" Ye would I were done, ere well begonne."

" For this ladye's brow, so lily-fair,
That lieth on this marble tomb,
I could well put up a penance prayer
For souls ere they meet their doom.
I wot well this ladye snow-bright
Was maid of gentle kin,
• And her face beareth never trace
Of more than the birth-sin."

Like pimpernel beneath the sun
Then open'd the old man's folded brow,
And smiling thus he made reply,
" Thou art but strange, I trow."

" So strange, that, while we sit hereby
In the frathered window's warm sunshine,
Sainte Katrine's legend of Ledbury
I were fain to hear from lips like thine ;
For it is well seen that an ancient man
Will tell the tale of truth
As his youngers never can,
As told to the old when they were youth."

Each on his bench they sat them down,
Side by side, but face to face,
Leaning each his arm upon
An oaken poppye graven with grace ;
Like a sixwinged angel's throne.
Then ran the old man's words apace.

" Ay, fair sir, my father heard
The tale I shall you tell,
Told by his, that eve when word
Was brought, that the funeral knell
All through London town did toll
For the Black Prince all night,
From the hour that on this church-tower's height
They heard the screeching owl."

" They were all aringing then in France
I trow—but thou must know,
Since to Sainte Katrine of the Mount
A pilgrim thou o'er seas didst go."

Quoth the other, " They were—right merrily
They were—and at that same time ;
But what of the Sainte of Ledbury ?
Sure that's the quarter-chime."

" Ay," quoth the verger, " and I'm glad
Ye're come at last, to tell ;
For my father always said they had
Like mad been pulling at every bell."

" A sweet saintly brow she had—
See ! as 'neath a ruby crown it blushes,"
Quoth the younger, and pointing to the tomb
The elder's elbow touches.

" 'Tis the sun," said he, " oft shines so on her
Through the red shield on the window-pane.
Ye know how for Henry of Lancaster
Lord Audley fell, on Blore Heath slain."
The old man's hearer scarce did hear,
For he counted the chimes again.

" And ye know the first Lord Audley, that gave
Dutton, Fowlshurst, Macworth, and Delves,
His four esquires at Poitiers, leave
To bear his own red shield themselves;
That's it above us: for they with him
On the Frenchmen's helmet did mervailles,
When he asked the Black Prince to grant him his vow
To be first in the first of his batailles."

The old man's hearer rose, and went
And look'd upon the lion'd shields
Hung round the Ladye's monument:
For he had not asked of battle-fields.

" I asked of your Sainte Katrine,
What is she to Lord Audley?"
" My father always thought them kin,
But not mother and son," quoth he.

" From Audley town, in Staffordshire,
Katrine Audley maybe came:
How she's here—why she's not there—
I have to tell you that same.
She told it not, she named it not,
But we it know full well:
No one heard her, no one asked her,
But one there was to tell.

II.

" Mabel, my maid—my maid, Mabel,
Wake and rise," she cried:
" My shoon and gown, my coif and hood!
Here I no more must bide."

" Whither, sweet mistress, would ye go?
Shall ye be back to dine?"
" I never shall be back till blow
Red roses on the vine."

" Whither, sweet mistress, would ye wend?
With what fond friend to dwell?"
" I go to dwell with no dear friend:
ONE'S *there* my way to tell."
She pointed with her long white hand
Up to the morning sky:
As the Holy Maid her meaning said,
The skylark answered high.

"Whom, sweet mistress, will ye take
To be your bucklerman?
For wild are they that lurk in brake,
Or ride the lonely plain."

"I shall not take a bucklerman,
I shall but walk alone;
I shall but find my place of rest—
He guards me till it be done."
She pointed with her lily finger
Up to the azure sky,
And again a little winged singer
Sang clear to ear, though dim to eye.

"Sweet mistress, where's thy place of rest?
Say, is it far or near?"
"ONE only kens, who counsels best:
I cannot tell, till I be there."

"Sweet mistress, knowest thou no bound
Within the which 'tis given?"
"Oh! yes: 'tis on my Guardian's ground—
Under my Guardian's heaven."
She pointed with her slender finger
Up to the welkin blue;
Like an angel, again a heavenly singer
Was within hearing, though out of view.

"Sweet mistress, ye will not go alone
Under the welkin wide;
Your maid Mabel, at least, is one
Shall still be at your side."

"My Mabel, nay. Nay, my Mabel,
Thou must not go with me;
I have a sign my rest to tell:
I have no sign for thee."

"Whate'er thy sign, whiche'er thy way,
Where'er thy herberowe—
There is the sign of Mabel's rest,
And the road Mabel will go."

"But, if I rest not, till the bells
Ring out without a ringer!"
"Hear, mistress dear, that song so clear;
No song without a singer."
She looked aloft, but saw naught in the lift
Whither Mabel raised her finger.

"That is the sign, Mabel. A vision's voice
Hath bidden me roam—nor rest,
Till, hands without, the bells ring out;
Then with repose I'm blest."

"Then shall we roam, sweet mistress dear,
Roam on—and never rest—
Till after roaming far and near,
In death's repose we're blest."

" But I have *faith*, and I will go.
 Thou hast not, Mabel ; so stay."
 " But I have *love* ; and will even so,
 And none shall say me nay."

Near they wandered—far they wended—
 Heard many a merry peal,
 Nor yet their pilgrimage was ended,
 Hope learn'd like fear to feel.

The first bells did as a bridal sound,
 The next but as espousals,
 The next rang as a christening round,
 The next as o'er carousals,
 And next they sounded as the chime
 Welcomes the corpse to the Lich Gate—
 Till at last they came with a clang in time,
 Which the ear to hear almost forgot.

Battled tower and crocketed spire
 Waked no more the wish to hear ;
 The feverish flush of wild desire
 Had so oft been blanched by fear.

Wan hope made in the ladye's cheek
 A cave wherein to wonne,
 But her eyne stood bolder out, week by week,
 And like more than stars they shone.

And still she impayred, and waxed feeble
 Of body, and, nigh, of wit ;
 And heavy of heart was her maid Mabel,
 To her hands as she brought her meat.

Yet the ladye ne'er wept heartily,
 Nor sank unto the ground ;
 Nor said to her maid at daylight's flight,
 I am sick and in grievous stound.
 But happy she held and gracious
 And in faith still walk'd on ;
 And the maiden Mabel held her still,
 And in love roamed up and down.

And if e'er she let fall one little word,
 It was but " Mistress sweet,
 He tries whether till the death-rest
 We will roam with faithful feet."

And the lofty faith in the ladye's breast,
 To love softened day by day ;
 And the kindly love in the maiden's bosom,
 To faith strengthened alway.

So the ice becomes a stream,
 And the sapling so a tree ;
 And Mabel prayed thus in her heart, as she came
 One stormy night into Ledbury.

" O Father, still more she hath need of thy help,
And, but if thy help thou give her,
Farewell for her, and both of us,
Farewell our good days for ever!"

And, as she looked up to the fast-flying rack
That darkened Ledbury street,
The blood upon both their hearts sprang back,
For the bells chimed low and sweet—
Low and sweet, as they never chime
When pulled by mortal hands,
In the fair steeple lofty and large
That alone like an island stands.

" Ah!" quoth the ladye, " thanks to Thee!
Here is our house of rest.
So sweet and so low those bells they go:
'Tis an angel's hand confest."

" Sweet and low! call ye them so?
And call ye a lie no sin?
They have stolen my sleep an hour or mo,
With their wild jangling din."

Then were they ware of a beggar-woman
Lay there in the wind and rain:
And she scream'd and clench'd her fist at the twain
From her bed on the hard door-stane.

" Who mocks my prayers and flouts my praise?"
Said a voice from a window above;
" It is no din jangling wild,
That rings for the weal of my baby-love.

Hot as a firecoal lay my poor child,
This week he never slept:
It was not a din jangling wild,
Rung as the slumber o'er him crept.

" It woke him not. He wakes not yet.
He sleeps, and shall do well.
Soft and low, as an angel could do,
Merrily soothes him each silver bell."

Yonder are the doors were fastly shut,
Buried here are the ringers were fast asleep,
When Ledbury bells rang of themselves,
And broke not an innocent's slumbers deep.

And here they set their tapers up,
For ever to keep alight;
And here they built their hermitage.
Nevermore to flee nor flit.

And here the ladye was recluse;
And there she a window had,
That she mote up to the altar see,
At morning merry, or midnight sad.

Herbs of the earth, and milk of kine,
 Their peaceful lives sustained :
 And King Edward's bounty to that noble ladye,
 Full many poor maintained ;
 For here she was led to live and to die,
 Sainte Katrine of Ledbury.

Note. It may interest some readers to learn, that, of the exquisite monument here alluded to, in the north aisle of Ledbury Church, a good lithograph has been either published or printed, for private circulation, by Mr. Ballard, of that place ; appended to which is a poem, short, but of exquisite feeling and harmony, stated to have been received from an anonymous hand. With that poem and drawing, the writer has been made acquainted, through copies forwarded to him by a friend ; and is informed there is a manuscript in the British Museum relative to the name of the lady thus memorialised. He is not, however, able to give the reference to it, nor to say whether or no it contains the legend herein illustrated.

C—N.

III. MISCELLANEOUS LITERATURE.

The First Ten Cantos of the Inferno of Dante Alighieri. Newly translated into English Verse. Boston : W. D. Ticknor. London and New York : Wiley and Putnam. 1844.

ANOTHER version of *Danté* into the English tongue, but by an American hand—by name, T. W. Parsons ; embellished with a bust of the Italian bard, and illustrated with some stanzas by the translator, which show him to be a veritable poet : e. g.,

“ ON A BUST OF DANTE.

“ See, from this counterfeit of him
 Whom Arno shall remember long,
 How stern of lineament, how grim
 The father was of Tuscan song.
 There but the burning sense of wrong,
 Perpetual care and scorn abide ;
 Small friendship for the lordly throng ;
 Distrust of all the world beside.

“ Faithful if this wan image be,
 No dream his life was—but a fight ;
 Could any *Beatrice* see
 A lover in that anchorite ?
 To that cold Ghibeline's gloomy sight
 Who could have guessed the visions came
 Of Beauty, veiled with heavenly light,
 In circles of eternal flame ?

"The lips, as Cumæ's cavern close,
The cheeks, with fast and sorrow thin,
The rigid front, almost morose,
But for the patient hope within,
Declare a life whose course hath been
Unsullied still, though still severe,
Which, through the wavering days of sin,
Kept itself icy-chaste and clear.

"Not wholly such his haggard look
When wandering once, forlorn, he strayed,
With no companion save his book,
To Corvo's hushed monastic shade;
Where, as the Benedictine laid
His palm upon the pilgrim guest,
The single boon for which he prayed
The convent's charity was rest.

"Peace dwells not here—this rugged face
Betrays no spirit of repose;
The sullen warrior sole we trace,
The marble man of many woes.
Such was his mien when first arose
The thought of that strange tale divine,
When hell he peopled with his foes,
The scourge of many a guilty line.

"War to the last he waged with all
The tyrant canker-worms of earth;
Baron and duke, in hold and hall,
Cursed the dark hour that gave him birth;
He used Rome's harlot for his mirth;
Plucked bare hypocrisy and crime;
But valiant souls of knightly worth
Transmitted to the rolls of Time.

"O Time! whose verdicts mock our own,
The only righteous judge art thou;
That poor, old exile, sad and lone,
Is Latium's other Virgil now:
Before his name the nations bow:
His words are parcel of mankind,
Deep in whose hearts, as on his brow,
The marks have sunk of Danté's mind."

The version itself is not equal to this poem; and, besides, substitutes quatrains for the *terza rima*. But it contains some addenda which are valuable. "It could hardly be hoped," says the writer, "at this late day, to render a work which has remained so long inaccessible, except to scholars, a popular English poem. The taste for allegory is satisfied with a slender supply—one good specimen, perhaps, is enough for a language. In this province of the world of imagination, the right of pre-occupation is paramount, and the vulgar already have their '*Commedia*' in the admirable dream of John Bunyan. The more refined, amid a wilderness of delight, seldom choose to tread the precincts of gloom and pain. Others, who might be led by a pleasanter path to the place of horror, are appalled at the erudite perplexities, the darkness and the doubt, which even the learned complain of. Yet that this apparent obscurity has been overcharged will be acknowledged by very many students. Many will admit that their brains ache no more over the '*Divina Commedia*' than

over the pages of Alfieri or Manzoni. This, indeed, is, and must continue, contrary to the general opinion of the poem; for, from its nature, it is fated to be the study of a particular class of readers only. However the old women of Verona may have enjoyed it, when its satire was fresh, the sort of popularity which causes the more taking strains of Tasso to be recited to this day, on the Mole at Naples, it never can attain. To understand it well, presupposes more intimacy with ancient authors than is usually the gift of those who snatch their literature distractedly and in haste. It has become no prodigy, in the universality of education, to find a mechanic or a man of business who has cultivated a laudable familiarity with the great works of antiquity. But this class must commonly stop at the first hardly won fountain for which they have acquired a relish. Enough for them the beauty—the early simple beauty of the ancients: whatever lies farther on is sacred to the more leisurely. Into the enchanted region which lies beyond the classics our Athenian blacksmiths do not intrude. To them *Danté* is sealed for ever by the fine-spun discussions and abstruse explanations of the commentators."

It is certainly a chilling consideration that the *Iliad*—save the sacred books, reckoned the oldest extant—written, too, in the tongue of an age which was antiquity to the prophet Isaiah—should be a less disputed theme, and more plainly comprehended than this production of comparatively modern times, whose dialect is that of to-day—the characters of which are men whose portraits and whose armour yet hang in the galleries of their old castles, and the localities of which are as bodierly as St. Peter's and London Bridge. A modest reader is awed at the amount of book-learning which he is presumed to possess, before he can peruse the Sphinx-like scroll. He soon tires of the mysteries that envelope a single line. How often must he pause in his admiration, until authorised by the notes to admire historically; how often is he turned aside from some passage full of poetry and pathos, to contemplate the silly arguments, the verbal peculiarities, and possible allegory, that the expounders have so elaborately piled upon it. Now, it is clear that the poet, in changing his "*Ultima regnacionem*" for the present "*Nel mezzo cammin*"—in descending from the stiff dignity of a dead language to the common speech of mortals—designed to make his book intelligible, plain, and universal. In an era when saintly doctors and sages committed their thoughts to the fixed and unalterable diction of former generations, he steps forth from the crowd of pedants, and scholiasts, and Ciceros of the cloister, to speak in the tongue of the people—in the phrase of *Cacciaguida*, and his townsmen of Florence. It is true, that as he was neither writing a novel, nor an "article" for an hour's pastime—as he felt that he was engaged in a sacred labour, to which heaven and earth lent their aid, he put forth his strength to the task, and he demands of his reader some portion of intellectual exertion. His was a genius that could not consent to spin love-sonnets to the last; and they whose studies are of the magazine sort, must, doubtless, find that he talks in parables hard and prolix. That age has dimmed his allusions cannot be denied, but his prevailing feature is by no means either obscurity or harshness.

It would be unjust to tax him with all the strained analogies and involved references to forgotten events and personages, which he has gathered from the generosity of his interpreters. It is absurd, to find in his verse not only more meaning than meets the ear, but more than meets the understanding or himself intended. He offers himself to the world as a poet—the sixth among those of "*la bella scuola*," whereof Homer is the master—and it is as a poet we are to receive him; not as a mere chronicler, or a grammarian, or a philosopher. Even when blind to the allegory, we need not be deaf to the poetry. Is there not somewhat in *Hamlet* which is not easily understood? Is there not much in *Holy Writ*? Is the Song of Solomon less beautiful to those who cannot see its relation to the Saviour? It is equally unfair; but it is not an unusual error to consider the "*Commedia*" in respect to its style, as an old-fashioned, antiquated production—"the stretched metre of an antique song"—made up of obsolete expressions, and quaint in structure as in thought. Many who count themselves tolerable scholars, really believe it to stand in Italian literature as primitively and perversely uncouth as the works of Chaucer, or, at least, of Spenser, appear in ours. Several English writers have not a little helped

to promote this fallacy by treating of it as if the author were a kind of "ancient Gower," who had absolutely the creation of his language. There is some confusion of chronology on this point. Danté died a few years before Chaucer was born; but it is proper to keep in mind, that, whereas two hundred years before the age of the latter, Britain retained its rude Saxon jargon, at that time Italian was the elegant speech of a polished people, and had been for many centuries. The term "vulgar" cannot be applied to it in its lower sense: it was the vulgar idiom, indeed, but the vulgar idiom of courtiers and of princes, in ducal, in episcopal courts. Before the date of the Saxon Heptarchy—a sufficiently barbarous era in British history—Latin had given way in Italy to its more melodious offspring.

Danté ranks among us in somewhat of the same predicament with Goethe. Both seem vapid and uninspiring to those who cannot drink of their fountains at the rocky source. But the Florentine has this advantage over the bard of Weimar: that time, which alone forms the enduring crystal, has tested by upwards of half a thousand ages the hardness of his reputation, and proved that it is not glass. The opinion of what we call the world—the cotemporary world—is fallacious; but the judgement of the real world, the world of generations, must be accepted; the one is the seeming horizon, that extends a little way only; the other is the true one, which embraces the hemisphere. In this universal verdict how few are the names, from the great flood, which may justly be catalogued with Danté? And even of these how few are not indebted to that which no genius can compass—the luck of precedence in date? He has not, indeed, left one of those universal works which exact tribute from all sympathies. There is an individuality in his imagination which makes those whose fancies run wholly in another vein, sensible only of his difficulty or his dullness. He is less to be commended than loved, and they who truly feel his charm will need no argument for their passionate fondness. With them he has attained that highest favour of an author—exemption from those canons to which the little herd must bow. As in the case of our own Shakspeare, it does not much affect our judgement that a profound Schlegel should have ignorantly praised, or a witty Voltaire flippantly abused him. So with Danté; whether he has been glorified by the Germans, or derided by Frenchmen, it matters little. Yet, if renown be at all measurable by number of editions or variety of commentators, he may hold his head above all other poets in this respect. Consider, too, how far his fame has travelled. It is true, mere wideness of reputation is nothing now-a-days, except as it is concomitant with durability. But if Horace, amid the groves of Tibur, already pin-feathered in imagination, could plume himself on the prospect of being one day read beside the Rhone, let it also be remembered what a stretch it is from Arno to the Hudson.

Aware of all this, many of those who would number among their poetical acquaintance the great imaginative mind of the middle ages, wonder why, in the most approved versions, they find so little to repay them for a study so severe. The learning, skill, and patience of those who have expounded the "dark Italian Hierophant"—a labour which Charles Lamb compared to the explication of the Apocalypse—are generally conceded. But it requires almost equal talents and learning to appreciate their merits. It is constantly requisite to refer to the original for an elucidation of the elucidator; and when by the aid of comparison and conjecture the sense is obtained, the utmost that is gratified is curiosity. There is this advantage which a foreign author must always possess over his translators. A strange tongue easily hides poverty of thought: a weak Latin or Greek line, for instance, appears to have more value than the same idea rendered vernacular. To us the poorest of Tully's does not seem altogether so execrable. That insipidity, likewise, which is veiled for us by the gracious accent of Tuscany, and which is dignified for an Italian by obsolete words and an antique cast, when turned into plain, palpable modern English, is put to a hard test. Nor is a servile imitator allowed to bestow his tediousness as freely as if he were speaking in his own person. The beauties, if he exhibit any, belong to his master, of course; the stupidity must needs be his own. "*Fas est obrepere somnum*" must not be quoted by a translator.

It should also be urged in favour of the copiers of Danté that his style would

be unfairly represented by a version polished, facile, and harmonious in the extreme. Chapman, perhaps, with all his coarseness, might have hit his manner more nearly than Pope. How different a narration would the author of *Eloisa's Epistle* have made of the story in the fifth Canto: how would he have spun out the voluptuous particulars, in all their fullness, of that happy sorrow! The transient roses flying from the cheek—the clasping arms glued around the phantom—the delicious passion of

—“ smiling eyes attempering every ray,
And sweetly lambent with celestial day.”

Danté dwells not long upon the details. A few pithy touches—a deep stroke or two in the right place—the tale is told.

But Foscolo, Macaulay, Carlyle, have already expressed, whatever the world was waiting to have uttered on this head. Further comment on his manner would be supererogatory. Nor is it quite just to dilate so much as some have done upon his concise method of narration. As a simple relater of a story, it were idle to compare his *art* with that of many other writers. Why overlaud that brevity of description which is not uniformly a merit? He does not always condescend either to describe or to narrate. He too frequently shows his power by outlines only. He contents himself with hints and reminiscences; for he treats of what is known, of what has already been told. From his chary muse, Ovid's fable of “*Myrrha*” obtains as few verses as he devotes to “*Pia*.” This peculiarity has led a French critic to remark, that the great defect of his poem is its ‘lack of episode;’ whereupon another asserts that it is made up of episodes, and nothing else. But, indeed, if one must be thus technical, there is room for blame. Not infrequently his curt parsimony of phrase becomes a fault, and we are forced to wish that the imperfect speaker had told us more. Yet this blemish, too, like its opposite one of tiresomeness, is mainly perceptible in the translation. The attempts to restore the old picture bring out its worst spots. When the poet is least to be praised, there is still a majesty, a music in his utterance—in his most ungracious mood,

“ Quanto appetto real ancor ritene!”

In consequence, then, of his eccentric flight, the ordinary epic statutes were as ill a measure for him as Aristotle's would be for Shakspeare. If “*The Inferno*” be judged by any other poem, it should only be by “*The Purgatorio*” and “*The Paradiso*.” The critic may not find it always correct, complete, and regulated with classical exactness; for the latitude of his theme allows him a corresponding license of style. The poet is in the universal realm, beyond the bounds of Time. The distinctions of earth are dead for him. Being among all orders and all generations of men, he is free from the fear of anachronism, and, with a liberty which Milton dared to follow, he mingles Elysium with Paradise, the beings of Olympus with saints and seraphim, the monsters of mythology with the heroes of romance. He brings together in one dreadful scene gods and devils, cardinals and centaurs, all Pagan and all ecclesiastical imagery. In his hands Virgil becomes a true believer, and even the heathen deities are veiled with a hue of Catholicism, like the brazen Jove which modern faith has christened into an apostle. He looks at once upon individuals of all periods; he recognises, with a single glance, Averroes and Plato, Tristan, Achilles, and Semiramis, the sage Tiresias, and Michael Scott. He sees the baronial tyrants of his own age plunged, with Dionysius and Alexander, in a river of boiling blood. They are guarded by the Minotaur; and the Furies, at the gates of the iron-walled city of Dis, are repelled by an angel from the throne of the Most High. In his wild incongruity, his grotesque deviations from the beaten way of art, he reminds us, at times, of those edifices in Tuscany which are neither Greek nor Gothic, yet bear a resemblance to both. He recalls that chequered fane in Florence, his own darling, “*il mio bel San Giovanni*,” beautiful, but strange; an antique novelty, elegant in its very uncouthness; at once a Christian baptistery and an old temple of Mars.

Still, it would be a light estimation of the “*Divina Commedia*,” to regard it simply as a work of pure fiction. The place it claims in history, and the results

partly owing to its influence upon opinion, require that it should be approached with reverence as well as with love. It derives its modern interest not only from the illustration it affords of the old feudal age, but in some degree from the relation which its characters or events hold to the present period. It is of mere school-boy importance for us to learn the genealogy of the personages in the *Iliad*. What they did, or where they dwelt, is of no consequence, except to the fancy. But it does concern us to know about the men whose usurpations, whose vices, or whose talents, led on, step by step, to that great religious emancipation which even yet is not wholly complete. In this poem, also, we find our faithfulest record of the science of those times which gave it birth; for we may safely believe that its author embodied in himself all the learning of that day. Any further enlargement upon his intellectual rank may come with a better grace from one of his own countrymen, to whose enthusiasm will be allowed somewhat that, put forth by a mere amanuensis, might provoke a smile of negation.

The following paragraphs are quoted by the translator, from an eloquent lecture by one of the best Italian scholars in America :

"Danté was the true Father of the Reformation. Nothing in this particular can equal the boldness of his muse. It strikes without distinction at the crowns of kings, the mitres of bishops, the tiara of the Pope himself. With regard to the latter, he disputes his temporal power; he denounces his spiritual usurpations; he denies his infallibility; he denies him the power of absolution and excommunication. He believes in our salvation by grace; he exposes the intrigues and corruptions of the Papal court, and the venality of benefices; he sees in Papal Rome the lustful beast of the Revelations; he deplores in the Church of Christ the continual traffic in the name of Christ, and solicits him to come and chase the venders and buyers of His holy Church, of the holy temple cemented and consecrated by the blood of the Martyrs. Moreover, he was the greatest philosopher of his age. We are filled with astonishment when, in the beginning of the fourteenth century, we find him uttering those scientific prophecies, made almost two ages before they were verified. He showed himself familiar with the sphericity of the earth, and alluded to the existence of a western hemisphere. He manifests an acquaintance with the theory of the winds, and a curious insight into the phenomenon of the production of rain. He hinted at the laws of gravitation—anticipated Newton's theory of attraction and repulsion, and announced the tendency of the magnet to the polar star. He described, in a very poetical manner, a clock which sounds matins to awaken the spouse of God and make her seek his love. He anticipated, also, the discovery of the circulation of the blood; he described and explained the phenomenon of the shooting stars; and long before the telescope of Galileo, he taught us that the milky way was nothing else than the combination of light with an immense multitude of smaller orbs."

In estimating the character of this poem, there seems to be much ground for the opinion that its author considered himself as one destined to work some important change. He was a spirit of too much reality to turn aside in the strength of his manhood, after hard service in field and council, in the fullness of experience, in the fulness of sorrow, for the sake of amusing himself with an idle song. It is impossible, at this day, to be sure that we comprehend his aim. Whether with prophetic eyes he was looking forward to the happy innovations of coming centuries; or whether, wholly absorbed in remembrance, his only design was to record and punish the infamy of the past, we can neither assert nor deny. Many seeds must always be scattered before the fortunate one that springs up into a visible and permanent growth. The glory of the Reform has accordingly been deduced from other kindred sources; even Petrarch's name has been written down with those of Erasmus and Melancthon. Granting whatever allowances are due to fervent admiration, thus much must be acknowledged. No era in the annals of literature is more clearly distinguished than that Restoration which dates from the time of Danté. Till then letters had smouldered in monasteries; their dull warmth enjoyed only by the monk and the recluse. He first restored them to the world in a style worthy of the great master whom he professed to imitate. We may very reasonably trace to him that opposition between learning and the Papacy which shook the Church in its strongest hold, and was not

soothed until the prudent benignity of Leo bought back the favour of the scholar, and won over to himself the minstrel and the artist.

Had the work of reforming Christianity begun as its first institution began, among the unlettered and the lowly, the bookmen of the cloister might have fought against it more successfully. But the pioneers in this cause were not fishermen now. The student and the sage took up arms against the mitre, under the sign of the cross; the gentle spirits of the closet and library were already stirred; the Poet had girded on the sword of Purification; the liberal and cultivated classes were ripe for the coming of the monk who was to awaken the people. When we consider the hardihood it required of this monk to step forth from the ranks of the faithful and promulgate his heresy, remembering too the timidity with which such men as Erasmus avoided an open militant attitude with established errors, we may well be surprised at the daring plainness with which Danté, almost two hundred years before, handled the faults of the Holy See. He abounds with implicit allusions to truths evidently of old growth in his own mind, but as yet unfamiliar to the whole world. He antedates in his own opinions the purged Catholicism of modern times. The same manliness of thought, which led him in a superstitious era, when astrology and necromancy were among the tenets even of the wise, to speak so contemptuously of magic and its impostures, emboldens him also against the chicanery of the crosier. The philosophical historian may not allow that the revival of letters was the moving principle of the Reformation. It is very evident that neither poetry, nor painting, nor music, could have been a capable instrument. We know that it was even feared that the result of these might rather have been to restore Paganism. The study of the classics too often went hand in hand with impiety and licentiousness to prove more than a weak weapon against the Evil One. To this day, the early Fathers of modern literature, both in France and Italy, are pointed at for their coarse profanity. Above and beyond all these Danté stands apart and undefiled. He neither seeks to furnish fools with jests and ribaldry, nor takes the pen with tender fingers for his own elegant amusement. It is for him a battle-axe. In his grandeur and gloom, in the deep ardour of his enmity, he seems among the great names of his country more like a sturdy German than a sighing Florentine. In his earnestness and truly Christian zeal, in tone and sentiment at least, he is, indeed, an earlier Luther. Yet the difference is wide between them. We cannot easily conceive the devout and passionate poet changed by the reflux of public opinion into a staid and quiet Protestant. It is hard to guess in what modern perversion of the primitive creed his faith could have found a resting-place. In what present sect or form might he not still have encountered the craft, and pride, and avarice of the churchman; corruption worthy of a Pope, and sin deserving a corner in some new Canto of Hell?

The sincerity of Danté's belief in the legends which he told has only lately been rendered more probable by the discoveries of Mr. Wright, in his book on Saint Patrick's Purgatory, which we reviewed in our second Number, relative to the poets of the thirteenth century who had sung of Purgatory and Paradise.

These, at the beginning of the fourteenth, were thrown into the shade by the immortal *terze rime* of Danté. "The Divina Commedia" of the poet of Florence has transmitted to modern ages the popular belief and knowledge of a period which has hitherto been very little understood by modern readers; who have therefore frequently set down to his inventive imagination pictures and notions which were familiar to his contemporaries. Commentators have laboured to discover hidden meanings and allegorical descriptions, where an acquaintance with the popular science of the age of Danté would have shown nothing but literal description. I am satisfied that a diligent study of the literature of the thirteenth century is necessary for the explanation and appreciation of this celebrated poem. It is but recently that some writers have pointed out the class of legends to which the present essay is devoted, as the real groundwork of Danté's imagery. It is supposed by these writers that Danté was more immediately influenced by a vision said to have been exhibited in Italy to a child named Alberic, at the beginning of the twelfth century.

Alberic, when he wrote his vision, was a monk of Monte Cassino. His father

was a baron, lord of the castle de' Sette Fratelli, in the Campagna of Rome. In his tenth year, the child Alberic was seized with a languor, and lay nine days and nine nights in a trance, to all appearance dead. As soon as he had fallen into this condition, a white bird, like a dove, came and put its bill into his mouth, and seemed to lift him up, and then he saw St. Peter and two angels, who carried him to the lower regions. St. Peter told him that he would see the least torments first, and afterwards, successively, the more terrible punishments of the other world. They came first to a place filled with red-hot burning cinders and boiling vapour, in which little children were purged; those of one year old being subjected to this torment during seven days; those of two years, fourteen days; and so on, in proportion to their age. Then they entered a terrible valley, in which Alberic saw a great number of persons plunged to different depths, according to their different degrees of criminality, in frost, and cold, and ice, which consumed them like fire; these were adulterers, and people who had led impure lives. Then they approached a still more fearful valley, filled with trees, the branches of which were long spikes, on which hung women transfixed through their breasts, while venomous serpents were sucking them; these were women who had refused pity to orphans. Other women, who had been faithless to the marriage-bed, were suspended by the hair over raging fires. Next he saw an iron ladder, three hundred and sixty cubits long, red hot, and under it a great boiler of melted oil, pitch, and resin; married persons who had not been continent on sabbaths and holy days were compelled to mount this ladder, and ever, as they were obliged to quit their hold by the heat, they dropped into the boiler below. Then they beheld vast fires, in which were burnt the souls of tyrannical and cruel lords, and of women who had destroyed their offspring. Next was a great space full of fire like blood, in which homicides were thrown; and after this there stood an immense vessel filled with boiling brass, tin, lead, sulphur, and resin, in which were immersed during three years those who had encouraged wicked priests. They next came to the mouth of the infernal pit, (*os infernalis baratri*.) a vast gulf, dark, and emitting an intolerable stench, and full of screaming and howling. By the pit was a serpent of infinite magnitude, bound by a great chain, the one end of which seemed to be fastened in the pit; before the mouth of this serpent stood a multitude of souls, which he sucked in like flies at each breath, and then, with the return of respiration, blew them out scorched to sparks; and this process continued till the souls were purged of their sins. The pit was so dark that Alberic could not see what was going on in hell. After quitting this spot, Alberic was conducted first to a valley in which persons who had committed sacrilege were burnt in a sea of flames; then to a pit of fire in which simonists were punished; next to a place filled with flames, and with serpents and dragons, in which were tormented those who, having embraced the monastic profession, had quitted it and returned to a secular life; and afterwards to a great black lake of sulphurous water, full of serpents and scorpions, in which the souls of detractors and false witnesses were immersed to the chin, and their faces continually flogged with serpents by demons who hovered over them. On the borders of hell, Alberic saw two "malignant spirits" in the form of a dog and a lion, which he was told blew out from their fiery mouths all the torments that were outside of hell; and at every breath the souls before them were wafted each into the peculiar punishment appropriated to him. The visitor was here left for a moment by his conductors, and the demons seized upon him, and would have thrown him into the fire, had not St. Peter suddenly arrived to rescue him. He was carried thence to a fair plain, where he saw thieves carrying heavy collars of iron, red hot, about their necks, hands, and feet. He saw here a great burning pitchy river, issuing from hell, and an iron bridge over it, which appeared very broad and easy for the virtuous to pass, but when sinners attempted it, it became narrow as a thread, and they fell over into the river, and afterwards attempted it again, but were not allowed to pass until they had been sufficiently boiled to purge them of their sins. After this the apostle showed Alberic an extensive plain, three days' and three nights' journey in breadth, covered with thorns and brambles, in which souls were hunted and tormented by a demon mounted on a great and swift dragon, and their clothing and limbs torn to pieces by the thorns as they endeavoured to escape from him; by degrees they were purged of their sins, and

became lighter, so that they could run faster, until at last they escaped into a very pleasant plain, filled with purified souls, where their torn members and garments were immediately restored; and here Alberic saw monks, and martyrs, and good people, in great joy. He then proceeded through the habitations of the blessed. In the midst of a beautiful plain, covered with flowers, rose the mountain of paradise, with the tree at the top. After having conducted the visiter through the seven heavens, the last of which was held by Saturn, they brought him to a wall, and let him look over, but he was forbidden to tell what he had seen on the other side. They subsequently carried him through the different regions of the world, and showed him many extraordinary things, and, among the rest, some persons subjected to purgatorial punishments in different places on the earth.

There are, perhaps, more points of similitude between the poem of Danté and this Italian vision than in any of those which originated in the more western parts of Europe, although they all contain incidents more or less similar to some parts of the details of the "*Divina Commedia*." Danté evidently copies incidents from the vision of Owain. He is said also to have imitated an allegorical treatise written by his teacher, Brunetta Latini, whom the poet places in a very unenviable position in the other world, though he is only known to modern times by his "*Trésor*," or Encyclopedia of the knowledge of his age, written in French, and still preserved in manuscript, and by the tract alluded to, a treatise in Italian, entitled "*Tesoretto*," or the Little Treasury.

In Danté the legends are adopted as a means of conveying political, moral, and theological doctrines; and, like Milton, the poet of Florence has softened down the harshness of Gothic imagery with the elegant pictures and sentiments of the classic poets of ancient times, which had then more influence in Italy than in the more western parts of Europe. He chooses Virgil for his guide, as an intimation that he had ingrafted the descriptions of the western purgatory legends on the groundwork afforded him by the Mantuan poet.

In one respect the "*Divina Commedia*" differs essentially from the monkish visions. In the latter, the visiter is never allowed to enter the pit of hell; from thence *none* ever return; and there all are punished with torments of equal intensity. On the contrary, it is to this part of the other world that Danté is conducted first. The poet finds himself in the middle of a dark and pathless wood, exposed to the rage of three savage beasts, a panther, a lion, and a wolf, (emblematical of the temptations to which we are exposed from sensuality, ambition, and avarice,) from which he is rescued by the shade of Virgil, who has been sent to his assistance by the spirit of Beatrice. Virgil tells him that his only way to escape his persecutors lies through hell and purgatory, and leads him down a deep woody vale to the entrance of the infernal region. At the entrance of hell they see the punishment of the idle and slothful, and of those who, from cowardice and listlessness, had neither identified themselves with the virtuous nor with the wicked in the active struggle of human life. After being carried over the Stygian lake in Charon's boat, the two poets arrive at the limbus of the ancients, where the virtuous poets, philosophers, and heroes, who lived before Christ, and were therefore unacquainted with salvation, were confined in a kind of elysium, in which they lived in sadness, though without other punishment. This was the place of Adam, and the patriarchs and prophets, till they were released by Christ. They then passed the tribunal of Minos, who was judging the souls, and came successively to the second and third region, where the souls of lawless lovers and luxurious men were exposed to fearful storms of hail and snow, and driven about by the tormenting fiends; and to the fourth and fifth regions, in the first of which were punished the souls of misers and prodigals, and in the other those who had been actuated by rage, selfishness, and envy. The infernal judge appears in the vision of Alberic, and also, in a varied form, in that of Thucydides: the storms of hail and snow are found in several of the earlier visions. Danté and his guide then pass in a boat the filthy lake in which the envious are plunged and tormented, and arrive at the citadel of Satan, which still bore marks of the breaches made in its walls and battlements when the Saviour "harrowed hell." The idea of this citadel appears to be taken from the vision of St. Paul.

At first the visitors are denied admittance within the walls, but afterwards they are allowed to pass the gates by the interference of a powerful spirit, and arrive at the place of punishment for heretics, where Danté sees the souls of his ancient friend Guido Cavalcanti, of the Emperor Frederick II., the obstinate opponent of Pope Honorius III.,

“Dissemi: qui con più di mille giaccio,
Qua entro è lo secondo Federico,
E 'l cardinale, e degli altri mi taccio.” (*Canto x.*)

and, on the verge of this circle, that of Pope Anastasius. They next descend to the region of oppression, in which the souls of tyrants are immersed in a vast raging flood of blood, and are pursued by the centaurs, who make them continually the butts of their arrows: here Danté recognised many of the actors in the turbulent events of the thirteenth century, with the souls of Attila, Tarquin, and others of an older date; and, among the rest, the youthful Guy de Montfort, who had avenged the slaughter of his father at Evesham, by killing Henry Plantagenet (the son of Richard, king of the Romans) in the church of Viterbo.

“Poco più oltre il centauro s'affisse
Sovra una gente che infino alla gola,
Parea che di quel bulicame uscisse.
Mostrocci un' ombra dall' un canto sola,
Dicendo: colui fesse in grembo a Dio,
Lo cor che in sul Tamigi ancor si cola.” (*Canto xii.*)

The oppressors are subjected to a punishment somewhat similar in the vision of the Emperor Charles. Over this dreadful lake the poets are carried on the back of one of the centaurs, and arrive at the forest of suicide. Those who have been guilty of that crime are here punished strangely in the form of trees. Beyond was a plain of burning sand, inhabited by the souls of atheists and blasphemers. The travellers next come to the banks of the river Phlegeton, and journey along its banks, passing the souls of those who had been guilty of crimes against nature, till they arrive at the edge of the region of fraud, a mighty gulf, down which they are carried on the back of a fearful monster, named Geroneo, who lands them near the centre of the infernal regions, in the vale of Malebolge. Here they see successively the punishments of pandars, seducers, and parasites, who are perpetually scourged by the fiends, and condemned to remain in continual filth. In the gulf of simony, plunged in consuming fire, they beheld, among others, Pope Nicholas III. Next they saw people with their faces turned behind them, marching slowly and painfully in a circle; these were persons who had pried into futurity, and who were now obliged to look backwards; among them was Michael Scotus.

“Quell' altro, che ne' fianchi è così poco
Michele Scotto fu, che veramente
Delle magiche frode seppe il giuoco.” (*Canto xx.*)

Further on was a boiling pitchy river, with bridges over, in which are thrown the souls of men who sell justice: the river and bridges occur in several of the older visions. They pass the dangerous bridge, and visit successively other gulfs, where are punished those who are guilty of bribery, hypocrites, robbers, men who have committed sacrilege, and who have abused great talents to bad purposes; in the region of the schismatics, murderers, and excitors of sedition, the soul of Mahomet is conspicuous. Next they come to the region of the alchemists, and other imposters. The ninth region, divideth into four circles, is the place of punishment of different kinds of perfidy; around the border are placed a guard of giants, among whom were Nimrod, Ephialtes, and Antæus. Antæus lifts the poets over the barrier; and in this last part of hell they behold the punishments of fratricide, treason, and ingratitude. In the central and deepest point they find Satan, in the midst of eternal ice and snow.

filled with suffering souls frozen fast, grinding in his jaws the souls of Judas, Brutus, and Cassius. The closing cantos of the "Inferno" bear considerable resemblance to some incipients of the vision of Tundale.

Satan was fixed in the centre of the earth, from whence, passing under his wings, they are carried through the earth's mass to the foot of the mountain of purgatory, which is represented as rising from the antipodes. Danté has transferred to hell most of the details of the monkish purgatory, and we find in his purgatory a greater portion of allegory and imagination. The poets find the entrance to the mount of purgatory guarded by the shade of Cato of Utica; they enter with a company of newly arrived souls, and descend with difficulty the mountain by a very narrow pass, where they see a multitude of souls who had delayed penitence for their sins until the last moment; their negligence was punished by a long confinement in the vestibule of purgatory. Near these they found also the shades of those who, before repenting, had been cut off by violent death. These discover that Danté is not dead, because his body casts a shadow, which is not the case with themselves. In his way through the region of the negligent, the poet meets with the souls of many distinguished contemporaries. They ask him to aid them (with prayers, &c.) on his return to earth. At length the pilgrims reach the gate of purgatory, and, being admitted, they arrive first at the place destined for the purgation of the proud, who stooped under heavy loads which they were obliged continually to carry. They then mount to the second stage, where envy is purged, the guilty souls being punished by hot-wires encircling their eyes. Next they mount to the region of angry and wrathful, who are punished in darkness. The fourth stage is devoted to the purgation of the selfish; the next to that of the crime of avarice, where the poet meets the spirits of Pope Adrian IV. and Hugh Capet. A little further the poets overtake the soul of Statius, who is pursuing his way to paradise, and they mount in company to the stage of intemperance; and at length reach the seventh and last stage, the region set apart for the purgation of lust, by raging fires. On quitting this stage, the three companions are obliged to pass through a purgatorial fire, whence they emerge into a forest which skirts the earthly paradise. Here Virgil leaves Danté to his own guidance, and returns to his place in limbus. As Danté wanders through the forest, he comes to a clear river, and meets a beautiful nymph, who is occupied in singing holy hymns and gathering beautiful flowers. The river is found in the voyage of St. Brandan. After Virgil leaves the pilgrim, the sainted form of Beatrice appears and conducts him over the water (which is the river of Lethé) to the earthly paradise, and he arrives at length at the tree of knowledge of good and evil, which crowns the summit of the mountain.

In the third division of this remarkable poem, Danté is carried by Beatrice from the earthly paradise, through the nine heavens or spheres. In the first, the region of the moon, he beholds the spirit of nuns, who had been violently compelled to infringe their monastic vow. Hence they ascend to the planet Mercury, where they meet with the spirit of the Emperor Justinian. In the next heaven, the sphere of the planet Venus, he meets his contemporary, Charles, King of Hungary. In the sphere of the sun, the poet confers with the spirits of Aquinas and several other holy doctors of the Church. Next he is led to the planet Mars, where he sees the spirits of virtuous heroes, patriots, and champions of the faith. In the planet Jupiter, he found the souls of just and courageous judges. In the planet Saturn were the spirits of those who had passed their lives in holy and philosophic contemplation, and Danté converses with the spirit of St. Benedict. He then rises to the eighth or starry heaven, where he is indulged with a vision of Christ, and converses with St. John and Adam. He thence passes through the ninth sphere to the empyreum, occupied by the angels and beatified spirits. Here Beatrice resumes her place, and delivers the poet to the conduct of St. Bernard, who shows and explains to him the other wonders of heaven.

Such is the plan of Danté's great poem, and such some of the sources whence many of its materials were obtained.

The Silent Village: a Poem, with Notes. By THOMAS CLARKE. London: Pickering. 1844.

We wish this writer, who has evidently talents, were less negative in his objects. He may depend upon it, he willingly foregoes many advantages by the want of positive opinions. Indifferentism is but a poor field to labour in, and can bring no recompense. An individual who finds nowhere but hollowness and hypocrisy, should look to himself; the world without may be but a reflection of the world within. What sort of man is he who goes from Dan to Beersheba, and saith all is barren?

Archbishop Usher's Answer to a Jesuit, with other Tracts on Popery. Cambridge: 8vo., pp. 750.

It is very gratifying to find "our dear sister" (or mother, as may be) the University of Cambridge following the example of the University of Oxford, and furnishing the students of divinity with so admirable a volume as that of Archbishop Usher's. Learning of all descriptions—such, we mean, as is suited to illustrate his subject—is poured out abundantly upon most of the topics included in this volume; and as the testimony of antiquity is now more diligently sought for, and a degree of submission to its decisions is manifesting itself with more or less intensity in various quarters, the illustrations of the Archbishop, derived, as they are, so largely from the writings of the Greek and Latin Fathers, will, doubtless, give this volume an importance in the eyes of many who would not be willing to defer so readily, perhaps, to modern ratiocination. It is certainly agreeable to have opinion supported, in some measure, by the lights of former ages, and as some of these, we are told, were instructed by apostles, they can, it would be anticipated, instruct our ignorance far more conclusively than any modern. But, be that notion well grounded or not, we have in the pages of Archbishop Usher as bright a specimen as can, perhaps, be adduced of the successful application of Patristic literature in subverting the doctrine of the modern Church of Rome, or, more properly speaking, the *Tridentine* Church. The managers of the Council of Trent were forced, in a great measure, to propound the dogmas of that assembly in somewhat general and equivocal language: so much so, that the adherents of different sects in the Church of Rome appeal with equal confidence to the decrees and canons of Trent, as coinciding with them in opinion, and favouring each side its own views. The notion of there being any unity in the Church of Rome either with antiquity or modernity is, indeed, a most whimsical fancy; and we do trust that those who are really desirous of ascertaining the sentiments of the ancient Fathers on various controverted topics, will be persuaded to learn them under the venerable guidance of an Archbishop Usher.

The present reprint is, it need hardly be said, commendable for typographical elegance, and contains, what have been sometimes omitted in other editions, the *Treatise on the Religion of the Ancient Irish*, and several sermons preached on public occasions; and three Indexes—the latter a recommendation to a volume of any size and of miscellaneous contents, and much more to a work of the present dimensions and varied matter, from sources as varied.

Want of space prevents us from inserting many Reviews, now in type.—Ed.

IV. CORRESPONDENCE.

[The Editor begs it to be understood that he does not hold himself responsible for the opinions stated in this department of the Magazine.]

LETTERS TO A PRIEST.

No. II.

THE BURIAL SERVICE.

DEAR BROTHER,

My last letter left untouched the question between us, regarding our obligation to grant, or the propriety of our refusing, I will not say Christian Burial, but the Burial Service of our Church in the case of children unbaptised by ministers of our own communion. "Unbaptised altogether, then," you will say; "for there is no baptism but by those ordained in the line of the Apostolical Succession." You would consider, then, as baptised, those who have passed under the thaumaturgic hands of the priests of the Romish Church—"Roman," I should say, as you will make a point of preferring the Latin to the Saxon form—on the same principle that the term "Anglican" is so far preferable to the common-place designation, "English." Well, as to that point of the validity of such baptism, you are not singular, nor is your party: for the Church of England is not Anabaptist; though there are points that you insist on, which, if granted, would demand of her in mere consistency to become so. You consider as no true baptism that baptism administered, say by a Wesleyan minister; baptism with the same matter as is used by our own Church; baptism with the same words as are employed by her; baptism it is most likely ministered with prayer for, and in reliance on, the same Spirit as our own Church scripturally relies upon. Why? are these heretics? are these schismatics? The question seems simple, but might be long and intricate; and might turn out a question of definitions, according to the ancient or modern, precise or loose, nature of which the sectary might be, or might not be, either heretic or schismatic. Grant him, however, to be schismatical; you refuse the name of baptism to the ministration of him who perhaps from infancy has been trained in all the fascinating prepossessions which error as well as truth throws around her children. And yet your principle of Apostolic succession must grant the name and nature of true Christian baptism to the later ministrations of John Wesley himself, who is necessarily the Arch-Heretic or Arch-Schismatic; thus offering a new and unexpected illustration of the popular proverb,

"Quicquid delirant Reges, plectuntur Achivi."

Truly, you may well fight against reason, and call it but a defensive war against rationalism. You certainly cannot so construct your hive as to admit your own bees, and exclude your neighbours', or be inaccessible even to wasps. There is, indeed, a doctrine which has found favour in the eyes of some of late, as neither absurd nor abominable eighteen centuries after that rebuke of two Apostles, "Ye know not what spirit ye are of." I mean the doctrine of stinging to death, which might obviate, in some degree, some disadvantages of the too wide, although too narrow, tenet of the Apostolic Succession, and keep your hive to yourselves, if your swarm were strong enough to fill it. And after the practice of that amiable theory, you might have the pride and pleasure

(alas ! for poor human nature that they are travelling companions for one little stage at least) the pleasure and pride of complying still more with the letter, and trampling still more on the spirit, of the Rubric of our Church which commands you, as you say, to decline reading her Burial Service over the unbaptised, the suicide, and the excommunicate. Let me be checked, if I speak somewhat too bitterly. My presence with you in spirit, while I write, does not entirely do away with the natural effect of personal absence. Forgive me, if in your party I sometimes forget yourself. You may not deserve, at least at present, all the sallies of a too impetuous, or rather too indiscriminate, indignation : but there are consequences of our actions, of our expressions, of our principles, which we ought to look forward to, and which in this case you have not duly weighed ;

“ Think what, and be advised : you are but young yet.”

And don't be out of humour, but excuse quotations from such a Puritan as Milton. Now, as your cobweb of the apostolical succession can neither shut out nor catch George Whitfield and John Wesley, so it makes no manner of difference to us, who think in opposition to you, even in the establishment the Erastian expression has slipped out unawares. How hard to avoid occasions of apology ! It is well for me that the good old Catholic times are not come back, when the two Frenchmen fought before the altar for precedence in the use of the censer. Only fancy, too, your interpretations of the Rubric, and ours, being tested by the same infallible touchstone as the use of the Gothic and Roman Missals at Toledo under Gregory the Great—when the trial by battle and the trial by fire were successively appealed to, and, strange to say, the vanquished party was satisfied with both. Yet, after all, this ordeal was shorter and more decisive than many a general council has proved, and quite as conclusive as an appeal to the discordant infallibilities of two successive *popes*. That the Supreme Pontiff's trivial title should here have been accidentally written without a capital, might, if unapologised for, lead to serious results, if, with a return of those *noli me tangere* times, the not unfrequented appeal to the duel in ecclesiastical causes of importance should return likewise. It is true, we might, as the ministers of peace did then, with Christian consistency shuffle off the hazard of soul and body upon champions more ready to incur it, or more reckless : otherwise, before entering on a little matter of controversy like the present, which, nevertheless, might involve so many apologies for so many unguarded expressions, as to differences of as great consequence as some which threaten to tear our Church in pieces, I might be tempted to ask, what happily I am now profoundly ignorant of, “ Are you as good a shot as our friend and neighbour Danvers,” who is as pleased, and thinks himself as clerically employed in bringing home a brace of pheasants in his shooting-jacket, as I do at pocketing in my sketch-book a crosslegged knight, or you in returning with a rubbing of one of your *orate pro animabus* brasses ? When shall we all learn the sweet religion of that Christian charity, which is more careful to guard the pursuits of our own tastes from becoming passions, than ready to censure other men's as being so, which is less adroit at masking its own romance as religion, than in discovering that sound faith often reasons truly in the utilitarianism of others. You will say this is all digression. What has Danvers to do with the matter ? Nay, being crafty, I would catch you by guile, if you were less impatient. It is not for nothing, or for gossip's sake, that I have introduced the person ecclesiastical of the adjoining parish to your own. You know he is gone into Devonshire. He is young as yourself—was ordained with you—and I'll not say any worse of him than that he is volatile, as you are. Let us hope that the studies, which our sacred calling demands and ought to obtain, will lead him right, and you not wrong. And the Spirit which can alone so guide them, and so check them, is that which we are all bound to pray for, and privileged to pray for in hope, and in each of us is ready to work an abiding change and daily amelioration. Well, in the hurry of his departure, he forgot to engage any one to take the occasional duties of his little parish, as you know. They say, he brings home a bride on his return ; and I, not being a bachelor, nor entertaining your mediæval speculations about celibacy, am apt to think his clerical memory will be strengthened rather than impaired by the change. However, you are aware, that soon after he started, a new-

born child was baptised (allow the term) by the Wesleyan minister who was on the spot. The child was in danger. You, the nearest clergyman, were at a distance, and so even others, who would have readily engaged in this service, they having, like yourself, I trust, feet shod with preparation for the Gospel of peace in other cases. You know how untranslatable is the original *ετοιμασία του ευαγγελίου της ειρήνης*. The parents, though Wesleyans, would have sent for the clergyman of the parish, had he been at home; for it has been reserved for Tractarians to stir up smouldering embers with a sword, and throw on the dry rags of popery for fuel, to await the rising of a phoenix from the flames. They have aimed at usurping what the analogy of faith in the Scriptures shows us the Lord himself considers as His "strange work," and His alone. "I am come to cast fire upon the earth, and what will I if it be already kindled!" The child, however, of which we have spoken, has recovered. But should it die before Danvers returns, are you prepared to say you will not bury it for him? Are you ready to take a vow (as vows are becoming fashionable again) that if the child live till his hair is grey, and you till yours grows white, and his body be brought to your churchyard to be buried, where his grandmother sleeps already, and the grandfather passes her grave to enter your Church every sabbath-day, you will not bury him? Strange infatuation! No enmity to the Church on one side: hostility unrelenting beyond the grave on the other—from one who would be called a true son of the true Church of Christ.

Yet this is but the following out of your own principle: that there is no baptism, and must therefore be no Burial. You say there is no hostility; and I believe you—no personal hostility; but there is hostility to a name; the mad hostility to a mere abstraction—Dissent, under whatever circumstances. You presume not to give an opinion as to the dead; you hope for the best from the uncovenanted mercies of God; but you presume to prove the deeply wounded hearts of the living at that moment when they are utterly unable to undergo the operation; and when it is next to certain it must end, morally, in fever.

Still, you contend, you have no option. "To the law and to the testimony," you say; meaning the Rubric. And I am willing to grant that, in this case, if followed out consistently and relatively to its spirit, such Rubric is agreeable to each law and testimony, from time to time communicated to us by our God in the Scriptures of truth. But if we profess to go with the Rubric, we must go with it all the way that it will lead us; and we shall find it to be the word of a Church which has styled itself, not "Christ's Holy Catholic Church—that is, the whole congregation of Christian people," but only a branch of it; and content to share the name, not professedly, with such Churches as the Greek and Roman, and exclusively of others that from principle should be dearer; but with such as have, quite as much as the Wesleyans, broken through the tie of what is called the Apostolical Succession; for she has begged the prayers of her children by name, and "especially for the Churches of England, Scotland, and Ireland."

Our Burial Rubric, then, we grant, states the office "is not to be used for any that die unbaptised." Who, then, are the unbaptised? The Baptismal Rubric, even in the case of private baptism on great and reasonable cause and necessity, expressly sets apart the office for the minister of the parish, or, in his absence, any other lawful "minister that can be procured." The Rubric is of the date of the Restoration, as far as the naming "the minister of the parish" as most proper. But the confining of the office to "the lawful minister," was the result of the Hampton Court Conference on the accession of James I. And in the 69th Canon of 1603, suspension for three months is enjoined on any minister if he wilfully refuses baptism, or purposely, or negligently so defers the time, that the child dieth through his default unbaptised. But does it necessarily follow, that if it die unbaptised by him, it dieth unbaptised? Surely, if the child be baptised by another lawful minister, it does not; and though his fault be the same, the punishment cannot be borne out by the Canon. Surely, then, it does not follow from the wording of this Canon that the child dieth unbaptised, if unlawfully baptised; or that its baptism is null in the eyes of our Church if unlawfully received at the hand of an unlawful minister. Let us suppose a child brought to be buried by you from over the border; bodies have been brought to my church-

yard from as great a distance. The child was baptised—I beg the question so far as to use the term—by a Kirk of Scotland Minister. Will you hold him unbaptised? Why should you? He was the lawful minister of the parish; and even by the Rubric of our Church, so discordant from the Kirk in its constitution, the baptism is good. But suppose another infant from the same quarter, baptised by an Episcopalian Minister: will you hold the baptism good, or is it none? The Episcopalian is not the minister of the parish; but is he a lawful minister or not? If not, what becomes of the succession of the authority to empower administration of sacraments. And if you say he is, it must be in a very different sense from what we speak of “the minister of the parish, or any other lawful minister.” For if that Rubric be retained in future times by an Anglican Church, (if I err, it is in attempting to speak your own language, and you must excuse me,) or if it be allowed to pass muster after the re-establishment of that in England, for the re-establishment of which here prayers have been offered up in France, on the Thursday in every week; in either case it must be in that natural sense of the words in which we understand them, that the lawful minister and the minister of the parish belong to the same Church. I ought to have said, not only to the same Catholic Church, but to the same Particular Church, or branch of the aforesaid. But perhaps even here, when I thought myself close upon you, you are gone to an immeasurable distance. The Roman Catholic Priest can administer baptism, if he be neither the minister of the parish nor a lawful minister in our Church. It is likely you may never be called upon to bury a Roman Catholic infant; though possible, for one might die at the lodging-house in your parish. If so, would your enquiries be particular whether the baptism was by the ministration of an Episcopally ordained priest: since even the midwife is allowed to administer that sacrament privately in case of danger by that Church, as were women among the Marcionites of the quasi-apostolic period. Thus, at the very antipodes of dissent, you find yourself in the same climate. It is true that some of your revered Fathers disapproved of Lay-Baptism. Could it be otherwise when Marcion approved it? But it was from a Romish persuasion of the necessity of baptism to salvation still lingering about them, that its private administration was allowed to the Laity under Edward and Elizabeth. Those holding the Romish error still, or something like it, should be careful to abide by at least Romish charity in going to the very outskirts of the pale of salvation, and taking in all they find there.

What is it you desiderate to constitute true baptism? Anti-Nicene purity, Post-Nicene mystery, Popish pageantry, Protestant dignity, theories from the times of the first two Stuarts, or practices from those of the last two? And when the season is settled, from which field will you gather the flower—from the high or the low, the open or the secret—from that sunny with worldly favour, or that dull with the world's neglect? Is it the form of sound words which is essential? Behold it given by the mouth of Jesus Christ Himself. Which of our sects rejects it? Is it the element? Which of us uses oils or chrisms instead of it or with it? Is it the minister? Our Church allows a distinction of lawful ministers within her pale: and nobly vindicates the right of “every particular or national Church.” . . . “To ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority.” Such is the binding or loosing of the authority to baptise: the Lord, as far as appears from Scripture, having simply commanded the duty; without providing for the contingency of the death of those whom he commanded, or letting us know how they were restricted in transmitting the authority, or if at all, or whether the authority was transmissible only through them. Where is it revealed that through them Paul received authority to baptise? or that in his case an authority was formally given by Christ to him as to the Eleven? or that he was not after his baptism by the one-named Ananias, whose authority seems by Divine Wisdom as studiously kept out of sight, left at liberty to enlarge Christ's kingdom, in the same form as others had been commissioned to do? Or if Paul's Apostolate included the Episcopate, and the Episcopate the Priesthood, by which was Apollos ordained to baptise? By John's baptism? Was he ordained or not? Was his baptism less valid than that of Kephas or of Paul? For the exclamation of the latter, “I thank God I baptised none of you, except” the Jew whom he alludes to, leaves us to infer, that the schismatics of

Corinth had plumed themselves on their baptisers. Surely, it had been well for the Church in every age, if, with the Apostolic Succession, there had been transmitted that Apostolic spirit, which had learned to profit by the Lord's faithful, though kind, rebuke of John, who said, "Master, we saw one casting out devils in Thy name and we forbade him, because he followeth not us." Surely, these things were of the Divine counsels purposely left in the dark, that men might come to the rational conclusion of our Church, that every national Church hath authority to change what she did, when she used her right to restrict what Rome used her right to let loose. She provides ministers enough for her offices, the sacramental and all other. She meddles not with other churches, established or non-established. This is her spirit. If there be some points at variance with this, her openly advocated opinion, in her ritual remaining—the duty of her children is not to make the exception the rule, or the inconsistent the permanent: she hath vindicated for herself as well as others the right to ordain, change, and abolish. She provides baptism for all that will be hers. She enforces none to become hers, and rejects none—in life or in death: for if she knows that she cannot draw a line around all Christendom, she rejoices that Christendom is too wide for so short a line too encompass. She is silent over the graves of the unbaptised: but she says not there are none baptised, but her baptised; and while others say, "I am of 'Peter,' and others, 'I am of Paul,' she says, 'And I of Christ;'" but adds with a sigh, "Is Christ divided?"

Meanwhile, let us read her Rubric in her spirit: and if we do not, or cannot, in all and everything tie ourselves to its letter, let us beware, lest those things, wherein we profess to do so more than others, be not matters of vital and of fatal importance. Thus, are even the Baptismal Rubrics literally complied with by those who take their stand on them, when they think they afford footing for the tenets of a sect? For instance, do you, and others, baptise by aspersion or affusion when not required to dip a child, which I presume is never? I do not pretend to vouch for the general practice, but I never heard of affusion, except in the Church of Scotland. Yet our Rubric commands "to *pour* water" on the child, not *sprinkle*. And one is as different from the other, as a shower from a river.

But a truce to this question as regards the unbaptised, of which, if I mistake not, you are as weary as myself. Yet the question between us is not sifted. Is this, your fancied obedience to the Rubric, the only obedience it demands from you? It clearly states this office is not to be used for those, "who lay violent hands on themselves." Thus, circumstances attending death, as well as those usually attendant on infancy, are made conditions with our Church, for the being considered members of her congregation: for here, in her humility, she expresses no public opinion, knowing how far Divine authority hath discovered, and where it hath stopped. But some complain that coroner's verdicts are prostituted—not now and then, but often: and that the deceased is declared "not sound of mind," when he should be declared "a murderer of himself;" and this, when the secrecy, the adaptation of means to an end, the self-command, have evidenced the soundness of intellect in this particular. Extenuating reasons are urged for the practice; and it is contended, on the other hand, that truth and justice must not be sacrificed to charity or compassion. It is urged that the fact proves madness: it is answered, if so, the coroner's inquest as to the self-alain is a nullity and absurdity. If the fact, however, proves madness, it may account for our Rubric, which, without any distinction between the *felo de se* and any other, specifies all *who have laid violent hands on themselves*. It is now well known that few, if any, are insane on all points; and that, therefore, generally speaking, the insane are capable of committing crime in some way or another. But it does not appear that the Rubric contemplates the question of idiocy or intellect, sanity or insanity, guilt or innocence. There is the fact before us, that, whether sound or unsound in mind, those laying violent hands on themselves cannot die in Christ, unless a change take place in the mind or will after the deed is done; which is rather too late for us to form a judgement as to its taking place. Hence, was an office, which supposes one dying in Christ, declined in such a case; but no affirmation is made to the contrary; no harsh judgement is passed; no stone is laid upon the coffin in condemnation; burial is not refused, as it is said to have been among the Romans and Jews—only a particular

form of it, which appears inapplicable to the case: there is no gibbeting of the body; there is no presumptuous sentence on the soul, like the one ascribed to the Rabbies, that no suicide can possibly be saved. If this be the right view of the case, if no "slayer of himself," (call him self-murderer or not, consider him as sane or not,) can do this deed in that exercise of trusting faith, patient hope, and resigned charity, which we call dying in Christ; then, that other question which may be considered as at issue between you and some, as to the salvability of souls after disunion from the body, will not bear at all upon the prohibition in question—a prohibition which has simple reference to what we know of the departed, not what we may fancy or conclude from reasoning.

Do not shift the question by saying, that, as to the dying in Christ, let the case of opinion against the suicide go as hard as it will, there are hundreds over whom the Burial Service is read, of whom the reader knows that they have not died so; and many more of whom he believes they have not; and multitudes besides of whom he has no reason to believe they have. I put this point as strongly as possible, that you may make what use you can of it against me. As to a mere belief against the departed, or a want of belief in their favour, I shall leave such points to those who do not think that it is better to err in charity, than to take one's chance of being right in uncharitableness. Of the three Christian graces which are eternal, we know who has said that the greater of them is love or charity, and we know how he has described it, so that he who runs may know its lineaments, wherever he sees them in the world. But, with regard to those of whom a minister may know that they died not in Christ, perhaps you may find, on studying more deeply the spirit of our Rubric, that the Church of England office is but by a corrupt practice used in such cases. You will observe it is forbidden to be used in the case of the excommunicate. Are there any such now-a-days? Had our Church stood in the place in which she fondly—too fondly, for all historical experience of human nature—hoped to have stood, she had been under Christ the regenerator of the faith and practice of the land of our fathers. All dying in her communion would have been believers in the truth and followers of holiness. It was a vain hope; but it may be pardoned. Too often has it been entertained—and everywhere and always disappointed. Our Church, like every other, has failed in this. She has failed in scaling the inaccessible. But high and spiritual were her hopes: they were not the high places of the world's worship. But are there any excommunicate from her communion? Which of us excommunicates? Which of us but would tremble lest his labour should be in vain, if he attempted it, and, if in vain, worse than vain? There are, however, without our doing so, Excommunicates around us and among us, some of them pretending to belong to us, but not really members of our communion. They are excommunicate, *ipso facto*. The principles and deeds by which they are characterised, are virtually and evidently a self-excommunication from any Church which those principles and deeds contradict and oppose. Our Church in her Canons has reckoned up some of these; and they are no small number. All impugnors of the Sovereign's Supremacy in the Church of England; all impugnors of the Truth and Apostolicity of that Church; of her Common Prayer and Sacramental offices as corrupt, superstitious, unlawful, or unscriptural; of her Thirty-nine Articles as erroneous, or such as he, the impugnor, may not conscientiously subscribe; of her rites and ceremonies as wicked, Anti-Christian superstitions, or such as the zealous and godly may not approve or subscribe; of her Church Government as Anti-Christian and unscriptural; of the Consecration of her Church Governors as unscriptural or insufficient; all impugnors of these things, and all separatists from her, are censured as excommunicate, *ipso facto*. Not as though they had not the right to exercise their judgement—not begging the question as though the conclusions of their judgement were not right; but simply asserting that (not by her, but by their own deed) they were not of her communion. So far the Canons from 2 to 9. The 12th Canon, in like manner, declares excommunicate, by the very fact, all maintainers of the legality of any ministers and laics, or either making rules in causes ecclesiastical without the Sovereign's authority; and all submitting to such rules. Now, previous to the framing of this Canon, suppose the subjects of it themselves had been asked, if they were or were not excommunicate

from that body which held the reverse, they must in conscience have said, "Yes." It was their choice to be so. Since their time, law has altered; and we can now maintain the legality of the proposition in the first part of the Canon, without excommunicating ourselves from a Church which no longer maintains the contrary. The 10th and 11th Canons, with the 139th, 140th, and 141st, which recommend or enjoin excommunication in certain cases, but do not denounce it *ipso facto*, tend to prove the force of the term where it is employed. But, beside the excommunication *ipso facto*, our Church has claimed, as every society must do *under some name*, a right of excommunication according to circumstances: but it was simply excommunication; though of two kinds, the less from the Communion of the Lord's Supper, the greater from the Communion of her Worship altogether, including, of course, the other. Excuse my mentioning these obvious things; excuse my pointing out the marked distinction between this and the presumptuous interdict in old times, from natural and civil rights; excuse my directing your attention to the unostentatious, unirritating mode of it pointed out in our Rubrics and Canons, so utterly different from the awfully blasphemous form of Bell, Book, and Candle. The curate, beneficed or unbeneficed, is directed to wave, advise, repel from communion for a time, till the ordinary is consulted, those notoriously evil in life. Such is the structure of our law, that it has been found necessary to limit this to *notoriety in law*. But even this, how greatly would it have limited the number of those for whom the Burial Service should be used. Much more if the notoriety were not so limited: since by continual checks, all those, whose Burial with this office is now considered as a scandal, would in that case have either been brought to reformation, or led to excommunicate themselves altogether from so strict a communion. Neither does it invalidate this argument that by Canon 68 the refusal to bury is made liable to suspension only with the exception of cases of the greater excommunication; for it is plain, that if the Church could have become such a church as was wished and hoped for, the purifying process would not have stayed at the smaller restraint if the greater had been found necessary. In conclusion of this topic, let me observe, that the authority of our Canon is so different from that of the Rubrics and Articles, that I have only appealed to it as to a witness of what was the spirit of the Church in dictating the letter of the Rubric.

If such, then, be the spirit of the Burial Rubric, how shall it be complied with? Let the compliance be filial and not slavish. Scandal can be avoided by a manly and sober study of the meaning and intent of the directions given us. The Church cannot be made all that she sanguinely hoped to become, when she threw off the fostered ignorance, superstition, and credulity under which alone she had been able to study the broad aspect of the world. Mankind is found to appear under different phases since that time, which previously were not exhibited, or not noticed, or but slightly so. Difficulties will always meet every band of the militant Church. But, if our orders have not provided for every movement, the spirit of them is traceable enough to direct the campaign against evil. The clergyman is as deeply bound to the other offices as to this. Yet you do not, I think—and I think you are singular, if you do—read the whole of the Matrimonial service. By some, I know, more, and by some less, of that service is omitted. The character of the age is unfit for, what was not amiss in the reign of the last Tudor and the first Stuart, when the dramatists, and even Shakespeare, wrote for the most refined, what scarcely the least refined could now read aloud without blushing. You know, that even in our translation of the Scriptures, then published, are passages which we are forced to sink in the public reading. You know, also, that in the beginning of a lesson it is frequently necessary to substitute a name for a pronoun, in order to render an occasional reading of Scripture intelligible to the partially instructed: that in the beginning of the Gospels frequently—that in the beginning of this very office—our Church has added words to the cited Scripture, explanatory of the source of the citation. There is another place in this exquisitely touching—and, looking at its intent, most perfect—service; where the Church has omitted so to do, yet, perhaps, might have done so to the great advantage of an uninstructed auditory. It is that where is introduced so strikingly and so consolingly the passage beginning, "I heard a voice from heaven." The very abruptness is awful: It is impressive to the mind of taste, and, what is far better, it is solemn to the

memory of faith. Yet, as it appears to me at least, it wants for the edification of more scantily stored minds—it wants, also, for the ear of that unhappy one who seldom or never has read or heard the Scriptures of truth, till drawn to the Church by some bereavement: to these it wants some such short introduction as those touching ones in the communion service: “Hear what comfortable words Saint John saith.” Yet a change of this kind would literally make the service not absolutely identical with the “ensuing office” mentioned in the Rubric. Virtually it would remain the same. Two or three equally slight changes, and not of addition, but omission, would render this service as awakening, as encouraging, as spiritually useful, over the grave of the unbaptised, the excommunicate, the suicide, as of the most faithful, consistent, and resigned Christian; even taking the worst cases of wilful unbelief, hardened sin, and determined despair: for our Church has (wonderfully in penning a service so full of consolation) abstained from presumptuous assertion, fond eulogy, and the prying into the invisible, unrevealed, and unknown: wonderfully, let me repeat it, when we consider it was for the Burial of such as should be believed true Christians, and that as it stands no friend of the most faithful need desire more. The necessary omissions are so few and so slight, as to be scarcely more than the changes necessary to be made by a clergyman in London, suddenly called upon to bury the corpse of a stranger in a strange parish, or the corpses of more than one, of whom during the service he can remember no more than that they are dead, and that the survivors are, or should be awakened to be, Christians. Study this office, my dear friend; distinguish what it says of the dead, or of our hopes for the dead; from the glorious things which it avows of our hope in the living Lord Jesus Christ: and I do not doubt that you will abstain from letting fall the sparks of perhaps a conflagration, which may burn our Common Prayer Book—at any rate, the sparks of schism or heresy. Nor do I fear but you will be able conscientiously to comply with the prohibitory Rubric, and yet to taste the pleasure of seizing the *only* opportunity, in *some* cases, which may ever be presented you, of using the means provided by our Church for spreading or establishing our Redeemer’s kingdom in some hearts; even beside the grave of those whom you may yet have the misfortune to consider unhabatished, of those whom you may yet consider as having fallen under the awful misfortune of deliberate self-murder, of those whom you may, perhaps, with truth consider as having deserved to be excommunicated by every congregation faithful men throughout the world. Farewell. May the wisdom of age grow rapidly upon you, long before age itself! And may the Oracles of God become to you the touchstone of all religious truth!

PRESBYTER ANGLICANUS.

NEALE’S “AGNES DE TRACY.”

To the Editor of the Christian’s Monthly Magazine and Universal Review.

SIR,

It requires the powers of a giant to keep up with the literature of the day, even with that portion of it which wears a religious or ecclesiastical complexion. You will not therefore refuse, at times, to accept from the hands of your readers, a seasonable remark on some of the numerous publications which are passing through the press. The publications which I have in my mind’s eye at this moment, are such as are rendered attractive by pictorial embellishments, fictitious narrative, and dramatised histories. A little book of this latter class, entitled “*Agnes de Tracy, a Tale of the Times of St. Thomas of Canterbury*,” by the Rev. J. M. Neale, B.A., fell into my hands a few days ago. The perusal of it confirmed me in the opinion which I had previously formed of the well-timed appearance of your Review. This

will appear anon. That Beckett did acquiesce in the "Constitution of Clarendon," so far as to *swear* to obey them, in the words of truth, and without any reserve, is, I believe, an admitted point in history; however much he afterwards gave indications of repenting of the step which he had taken. Moreover, these "Constitutions" contained nothing of an immoral or irreligious character. The clergy had abused their privileges of exemption from being tried in the civil courts; therefore, that they should, when accused of any capital offence, take their trials in the usual courts of justice, was but a reasonable demand.

Now, in page 32 of the tale, we find the following language put into the mouth of the Archbishop, without one word of reproach or reproof; nay, in the preface to the book we read, "Who would seek the faults, when he may contemplate the glorious actions, of these two blessed martyrs, St. *Thomas of Canterbury*, and Archbishop Laud?" Thus introduced, the following words are put into his mouth:

"God forbid, that we should not prefer His glory and the Church's good before any earthly king's anger; yea, and that we should not rather break through a wicked oath, and that wrung from us by necessity, and from which we have obtained absolution, than add sin to sin, of which we truly and heartily repent us, by keeping it!"

Now, a clergyman is a public teacher of morality, by his very office; and the Bible, which is to be his rule, (see our Ordination Service,) teaches us, that "He that sweareth unto his neighbour and disappointeth him not, though it were to his own hindrance," is the man approved of God. It is to be remembered, moreover, (as Southey in his Book of the Church observes,) that these "Constitutions" were not "new edicts enacted in a spirit of hostility to the Church, but a declaration and recognition of existing laws."

Of a man of these lax notions of a moral obligation, Mr. Neale observes, "Will not the true churchman affirm, '*He is in peace!* Now is he numbered with the children of God, and his lot is cast among the saints!'" The entire fabric of the book is of a similar character: and I lament to say, that this work is but one of a large class. May the efforts of the Christian Review be successful in exposing and checking their mischief!

In page 44, the day of St. Alphege, (19th April,) is said, ever since 1012, to have been observed by the English Church in honour of his martyrdom. Is this true? What says Wheatley (if any proof be at all necessary)?—

"As many of these holy-days as are *observed* by the Church of England, I shall speak in the fifth chapter. But then, as to Popish holy-days retained in our calendar, I shall have no fairer opportunity of treating of them than in this place." (He then proceeds to notice them, and St. Alphege's day among them.) Our second Reformers, (he remarks,) under Queen Elizabeth, (though all these days had been omitted in both books of King Edward) "thought convenient to restore the names of them to the calendar, though not with any regard of being kept holy by the Church." (Wheatley on Common Prayer, page 58, folio 1720.)

Yours truly,

VIGIL,

April 12, 1844.

The book in question is "affectionately and respectfully dedicated to the Rev. Dr. Mill, chaplain to the Archbishop of Canterbury." The Reverend Doctor might not be able to prevent the dedication of the book to himself, (for nothing is said of his *permission*,) but it would be to his honour to disavow the compliment. The author states, in his preface, that he does not write for Romanists (a most necessary piece of information, certainly); but if he supposes that the young people into whose hands his book falls, have the means within themselves of correcting his statements, he gives them credit for more discretion than they commonly possess. Moreover, young people seldom read a *preface* at all.

V. MONTHLY REGISTER.

DIOCESAN INTELLIGENCE.

ORDINATIONS.

List of Candidates ordained by the Lord Bishop of Rochester, in the Parish Church of Bromley, in the county of Kent, on Sunday, 14th April, 1844.

Deacons.—Christopher Robert Harrison, B.C.L., All Soul's college, Oxford; George Yatman Boddy, B.A., St. John's college, Cambridge; William Albemarle Bertie Cator, B.A., Merton college, Oxford.

Priests.—William Edward Light, B.A., St. John's college, Cambridge; John Lloyd Allan, B.A., Trinity college, Cambridge; Samuel Holmes, B.A., Magdalen hall, Oxford.

At a general Ordination held by the Lord Bishop of Gloucester and Bristol, on Sunday, the 14th ult., in the Cathedral Church of Gloucester, the following gentlemen were admitted into holy orders.

Deacons.—William Collins Badger, B.A., Queen's college, Cambridge; Edwin Gilpin, B.A., Trinity college, Cambridge; Thomas Robert John Laugharne, B.A., Jesus college, Oxford; Samuel Wareing Mangin, B.A., Wadham college, Oxford; Henry Leonard Nelthropp, B.A., Trinity college, Cambridge; John Richards, B.A., Trinity college, Cambridge; Henry Turner, B.A., Queen's college, Oxford. Samuel Appleby, St. David's college, Lampeter; John Griffiths, Llanidloes; Henry Thomas Lee, B.A., Trinity college, Cambridge—by letters dim. from the Bishop of Llandaff. Samuel Harward Archer, B.A., Exeter college, Oxford—by letters dim. from the Bishop of Exeter; Robert Halpin, B.A., Trinity college, Dublin—by letters dim. from the Bishop of Clogher. Henry Lister, B.A., Catherine hall, Cambridge—by letters dim. from the Bishop of Ripon. Robert McNeill, M.A., Trinity college, Cambridge—by letters dim. from the Archbishop of York. George Babb, B.A., St. John's college, Cambridge—by letters dismissory from the Bishop of Worcester.

Priests.—Lionel Carden, B.A., University college, Oxford; Matthew Hall Estcourt, B.A., Exeter college, Oxford; Thomas Charles Griffith, B.A., Wadham college, Oxford; John Grote, M.A., Trinity college, Cambridge; William Hughes, B.A., Jesus college, Oxford; Edward Huntingford, S.C.L., New college, Oxford; Edward Mansfield, B.A., Exeter college, Oxford; Robert Twyford Mills, B.A., Magdalen college, Oxford; George Prothero, B.A., Brasenose college, Oxford; William Wiggins, B.A., Exeter college, Oxford; Thomas Jackson, M.A., Brasenose college, Oxford—by letters dim. from the Archbishop of York; Samuel Mireton, B.A., Worcester college, Oxford—by letters dim. from the Bishop of Lichfield.

ORDINATIONS TO BE HOLDEN.

Sunday, June 2, Bishop of London, at London.

Sunday, June 2, Bishop of Hereford, at Hereford.

Sunday, June 9, Archbishop of York, at Bishopthorpe.

Sunday, June 30, Bishop of Durham, at London.

Sunday, June 30, Bishop of Winchester, at Farnham.

Sunday, August 25, Bishop of Norwich, at Norwich.

CONFIRMATIONS APPOINTED.

The Lord Bishop of Ely has appointed to hold Confirmations in the following places:

Newmarket, June 10.

Mildenhall, Brandon, and Barnham, June 11.

Bury, Ixworth, and Woolpit, June 12.

Boxford, Bideston, and Lavenham, June 12.

Sudbury, Clare, and Haverhill, June 14.

Linton and Bottisham, June 15.

Ely and Soham, June 17.

The Lord Bishop of Salisbury purposes to hold Confirmations within the archdeanery of Taunton, in the diocese of Bath and Wells, during the latter part of the summer, or the early part of the autumn, in the present year. Further notice will be given of the particular times and places.

The Lord Bishop of Ripon gives notice that he purposes to hold a General Visitation of the Clergy of his Diocese in the month of September next; and his Lordship intends holding Confirmations in the parishes of Bedale, Knaresborough, Masham, and Wensley, in the month of August; and for the remaining parishes in his Diocese, in the month of October following. The Bishop takes this opportunity to notify, that in future his Lordship's half-yearly Ordinations will take place on the second Sunday in Lent and in September. The next Ordination will be held on Sunday, the 22d day of September.

The Lord Bishop of Lincoln intends holding confirmations in Herefordshire at the places and on the days under-mentioned:

Hemel Hemsted, May 24.
Berkhamstead, May 25.
Tring, May 25.
Baldock, June 5.
Hitchin, June 5.
Cottered, June 6.
Stevenage, June 6.
Welwyn, June 7.
Watton, June 7.
Hertford, June 8.
Hatfield, June 8.
Shenley, June 10.

The Lord Bishop of Winchester will hold Confirmations throughout the county of Southampton and the Isle of Wight, during the month of July.

DIOCESE OF GLOUCESTER AND BRISTOL.

On Tuesday, the 16th ult., the newly erected Chapel of St. Mark, at Dewsley, was consecrated by the Lord Bishop of the Diocese. The Chapel is in the early English style of architecture, and built in the form of the Cross, with a tower in the centre; but which, owing to the

deficiency of the funds, is left in an unfinished state.

DIOCESE OF SALISBURY.

The consecration of the Church of East Grafton, near Marlborough, was celebrated on the 11th ult. by the Lord Bishop of Sarum. The church has been erected chiefly through the munificence of the Marquis of Ailesbury, who has also contributed very largely to the Endowment Fund. The building is in the Norman style.

DIOCESE OF LONDON.

It having reached the ears of some charitable individuals residing at the west end of London, that the new church of the extensive district of Christ Church, St. George's-in-the-East, was not provided with any communion plate, and that whenever the sacrament was administered a portion of the plate from the parish church was obliged to be borrowed, and that frequently at great inconvenience, a short time since the Rev. W. Quekett, incumbent of the church, received a box of valuable silver communion plate, each piece handsomely engraved, and bearing the following inscription: "A quibusdam externis, qui nominari nolunt."

DIOCESE OF WINCHESTER.

The Bishop of Winchester has given notice, that after January, 1845, no Graduate of the University of Cambridge will be admitted as a candidate for Deacon's Orders, who has not passed the Voluntary Theological Examination.

New Church at Portsea.—The consecration of the new-built parish church at Kingston took place on the 11th ult., the Lord Bishop (of Winchester) of this diocese officiating. The new church contains 1448 new sittings, of which the greater part are free. The old church was very ancient and inconvenient. The following is an account of the ancient endowment: "In the time of Henry of Blois, the Bishop of Winchester, Baldwin de Portesia, for the health and safety of his Sovereign Lord

King Henry, and of Hugh de Port, Henry de Port, and John de Port, his lords, and for the safety of his soul, &c., &c., gave and granted to the Church of St. Mary's, of Southwick, and the canons of the same, in free, pure, and perpetual alms, the Church of Portesia, with the lands, and tithes, and all things belonging to it, together with a hide of land in Stubington, and half a yard of land in Buckland, and pasture for 100 sheep, 15 beasts, and 20 hogs in his demense in common with his own. This charter was afterwards confirmed by John de Port, Henry de Port, Bishop of Winchester, and King Henry II."

DIocese of CHESTER.

Runcorn.—Mrs. Anne Orred has most liberally intimated to the committee appointed to receive subscriptions for the building of a new Parish Church in Runcorn, her intention of giving the munificent sum of 800*l.* towards the fund required for its erection. Lord Francis Egerton and Sir R. Brooke, Bart. have given 300*l.* each towards the same object.

The Lord Bishop of Chester has nominated R. Wall, Esq., of St. John's college, to the Vice-Principalship of the Training college.

DIocese of CHICHESTER.

Chichester Diocesan Association.—A meeting of the committee of the Chichester Diocesan Association was held on the 14th ult., at the Town Hall, Brighton. The Lord Bishop of the Diocese being unable to attend, the chair was taken by the Earl of Chichester. It was reported

by the secretary, that the amount of collections and donations originating in the late pastoral letter of the Bishop was 1054*l.* 3*s.* 4*d.*, without any return from the parish of Brighton, in which the collections under that letter were postponed till the ensuing Sunday. It was also mentioned, that in the year 1841 a collection was made in the diocese for the purposes of the association, under a letter issued by Bishop Shuttleworth, which, including the Brighton return, amounted only to 630*l.* 10*s.* 9*d.*

DIocese of LICHFIELD.

Her Majesty the Queen Dowager has given 20*l.* in aid of the fund for a new church at Hazlewood, near Duffield, Derbyshire; and 10*l.* in aid of the erection of a suitable school-house for the education of the children of the poor in connection with Arthogh chapel-of-ease, Llangelyn, in Wales.

Lichfield Diocesan Church Extension Society.—At a quarterly meeting of the general committee of this institution, held at the Guildhall, Lichfield, on Tuesday, April 9, the following grants were made: Wednesbury grant increased, from 750*l.* to 800*l.*, 50*l.*; Ruyton, 60*l.*; Essington, 200*l.*; Blythemarsh, 200*l.*; Christ Church (Stafford), Parsonage-house, 200*l.*; Sandford (Lichfield), ditto, 200*l.*; Ditto Church, 200*l.*; Burton-on-Trent, Parsonage-house, 200*l.*; Matlock Bath, ditto, 200*l.*; Armitage, 100*l.*; Penn, 80*l.*; Cotton-in-the-Elms, 150*l.*; Hazlewood (Duffield), 200*l.*; Dalbury, 45*l.*; Trent Vale, additional, 25*l.*; Ketley, endowment, 200*l.*

GENERAL INTELLIGENCE.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Applications have been received during the quarter ending 31st March, 1844, from forty-eight parishes: viz., from fourteen for aid towards building additional churches; from two, towards en-

larging by rebuilding existing churches; and from thirty-two, towards enlarging or otherwise increasing the accommodation in existing churches. Fourteen of these parishes have received aid; in addition to which, thirty-one parishes, from which notices of intended applications were given previously to the 1st of January last, have also received assist-

ance; making, in all, forty-five grants: viz., towards building additional churches, twenty; rebuilding churches, five; enlarging, &c., churches, twenty.

Among the most important parishes assisted during the last quarter, are Bolton-le-Moors, Lancashire, with a population of 73,893 souls, and church-room for 10,659 persons; Bury, Lancashire, with 61,961 inhabitants, and accommodation for 9,585 persons; St. Giles's in the Fields, London, having a population of 36,000, and church accommodation for 2,200; Kingswinford, Staffordshire, with 22,211 inhabitants, and 3,800 sittings in the churches; Duffield, Derbyshire, having a population of 17,788 persons, and accommodation for 3,422; and Astbury, Cheshire, with 14,355 inhabitants, and church-room for 2,452 of that number.

The sum contributed by the society towards effecting the objects contemplated by the parties to whom grants have been voted, during the three months ending on the 31st ult., is 6,940*l*.

The Annual Court of the Society will be held on Wednesday, the 22d of May.

FESTIVAL OF THE SONS OF THE CLERGY, 1844.

The committee appointed by his Grace the Archbishop of Canterbury to conduct the arrangements for the Festival of the Sons of the Clergy are authorised to state, that at the ensuing celebration of the Festival of St. Paul's Cathedral, there will be a full choral service, with no instrumental accompaniment except the organ.

Greater solemnity, it is hoped, will thus be given to the celebration of the Festival, considered as a religious service; nor is there reason to believe that the charitable objects for which it was instituted will in any degree suffer by the proposed change; the sums received at the Cathedral having ordinarily exceeded only by a small amount the expenses incurred.

The committee are of opinion that, in order to render this ancient Festival more effective for the purposes which it was designed to promote, nothing more is required than to make its existence and objects, as a charitable institution, more generally known, and to draw the attention of the public at large to the peculiar

circumstances which seem, at the present time, to call for a greater extension of its means and operations.

"The Festival of the Sons of the Clergy" originated towards the close of the Great Rebellion, when the sufferings of the ejected clergy were at their height. Its meetings were renewed after the Restoration, and for nearly a century and a half have been held annually in St. Paul's Cathedral, under the presidency of his Grace the Archbishop of Canterbury. The proceeds of the Festival were placed, in 1833, by the president, at the disposal of "The Corporation for the Relief of poor Widows and Children of Clergymen," (commonly called "The Corporation of the Sons of the Clergy,") and are applied by them to the apprenticing of children of necessitous clergymen, and analogous purposes.

The committee desire to call attention, at the present time, to the fact, that by the continual creation of small benefices, as well as by the operation of other causes, the number of incumbents, with incomes not larger than 150*l*. per annum, will, in a very few years, be greatly increased, and will amount to several thousands. Under these circumstances the demands upon the several charities for the relief of the poorer clergy, their widows, and orphans, will be, from year to year, more and more urgent. It is, therefore, the duty of the Church at large to endeavour to meet the exigency; and, by the united efforts of her richer members, to strengthen the efficacy, and increase the resources, of this and every other charity whose object is to do good to those who are, in a peculiar sense, "of the household of faith."

The committee avail themselves of the present opportunity to invite the co-operation of the public generally in furthering the designs of this association; and they confidently hope that a great number of persons will be found willing to devote, annually, a portion of their substance to its charitable objects, cheerfully following the example of the few but highly distinguished individuals, who have regularly contributed to its support.

It is proposed that all persons who shall enrol their names as contributors, to the amount of not less than one guinea annually shall be admitted to the places within the choir of St. Paul's, which will

be reserved for the members of this association. Persons willing to become contributors are requested to announce their intentions to the treasurer (Oliver Hargrave, Esq., 2, Bloomsbury-place,) as early as possible, in order to enable the committee to make due arrangements for their accommodation in the Cathedral on the day of the anniversary.

The Festival will be celebrated on Thursday, the 9th of May; and after the conclusion of the service at St. Paul's, the friends of the charity will dine together, as usual, at Merchant Tailors' Hall; where, as well as after the service, there will be a collection in aid of the funds.

UNIVERSITY AND ECCLESIASTICAL INTELLIGENCE.

OXFORD.

The Lusby Scholarship at Magdalen Hall has been awarded to Mr. Thomas Price, from King Edward's School, Birmingham.

APRIL 6.

On Saturday last the following degrees were conferred:

Master of Arts.—James S. Northcote, late scholar of Corpus Christi college.

Bachelor of Arts.—Edmund Cole, Trinity college.

In a Convocation holden on the same day, the nomination of the Rev. Mr. Liddell, Student of Christ Church, to be a Public Examiner *in literis humanioribus*, was unanimously approved.

Congregations will be holden, for the purpose of granting graces and conferring degrees, on the following days in the ensuing term—viz., Thursday, May 2; Wednesday, May 8; Wednesday, May 15; Saturday, May 25.

No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A., or for those of B.C.L. or B. Med. (without proceeding through Arts), whose name is not entered in the book kept for that purpose at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

APRIL 17.

In a Congregation holden this morning, the following degrees were conferred:

Bachelors in Divinity.—The Rev. Wm.

Hunter, and the Rev. Frank Burges, Fellow of St. John's.

Masters of Arts.—Rev. Wm. Renand, Exeter coll.; Rev. David Joshua Evans, Edmund Salusbury Foulkes, Rev. Lewis Lewis, and the Rev. Robert Price Williams, Fellows of Jesus college; Charles Peter Chretien, Rev. John Rutherford Shortland, and the Rev. Joseph Pitt, Fellows of Oriel college; the Reverend Charles George Torrington Barlow, Balliol college.

Bachelor of Arts.—Thomas Augustus Parnell, Fellow of St. John's college.

In a Convocation, holden in the afternoon of the same day, the Proctors of the last year having resigned their offices, the New Proctors for 1844-5 were admitted by the Vice-Chancellor. The Senior Proctor, the Rev. Henry Peter Guillemard, M.A., and Fellow of Trinity College, was presented by the Rev. W. J. Copeland, Vice-President of that college; and the Junior Proctor, the Rev. Richard William Church, M.A., Fellow of Oriel college, was presented by the Rev. Edwd. Hawkins, D.D., Provost of Oriel coll. These gentlemen, having been respectively admitted with the accustomed forms and solemnities to the Procuratorial Office, nominated as Pro-Proctors the Rev. Arthur West Haddan, M.A., and the Rev. John George Hickley, M.A., both Fellows of Trinity coll.; the Rev. Charles Page Eden, M.A., Fellow of Oriel college; and the Rev. Edward Cockey, M.A., Fellow of Wadham college; who, having taken

the oaths of office, were severally admitted by the Vice-Chancellor.

APRIL 19.

The Divinity Exercises in the Divinity School have just terminated in the rejection of the Rev. Mr. Mac Mullen's exercise by Dr. Hampden, Regius Professor, in consequence of the candidate re-asserting the doctrines on the Eucharist condemned by the Vice Chancellor and the six Doctors last year, in the case of Dr. Pusey's sermon. This event has produced a great sensation in the University.

The subjects for the exercises in the Divinity schools for the degree of B.D. were—1, The Church of England does not teach, nor can it be proved from Scripture, that any change takes place in the elements at consecration in the Lord's Supper. 2, It is a mode of expression calculated to give erroneous views of Divine revelation, to speak of "Scripture and Catholic tradition" as joint authorities in the matter of Christian doctrine.

There is no doubt that the long pending question as to the Mastership of Pembroke College, has been decided in favour of Dr. Jeune, the Dean of Jersey.

The Regius Professor of Divinity will commence a Course of Lectures on St. Paul's Epistle to the Romans, on Thursday, May the 2d, at 12 o'clock. This course is intended for such members of the university as, having passed the examination for the degree of B.A., intend to offer themselves at the theological examination; and those who desire to attend it, are requested to call on the professor on Wednesday, May 1, between the hours of 12 and 3 o'clock.

CAMBRIDGE.

NEW FELLOWSHIPS.

St. JOHN'S COLLEGE.—Foundation Fellows: Wm. Sharpe, M.A., Wm. Grieve Wilson, B.A., George Buinbridge, M.A., Francis Bashforth, B.A., and George Wirgman Hemming, B.A. Platt Foundation: Robert Inchbald, B.A., and Charles John Ellicott, B.A.

CAIUS COLLEGE.—From the Perse to

the Frankland Foundation: Richard Bagally, M.A. Perse Foundation: Wm. Bonner Hopkins, B.A., and Henry Richard Woodhouse, B.A.

On Thursday last the following gentlemen were elected scholars of Trinity college:—Yeoman, Buxton, Latham, Fussell, Sands, Bristed, Alderson, Sargent, Lightfoot, C. Cayley, Gibbins, Hallam, Hensley, Lushington, Markby, Glover, Norris. Golden, Ingram, A. Cooper, *West. Scholars*.

The following prizes have just been adjudged:—

Latin Declamation Prizes.—1, Holden; 2, Fussell.

English Declamation Prizes.—1, Grant; 2, Pownall; 3, Ingle.

On Wednesday last, at a meeting of the Master and Fellows of Trinity hall, Henry James Sumner Maine, B.A. (1844), of Pembroke college, was elected Tutor of that Society.

CHRIST'S COLLEGE.—The Porteus Medals for 1843 have been adjudged as follows:—

Latin Essay—Wratisslaw.

English Essay—Byers.

Reading Prize—Weston.

CAIUS COLLEGE.—LENT TERM EXAMINATION.

Junior Sophs.—Woodrow, first prize; Watson, second prize.

Freshmen.—Day, first prize; Weir, second prize.

TRINITY HALL.—LENT TERM EXAMINATION.

Prize Essays.—Second year: English essay, Chase; Latin essay, Chase. First year: English essay, Smith; Latin essay, Hoets.

KING'S COLLEGE, APRIL 6.—Mr. Johnson has just gained the Craven Scholarship. Within the last six years five gentlemen of the same college have obtained the University Scholarship.

B.A. EXAMINATION, 1846.

In addition to the fixed subjects of examination for the degree of B.A., the following are selected for the year 1846:

1. The First Fourteen Chapters of the Acts of the Apostles.

2. The Epistle of St. Paul to the Ephesians, and the Epistle of St. James.
3. The Ajax of Sophocles.
4. The Bellum Jugurthinum of Sallust.
5. The Second, Third, and Fourth Books of Paley's Moral Philosophy.

PREVIOUS EXAMINATION.

LENT TERM, 1844.

Class 1.

Adam, Trinity college; Adey, Trinity hall; Ainalie, Trinity college; Ainsworth, Trinity college; Alderson, Caius college; Allen, E., Trinity college; Allen, E. J., Jesus college; Allen, J. W., Trinity college; Anderson, Trinity college; Archer, Jesus college; Armitage, Trinity college; Armitage, Christ Church college; Bacon, St. John's college; Badger, Trinity hall; Bailey, Catherine hall; Baird, Trinity college; Baker, Christ's college; Bangham, Christ's college; Balleine, Pembroke college; Barclay, Trinity coll.; Barclay, Caius college; Bateson, G., Trinity college; Beverstock, St. John's college; Baynham, Christ's college; Beard, Trinity college; Bell, St. John's college; Beloe, Corpus Christi college; Bennetts, St. John's college; Best, Queens' coll.; Biden, St. John's college; Birch, G., St. John's college; Blacket, St. John's coll.; Blomefield, Christ Church college; Blow, St. Peter's college; Bluck, St. John's college; Boothby, Trinity hall; Boughton-Leigh, Trinity college; Boulton, Trinity college; Bourdillon, Emmanuel college; Bourne, Corpus Christi college; Bower, St. John's college; Brailsford, Christ Church college; Brealey, Queen's college; Brewer, Queen's college; Brien, Trinity college; Brodrick, Trinity coll.; Brown, Corpus Christi college; Brown, Pembroke college; Budd, Caius college; Burrige, Queen's college; Campbell, Corpus Christi college; Carne, Trinity college; Carroll, St. Peter's college; Carter, Christ Church college; Cattley, St. John's college; Cavendish, Trinity college; Chalk, Trinity college; Chamberlaine, Trinity college; Church, St. John's college; Clark, Caius college; Clark, Corpus Christi college; Clark, P., Queen's college; Clarke, J. M., St. John's college; Clarke, T., Queen's college; Clarkson, Emmanuel college; Cloves, Trinity college; Cobbold, Pembroke college; Cobbold, Caius college; Coldridge, St. John's college; Cole,

H. H., St. John's college; Coombe, St. Peter's college; Cooper, J. E., St. John's college; Cooper, W. W., St. John's college; Crompton, Trinity college; Cross, Trinity college; Currie, Christ Church college; Dalton, Pembroke college; Daniel, Corpus Christi college; De la Condamine, St. John's college; De Winton, Trinity college; Dickson, Corpus Christi college; Didham, Emmanuel college; Dixon, Catherine hall; Dobree, Trinity college; Dobson, Trinity college; Drake, Trinity hall; Drosier, Queen's college; Drury, St. John's college; Eastwood, St. John's college; Edwards, St. John's college; Edwards, Down college; Ellis, F., Trinity college; Evans, Corpus Christi college; Ewart, Trinity college; Fairhead, Queen's college; Farrow, Catherine hall; Fenn, C., Trinity college; Ferrier, Corpus Christi college; Fiske, Emmanuel college; Forbes, Caius coll.; Foster, St. John's college; Franks, Trinity college; Trost, G., St. John's coll.; Fryer, Corpus Christi college; Fuller, Emmanuel college; Furnivall, Trinity hall; Gace, Catherine hall; Gaitakill, St. John's college; Gamble, Down college; Garland, Trinity college; Geldart, Trinity hall; Glover, Trinity college; Goddard, Sidney Sussex college; Godson, Catherine hall; Goode, Trinity hall; Goodwin, Christ Church college; Gordon, St. Peter's college; Grignon, Trinity college; Haddock, J. W., Clare hall; Hallam, Trinity college; Halliwell, Jesus college; Hammill, Pembroke college; Hancock, Trinity coll.; Haslewood, St. John's college; Hastings, Trinity college; Hatchett, Trinity college; Haviland, G. E., St. John's college; Haworth, Trinity coll.; Heath, Downing college; Heathcote, Magdalen college; Hensley, Trinity college; Hill, C., Trinity college; Hoare, J. S., St. John's coll.; Hoare, Trinity college; Hodgson, Catherine hall; Hodgson, Emmanuel college; Hoets, Trinity hall; Hole, Trinity coll.; Holmes, St. John's college; Holroyd, Trinity college; Holt, J. M., St. John's college; Holt, R., St. John's college; Hopkins, Trinity college; Horsley, Jesus college; Hotchkys, Pembroke college; Howard, W. W., St. John's college; Howe, St. John's college; Howse, St. John's college; Hughea, Trinity college; Humble, St. John's college; Hunt, Corpus Christi college; Hussey, St. John's

college; Jeffery, St. John's college; Jones, H., St. John's college; Joseph, Trinity hall; King, W. B., Clare hall; Kingston, Caius college; Knight, Catherine hall; Knight, R. J., Trinity college; Lambert, St. John's college; Leach, Trinity college; Lindsay, Trinity college; Lloyd, St. John's college; Lloyd, E., Trinity college; Lockyer, Emmanuel college; Lomax, Corpus Christi college; Lushington, Trinity college; M'Gillcuddy, Trinity college; Machell, Magdalen college; Markby, Trinity college; Marsh, F. A., St. John's coll.; Matthews, St. John's college; Mayn, St. John's college; Meade-King, Trinity college; Methuen, Trinity college; Micklethwaite, Magdalen college; Milbank, Trinity college; Millet, Trinity college; Mills, Trinity college; Mitchell, J. W., Trinity college; Moor, A. P., Trinity college; Moore, J. S., Trinity college; Mortlock, St. John's college; Mowbray, Trinity college; Newport, Pembroke college; Nicholson, Trinity college; Norris, Trinity; Northey, Trinity college; Pakenham, Caius college; Paris, Caius college; Peacock, Trinity college; Pendered, St. John's college; Penny, St. John's college; Penruddock, St. Aeter's college; Pepys, P. H., Trinity college; Philpot, Trinity college; Pickthall, Christ Church college; Pieritz, Caius college; Pilling, Caius college; Pine, Catherine hall; Price, Caius college; Price, J., St. John's college; Prince, Jesus college; Pritchett, Corpus Christi college; Rigg, St. John's college; Riley, St. John's college; Robinson, Corpus Christi college; Romania, Emmanuel college; Russell, J., Trinity college; Scott, Caius college; Scougall, Corpus Christi college; Seymour, Jesus college; Shedden, St. Peter's college; Silver, Catherine hall; Simpson, Jesus college; Simpson, J. H., Trinity college; Skipwith, Trinity college; Slipper, Emmanuel college; Sloggett, Christ Church college; Smith, Pembroke college; Smith, J. S., Trinity hall; Smith, T. G., Trinity hall; Smith, C. F., Trinity coll.; Smith, J., Trinity college; Smith, Caius college; Snell, Down college; Sowden, Magdalen college; Sowerby, Trinity college; Standen, Trinity college; Stevenson, Queen's college; Stock, Corpus Christi college; Stocks, E., St. John's college; Stow, St. Peter's college; Sutton, Caius college; Sykes, Trinity coll.;

Tailby, Trinity coll.; Tasker, Pembroke college; Taylor, Queen's college; Thackeray, Queen's college; Thwaytes, Christ Church college; Tooke, Trinity college; Towns, St. John's college; Trevor, Corpus Christi college; Tute, St. John's college; Valpy, Trinity college; Vassal, St. John's college; Veasey, Emmanuel college; Venables, Jesus college; Veness, Queen's college; Wagner, Trinity coll.; Wallich, Trinity college; Wardale, Clare hall; Watson, Caius college; Weguelin, Trinity college; West, Trinity college; White, Jesus college; White, Corpus Christi college; White, T., St. John's college; White, W. A., St. John's college; Wilbraham, Trinity college; Wilkins, Emmanuel college; Wilkinson, M. J., Trinity college; Williams, Emmanuel college; Williams, Catherine hall; Williams, H., Queen's college; Williams, J., Trinity college; Williams, J. B. S., Queen's college; Williams, J. C., Queen's college; Willink, St. John's college; Wilson, Christ Church college; Wingfield, Trinity college; Winham, Christ Church college; Wise, Clare hall; Wolley, Trinity college; Wood, B. J., St. John's college; Wood, J. S., St. John's college; Woolley, Magdalen hall; Worley, Sidney Sussex college; Wray, Trinity college; Wright, J., Trinity college; Wroth, H. T., St. John's college.

Class 2.

Aldridge, St. John's college; Anderson, Pembroke college; Beasley, St. John's college; Birch, L., St. John's college; Bliss, F. H., Trinity college; Boscawen, Magdalen college; Bryan, St. Peter's college; Carmichael, Caius college; Carwithen, Jesus college; Clelan, Trinity college; Cocke, Magdalen coll.; Compton, Trinity college; Coombe, Trinity college; Cox, Trinity college; Daukes, Caius college; De Boinville, Corpus Christi college; Denman, Catherine hall; Dixon, H., Trinity college; Dowell, Jesus college; Drew, Sidney Sussex college; Fagan, Trinity college; Farmer, Trinity college; Gall, Trinity college; Gibbon, Christ Church college; Gilby, St. John's college; Gilder, H., St. John's college; Gribble, Trinity coll.; Harkness, St. John's college; Hawley, Trinity college; Heberden, St. John's college; Helyar, St. John's college; Hope, Catherine hall; Jolly, Queen's college; Jones, Christ Church college;

Jopling, Queen's college; Knight, J. H., Trinity college; Lodge, Magdalen coll.; Malone, Queen's college; Manley, Queen's college; Manley, Christ Church college; Marillier, Trinity college; Mel-lard, Trinity college; Metcalf, Clare hall; Oakes, Emmanuel college; O'Beirne, Clare hall; Parkin, Magdalen college; Pitcairn, Jesus college; Pyne, Emmanuel college; Reynolds, W. J., Queen's coll.; Roscow, Down college; Sandeman, Queen's college; Sarel, Trinity college; Sargeant, St. John's college; Seymour, G. A., Trinity coll.; Sheppard, Trinity college; Smithers, St. John's college; Swatman, Trinity college; Templar, Trinity college; Thomas, St. John's coll.; Thomson, Sidney Sussex college; Tyrrel, Trinity college; Walker, Magdalen coll.;

Waller, Trinity college; Walmisley, Sidney Sussex college; Weston, Corpus Christi college; Whiah, Corpus Christi college; Wightman, St. John's college; Wilkinson, A. E., Trinity college; Woodrow, Caius college.

John Smith, M.A.,
Mynors Bright, M.A.,
Barnard Smith, M.A.,
George Wray, B.D.,
Examiners.

APRIL 18.

KING'S COLLEGE.—James L. Joynes has just been elected a scholar of this society.

Henry Mildred Birch, B.A., of King's College, has been appointed Assistant Master of Eton College.

MARRIAGES.

Rev. William Lealie Bradham, M.A., to Emily Hesketh, only daughter of R. M. Mugeridge, Esq., of Westmount, county of Wexford.

Rev. Robert Cave Wood Collins, to Rachel Vernon, second daughter of John Miles, Esq., of West-end.

Rev. R. Davis, of Corpus Christi College, Cambridge, to Cecilia Grantham, second daughter of the Rev. J. F. Faithfull, Rector of Hatfield.

Rev. Thomas C. Dixon, A.M., of Brightwell, Berks, to Mary Anne, daughter of James Harkness, Esq., of Chapel-place, London.

Rev. E. J. Everard, B.A., Rector of Didmar-ton, Gloucestershire, to Marie Madeleine Cecile, eldest daughter of the late Rodolph L. de Rusillon, of Yverdon, in the Pays de Vaud.

Rev. John Farrand, Rector of Cumberworth, Yorkshire, to Mary, eldest daughter of W. Morley, Esq., of Castle-fields, Derby.

Rev. J. Field, Chaplain to the County Gaol and Royal Berkshire Hospital, to Frances, daughter of the Rev. J. Peers, Incumbent of Lane-end, Bucks.

At Handsworth, Staffordshire, the Rev. W. Henry Flowers, B.A., to Anne, only daughter of the late Thomas Fletcher, Esq., of Handsworth.

Rev. Charles Old Goodford, Fellow of King's College, Cambridge, to Catherine Lucia, third daughter of George Law, Esq., of Montague-place, Bedford-square.

At Durham, on the 13th ult., the Rev. I. S. Green, Vicar of Wooller, Northumberland, to Hannah, daughter of the late — Dixon, Esq., Durham.

Rev. G. L. Harvey, Rector of Yate, son of the late Sir Ludford Harvey, to Persis Scott, only child of Captain Nichols.

Rev. Charles Brune Henville, Fellow of Winchester College, Rector of Hanble le Rice and Bursledon, near Southampton, to M. Lind M'Arthur, daughter of Thomas Meik, M.D.

Rev. Christopher Heath, to Elena Gratiana, second daughter of Henry Campbell White, Esq.

Rev. C. A. Heurtley, Rector of Penny-Compton, Warwickshire, to Jane, sixth surviving daughter of the Rev. W. B. Harrison, Vicar of Goudhurst.

Rev. William Hornby, of St. Michael's-on-Wyre, Lancashire, to Susan, third daughter of Captain Phipps Hornby, R.N., C.B., Controller-General of the Coast Guard.

Rev. Joseph King, of Sternfield, Suffolk, to Sarah Martha, only child of H. Parkin, M.D.

At Capel, St. Mary's, Suffolk, the Rev. E. J. Lockwood, of St. Mary's, Bedford, to Marianne, second daughter of the late Robert Barthorp, Esq., of Hollesly, Suffolk.

Rev. W. M. Smith Marriott, Rector of Hors-monden, Kent, and second son of Sir J. W. Smith, Bart., of the Down House, Dorset, to Frances, third daughter of Robert Batcliffe, Esq., of Fox Denton Hall, Lancashire.

Rev. W. H. Newbolt, Rector of Paultersbury, Northamptonshire, and late Fellow of New College, to Emily, youngest daughter of the Rev. J. Seagram, Vicar of Aldbourne, Wilts.

Rev. William Nicholson, M.A., Rector of Corsecombe, Dorsetshire, son of William Nicholson, Esq., of Hornsey-lane, Highgate, to Eliza, only daughter of Henry Penny, Esq., of Yeovil. Rev. James White, Incumbent of Bruton, Somersetshire, to Margaret, daughter of the late J. Barker, Esq., of London.

Rev. J. Trevor White, of Nottingham, to Ann Cadogan, eldest daughter of the late William Martin, Esq., of Hornsey.

OBITUARY.

Rev. Roger Bass, Vicar of Austrey, Warwickshire, in the 39th year of his age.

Rev. William Barker, Rector of Gerran's, in Roseland, Cornwall, aged 81.

Rev. Thomas Beck, of Deptford, aged 95.

At Eglingham, Northumberland, the Venerable Edward Thomas Bigge, Archdeacon of Lindisfarne, third son of Charles William Bigge, Esq., of Lindesay, in that county.

At the Rectory House, Shobdon, the Rev. James Thomas Allen, Rector of that parish for upwards of 40 years.

At the Clough, near Newcastle-under-Lyne, the Rev. John Beasnett, aged 81.

Rev. Francis Best, Rector of South Dalton, near Beverley, Yorkshire, aged 69.

Rev. John Bird, Incumbent of Holland, near Wigan, aged 59.

Rev. Robert Boon, Rector of Ufford, Northamptonshire, and of Stockerston, Leicestershire, aged 56.

Rev. Christopher Bush, Incumbent of Christ Church, Weston-point, Buncorn, Cheshire.

Rev. William Church, Rector of Woolthorpe, Lincolnshire, aged 56.

Rev. William Goodall, Rector of Marsham, Norfolk, aged 38.

Rev. Francis Howes, Minor Canon of Norwich Cathedral, and Rector of Framlington Priory, Norfolk, aged 68.

Rev. Robert Jones, D.D., Vicar of Bedford, Middlesex, aged 63.

At the Rectory House, Silgo, the Rev. Charles Hamilton, Vicar-General of Dromore, in his 71st year.

At Chesterfield, the Rev. Edward Heathcote.

Rev. John Jones, Rector of Llanvyrnach and Penrieth, Pembrokeshire, aged 62.

Rev. Richard Leach, Rector of Manorbeer, Pembrokeshire.

Rev. Edward Ravely Milford, late Curate of Little Witley.

Rev. Robert Powley, of Legbourn, Lincolnshire, aged 76.

Rev. John Quarington, Vicar of Shopland, Essex, aged 74.

On the 11th ult., the Rev. William Ricketts, Rector of Kibworth, Leicestershire, and late Fellow of Merton College, Oxford, aged 41.

At Corvick, the Very Rev. the Chancellor of the Diocese of Clogher, Dr. Story, in his 80th year.

Rev. Henry White, A.M., Rector of Cloughton, near Lancaster, and Chaplain to the Goldsmiths' Company, at Acton, aged 58.

Rev. Charles Wodsworth, Prebendary of St. Paul's, Vicar of Audley, Staffordshire, and Chaplain to Lord Palmerston.

Rev. George Woodcock, Rector of Caythorpe, Lincolnshire, aged 54.

At Gatcombe Rectory, Isle of Wight, the Rev. Henry Worsley, D.D., Rector of Gatcombe, Isle of Wight, and of Wolverton, Hants, in his 89th year.

VI. EDITORIAL RETROSPECT.

We are happy to find that our suggestion, as to the importance of applying an approved philosophical calculus to theological investigation, has been responded to by numerous clerical correspondents. The need of it is indubitable: the means by which we may be enabled to supply that want are at present uncertain. We cannot be wrong, though, in removing such doubts and difficulties as the ingenuous may submit to our solution. One of our correspondents remarks, that "Language is scarcely precise enough to express, without circumlocution, the difference which exists between Eternal and Everlasting. The latter," he says, "is in one passage of our Bible used as equivalent to the other; but the other is consequently used by us to express the less extended meaning of the latter. Are not angels," he asks, "limited by time, as to the past? Is not the eternity of bliss we hope for, limited by time—at the same extreme, the beginning? Now, is the word used in its proper or in a tropical sense here? If in its proper sense, we *want* a word to express the eternity of God." Another correspondent enquires whether, relative to space, "the ministers of heaven are not limited in

their degree, though not as we are? The angel in Daniel (he suggests) may have left heaven at a certain time, and come so swiftly as to touch the prophet at a time which is designated by the same name. But, however swiftly, he leaves heaven and reaches earth; he has not ubiquity."

We reply, that the objection concerning space relates to a physical, and not a spiritual, heaven, and is answered when heaven is admitted to be the habitation of spiritual, and not physical, beings.

As to Time and Eternity, we should consider that we can know nothing of either but as modes of perception; the first, a form of succession—i. e., of beginnings and endings; the second, a form of constant presence. As to angels, are they spirits? If so, what is spirit? Is it different from nature? If so, what is nature? Let it be answered, "The whole of phenomena in time and space." Mere definition, then, requires that spirit should be something beyond that whole. Accordingly, Plato tells us that "the Infinite and the Bound are the same;" and Messiah, through St. John, that "I am *the* Beginning and *the* End." As to using the word "Eternal" in one sense for man or any other spirit, and in another sense for God; this were not only to detect the want of a word, but of an *idea*; since neither man nor any other spirit can have any *idea* of Deity, except so far as the created spirit is the image of the Creator. Accordingly, St. John and Moses make this affirmation the fontal One of a system. Of course, care must be taken to avoid the Anthropomorphism of asserting that no more is in the Original than in the Image. This is difficult, however; and was felt so by no less subtle intellects than Spinoza and Plato; whence the latter was induced to ascend by a series of negations, until, in order to distinguish the Author of all being from all being, he ventures a denial of His being, and then a denial of the denial, prohibiting the student from the assertion either of His being or non-being. Nor is this negation even overlooked by the Hebrew prophets: "My ways are *not* your ways, *nor* my thoughts your thoughts, saith the Lord!" But, having asserted this negation, they leave it as a mystery—the only mystery, which being admitted, all sequent processes are clear. Instead, therefore, of restricting the student to an acquiescence in "ineffable silence," St. John and Moses assert man's right, in his power, to speak; and begin with recognising the Being of *the* Word, and with declaring that man is God's image, in order that, so far as he is so, man may have intuitive evidence for what he says. Hence, an apocryphal writer affirms, not only that "God made man upright," but, also, "to be an image of His own Eternity." Let each individual man look into his own consciousness! Has any one aught in the constitution of his spiritual being that is recognisant of a beginning, or precognisant of an end? Rather, in his continuous and unchanging self-consciousness, while all other objects are changing, he has the idea realised in an attribute of his own personality. But, on this, Bishop Butler has written at large in his "Analogy."

THE CHRISTIAN'S MONTHLY MAGAZINE

AND
UNIVERSAL REVIEW.

I. THEOLOGY AND PHILOSOPHY.

SECRET HISTORY OF TRACTARIANISM.

PART VI.

WE proceed with Mr. Froude's Remains. Alas, for the High Church party, in his opinion; "they had cut the ground from under their feet by acknowledging Tillotson. Would," he exclaims, "that the Non-jurors had kept up a succession! and then we might have been at peace—proselytes instead of agitators." It puzzles him to account for Bull having been among the Tillotsonians. Having his root in himself, poor Froude could not for a moment permit himself to suppose that Bull might have been right, and he wrong.

The following extracts are rich and full of Tractarian *gusto* :

" She died a few months back, and, from what W. tells me, must have been a little saint; all last Lent she fasted so strictly as to hurt her health, in spite of being constantly ridiculed; and where she got her notions from, I cannot guess, except through J., and from her natural goodness. . . . To me it is humiliating to see how principles, that stay in my own head, find their way into one's pupils' hearts. I am afraid, from what C. says, that he will make a vacancy before long by ——. I am very sorry, though I don't see what he can do, considering his sister's situation, thanks to the destroyers of nunneries."*

These nunneries seem to have been with Mr. Froude, what he states the Mendicant Orders were, "the sort of thing" especially desirable.

* Vol. I., page 396.

One of the Tracts had used the phrase, "The Church teaches so and so," as equivalent to "The Prayer-book, &c. teach us, so and so." This displeased Mr. Froude.

"Suppose," he writes, "a conscientious layman to enquire on what grounds the Prayer-book, &c., are called the teaching of the Church, how shall we answer him? Shall we tell him that they are embodied in an Act of Parliament? So is the Spoliation Bill. Shall we tell him that they were formerly enacted in convocation in the reign of Charles II.? But what especial claim had this convocation, &c., to monopolise the name and authority of the Church? Shall we tell him that all the clergy assented to them ever since their enactment? But to what interpretation of them have all, or even the major part of the clergy, assented? For if it is the assent of the clergy that makes the Prayer-book, &c., the teaching of the Church, the Church teaches only that interpretation of them to which all, or at least the majority of the clergy, have assented; and, in order to ascertain this, it will be necessary to enquire, not for what may seem to the enquirer to be their real meaning, but for the meaning which the majority of the clergy have in fact attached to them. It will be necessary to poll the Hoadleians, Puritans, and Laudians, and to be determined by most votes. Again, supposing him to have ascertained these, another question occurs: Why is the opinion of the English clergy, since the enactment of the Prayer-book, entitled to be called the teaching of the Church, more than that of the clergy of the sixteen previous centuries, or, again, than the clergy of France, Italy, Spain, Russia, &c.? *I can see no other claim which the Prayer-book has on a layman's deference, as the teaching of the Church, which the Breviary and Missal have not in a far greater degree.*"*

And thus the whole argument ends in the declaration of a Romeward tendency. The "Tracts for the Times," "The Christian Year," and other such publications, were even (forsooth!) too Protestant for Mr. Froude. He and his followers, he declared, were "Catholics without the Popery, and Church of England men without the Protestantism."† What self-delusion! what impossibility, to boot! For what does the Protestantism of the Church of England protest against? What but the Popery of Rome? How absurd, then, thus to bandy terms without meaning! There is more reason in what he says concerning tithes:

"They cannot be a legal debt and a religious offering at the same time. When the payment began to be enforced by civil authority, the desecration took place. I don't like ——'s want of candour about the voluntary system; as if there was only one voluntary system, that of pew-rents, &c. The Wesleyan system is voluntary; and, though I don't admire the results, they certainly are not like what —— would have us believe is inevitable. They are the strongest and most independent of their congregations, of any existing society in the United States, and I believe in England. Also, what does he say to the Roman Catholics in Ireland? And—though last, not least—what to the Primitive Church? I think, talking broadly against the voluntary system, because it fails under one particular form, is as unfair, as it is inexpedient to make the clergy think an establishment necessary. If R. does away pews, I think it will be a real step gained towards Ecclesiastical Emancipation."‡

Notwithstanding the relative good sense of this, there is such a feeling against the existing system as can only be excused on account

* Ch. ., p. 401—403.

† P. 404.

‡ Vol. i., p. 447.

of the writer's constitutional ill-health. "I am forced," says he, in a letter dated about this time, "to say something, but have no dates to judge by, and so talk at random. Certain, indeed, I am that my pulse is progressively calming, and that now it is scarcely more irritable than it ought to be : but in nothing else can I be sure that I change at all." But, however we may pity the poor hypochondriac, we must cherish a harsher sentiment for them who would foist on the world the revelations of his brainsick diary as a New Gospel to the Church ; on which, by-the-by, he regarded our present Communion Service as a judgement. He would take it, he tells us, "as the crumbs from the Apostles' table ;" and is "struck with its fitness to be dwelt upon as tending to check the intrusion of irreverent thoughts without in any way interfering with one's just indignation. If," he adds, "I were a Roman Catholic Priest, I should look on the administration of the Communion in one kind in the same light."*

Sometimes Mr. Froude was ingenious in his illustrations, as in the following instance :

"I must say a word or two on your casual remark about the unpopularity of our notions among '*Bible-Christians*.' Don't you think Newton's system would be unpopular with '*sky astronomers*,' just in the same way? The phenomena of the heavens are repugnant to Newton, just in the same way as the letter of Scripture to the Church ; i. e., on the assumption that they contradict every notion which they do not make self-evident, which is the basis of '*Bible Christianity*,' and also of Protestantism ; and of which your trumpery principle about '*Scripture being the sole rule of faith in fundamentals*,' (I nauseate the word,) 'is but a mutilated edition, without the breadth and axiomatic character of the original.'"

To this precious morceau, the editors add a note from Palgrave's *Merchant and Friar*—the well-known Don Eusebio Catezudo-argument—which, they opine,

"May at least be used, as in the text, in behalf of the Patristical creed, which, on the largest and most extravagant admissions, has not near so much the *appearance* of contrariety to Scripture, as the Newtonian theory to the face of the heavens as our eyes contemplate it. It seems also,' they add, 'to meet the *popular* argument against Transubstantiation ; viz., on the ground, not of its being against the voice of antiquity, but of its contradicting sense.'"

Of all popular arguments and of all laic power, Mr. Froude had, of course, great horror. "As to the laity having power in synods, I don't know enough to have an opinion ; but as far as I see, I disagree with Hooker. Look at Bishop Hicks' little book on '*The Constitution of the Christian Church*,' in which he maintains that each diocese is a monarchy absolute, except so far as the bishop has been pledged by ordination oath. Neither the Laity nor the Presbyters seem to me to have any part or lot in the government of the Church ; though of course, since heresy is worse than schism, they must act for themselves if they think their governors heretical."†

* Vol. i., p. 410.

† Vol. i., p. 415.

‡ Vol. i., p. 415.

He lost no opportunity of asserting for tradition an interpretative authority of Scripture. The doctrines of the priesthood and the Eucharist, according to him, may be proved from Scripture interpreted by tradition. "If so," he asks, "what is to hinder our insisting on them as terms of communion? I don't mean, of course, that this will bear out the Romanists, [why not?] which is perhaps your only point, but it certainly would bear out our party in excommunicating Protestants."* This leaning on authority is allowable in the case of a man who confesses to "a pulse above 100;" and allows that it is "not favourable to mental exertion."

After his journals, Mr. Froude's editors give us some of his "sayings in conversation;" holding themselves responsible for the wording. One or two of them may be quoted:

"The Reformation, was a limb badly set—it must be broken again in order to be righted."

"I want a history of the Waterland School, from Waterland to Van Mildert."†

"It is an imbecile way, in order to found a See at Manchester, to take from the revenues of other bishoprics. No: let men go and preach in the streets of Manchester; they would be pelted. Never mind; in time, persons would attend to them, and rich people would leave them money, first one, and then another. Every place should support its own Church."‡

"I wonder a thoughtful fellow like H. does not get to hate the Reformers faster. [*How soon did you begin to hold your present views about them?*] I think, as soon as I began to know ———, I felt they were the very kind of fellows he would most have hated and despised, if he had known them. But I did not dare to sport my opinions till I had read more and got him to agree with me. I believe I have a want of reverence, else I should not have got to hate them so soon as I did. ——— used sometimes to give me such snubs for speaking disrespectfully of them, that I did not recover them for a week or a fortnight. He was a long time giving up Cranmer."§

"I confess I like to go against Utilitarianism for the sake of going against it. I should like to do as those old fellows did who, you know, finished up things where no one could by any possibility see them. [*Ans. Yes, but to do that, not from being absorbed in the work, but deliberately, would be cascombry.*] Do you think the Holy of Holies in Solomon's Temple was not done deliberately? which only one person was to enter once a year. [*Ans. This was a Divine economy, to impress the Jews with awe.*] Then we come to a question of *fact*, whether people want such economies less now than they did then? [*Ans. Our deliberate once towards a spot which was to be so very peculiarly honoured, does not apply to a bit of cieling in the nave of a cathedral.*] Oh! I do not mean to say I would spend my carving on any part of the church; I am speaking of the east end."||

"I am afraid, I must confess, that the only war I could enter into with spirit would be a civil war."¶

"Protestants have ingeniously converted the words, 'This is My body,' i.e., 'The mysterious gift of which I spoke,' (John vi.) into—'My body is [only] this.' Of course, the words are an economy—they make it a metaphor."**

These sayings are followed by an appendix, which continues Mr. Froude's journal in a tone which it is painful to read—such is the

* Vol. i., p. 420.

§ P. 435.

** P. 438.

† P. 434.

|| P. 436.

‡ P. 434.

¶ Ibid.

irritability of temper, ill state of health, and the remorse, without repentance, which they display. Take a specimen :

" July 23. (1827.) I fear it is now rather laziness and indifference, than any rational idea of its inexpediency, which prevents my confessing oftener on paper my evil thoughts and deeds. I am becoming careless and sensual. I often arise from my meals conscious that I have eaten more than I ought, and often, when beforehand I think it better to be abstinent, I have not the resolution to fight off the self-deceit of the moment; and the same state of mind develops itself in more important matters. I very often find myself negligent of other people's interests, and forget what has been the matter with them, and what they have wanted. And in my prayers, my thoughts run off on boats, or some romance of the sort. I waste my days from want of regularity: and every evening confess it in my prayers, and make faces as if it tormented me, and yet do exactly the same again. And often, when I have fancied I am disgusted with myself for indulging too much at dinner, I fail to infer from it that I must eat less at tea."*

So much frivolity and asceticism were surely never blended before! The next instance is still more ludicrous :

" December 10. I have been bothering myself for the last three days about whether I should buy a great coat. I believe I want one, and it is after all a question of degree. But I also wish for one, and it will do me more harm to gratify this childishness, than good to escape a wetting; so I will put it out of the question."

Is it not lawful, then, for a Christian to *wish* for a great coat to escape a wetting? What folly!

Such is the individual, and such the spirit in which he worked, in resistance to the spirit of the age in which he was born, and of the Church by which he was supported. Thus it was that he cherished an idolatrous preference for historical prejudices, rites, ceremonies, and ascetic mortifications, and discouraged the exercise of rational discrimination in regard to the usages and opinions of antiquity, and all distinctions that would separate true religion from superstitions that had happily become, or were becoming, obsolete—such as unnecessary fasting, celibacy, religious vows, voluntary retirement and contemplation, invocation of Saints, worship of the Virgin, and such like. He would take the sixteenth century back into the fourth, notwithstanding the acknowledged impossibility for the same mind to sympathise with both, and so not seek to bridge over the chasm between ages, but abolish all but one. He would give the lie to the teaching of Time, and to the law of progression as an instinct of the human soul, and substitute the privileges of a doubtful succession for the certain sanction of a present piety. His course was retrograde—his cry and watchword, not "Onward!" and "Forward!" but "Backward!" and there "Stop!" Yet this is the man whom his editors compare with the Saviour Himself, whose Gospel was altogether a Gospel of progress. Yes, in order to get rid of the unpleasantness which is felt in regard to

Mr. Froude's ironical and sometimes flippant mode of speech and writing, they refer to the example of Christ Himself. "Does there," they ask, "yet remain something that troubles us, something that we cannot at all explain? We must not forget (it is a deep and high allusion, but not, it is humbly trusted, altogether irrelevant to this case) that as all other manifestations of our Lord, so those which He has vouchsafed to make of Himself in His Saints, have ever been more or less mysterious and unaccountable."* And thus we are called upon to accept the character of Mr. Froude as an imitation of Christ, nearer, and perhaps better, than that of Thomas à Kempis! We forbear to quote what follows the extract just made, as it goes to deprive the moral sense of all power of distinguishing between good and ill in relation to the Church's history; wherein all manner of things paradoxical must "needs be venerated, because she gave them her sanction." O, prostration of conscience with the reason, before the dead but enshrined carcase of cast-out superstition! Therefore it is that these same editors mark, for reprobation, the following extracts, with many others, from Bishop Jewell's "Defence:"

"Whereas some use to make so great a vaunt that the Pope is only Peter's *Successor*, as though thereby he carried the Holy Ghost in his bosom, and could not err; this is but a matter of nothing, and a very trifling tale. God's grace is promised unto a good mind, and to every one that feareth Him; not unto Sees and Successions If so be the place and consecration only be sufficient, why then Manasses succeeded David, and Caiphas succeeded Aaron. And it hath been often seen, that an idol hath been placed in the Temple of God." . . . "These worthy and learned fathers, Luther and Zuinglius, and other like godly and zealous men, were appointed of God, not to erect a new Church, but to reform the old."

Mr. Froude's hatred of Protestantism was stronger than his love for truth. He commends hatred as the proper feeling for young and ardent natures, and opines that they should only grow into love by experience. Never did he grow into love—with anything as it is; for the past he felt a prejudice, and conceived, indeed, a sort of *quasi* affection for it, but only because it was past, and had been so for twelve centuries. For anything more recent he had no sort of respect, but entire loathing. He refused to look, too, at the moral relations of things. With him a Manasses and a Caiphas were as good as a David or an Aaron, if only he found them in an historical sequence and genealogical descent. Thus he refused to accept "the fulfilment of great essentials, the maintenance of order, decency, and true doctrine,"† as the signs and seals of an Apostolic communion; but whether with or without these conditions, Apostolic succession, as mere succession, was to be all-in-all. Conscience hoodwinked by tradition, might be the

* Remains of the late Rev. R. H. Froude, M.A., Fellow of Oriel College, Oxford. Part. ii., in 2 volumes. Derby and London: Mozley, and Rivingtons, 1839. Vol. i., preface, xxxiv.

† Part. ii., vol. i., p. 40.

more easily extinguished by authority; and at the sight of this deplorable murder, Mr. Froude and his editors express themselves equally happy. Here they revel—here they triumph, and, while this mighty scene is acting, demonstrate from it “the unreasonableness of Rationalism !”

———“And can these things be
Without our special wonder?”

With them, mere ecclesiastical questions are the only questions of vital importance. We are awfully reminded “that the Reformed Church of England has given birth to two martyrs, an archbishop and a king, and that these blessed Saints died for Episcopacy.” With them, they also contend that Episcopacy was “a Divine *mystery* for perpetuating the Church,” and that the gift of *transmitting the Holy Spirit* (O horrible blasphemy!) rests with such Episcopate.

“The gift thus transmitted empowers its possessors, (1) to admit into or exclude from the mysterious Communion, called in Scripture ‘the Kingdom of Heaven,’ any one whom they judge deserving of it; and this with the assurance that all whom they admit or exclude on earth, and externally, are admitted or excluded in heaven, and spiritually, in the sight of God and of the Holy Angels: (2) that it empowers them to bless and intercede for those who are within this kingdom, in a sense in which no other men can bless or intercede: (3) to make the Eucharistic bread and wine the body and blood of Christ, in the sense in which our Lord made them so: (4) to enable delegates to perform this *great miracle* by ordaining them with imposition of hands.”*

If Charles and Laud died as martyrs for this superstitious system, it is clear that their cause has not been blessed by Providence—that their blood was shed for the manure, and not as the seed, of the Church—in defence of an expiring polity, and not for the establishment of a new; a polity which, even according to the showing of its advocates, was irrespective of order, decency, and true doctrine, and had, in fact, existed a long time without regard to either, and even in opposition to their assertion.

“According to this view of the subject,” says Mr. Froude, “to dispense with Episcopal ordination is to be regarded, not as a breach of order merely, or a deviation from apostolical precedent, but as a surrender of the Christian priesthood, a rejection of all the powers which Christ instituted Episcopacy to perpetuate: and the attempt to substitute any other form of ordination for it, or to seek communion with Christ through any non-episcopal association, is to be regarded, not as a schism merely, but as an impossibility.”†

Against these views expressly, was the Reformation a protest; and the Church of England thus reformed, and as at present instituted, is still a standing and living declaration. Not for the sake of decency, order, and true doctrine, but for the privileges of office, these men, then,

* Part ii., vol. i., p. 41.

† Part ii., vol. i., p. 43.

have been contending. They are not satisfied that ordination should convey to the person ordained the legal, or formal, qualifications for the discharge of his office in a decent orderly manner; but a real and invisible power, which is to be believed in, though not manifested. We are not to expect that ordained persons should be more eloquent, better acquainted with Scripture, wiser, holier, than they were before ordination—oh, no! A power (forsooth) may be real, though its effects remain invisible. In a word, let us claim and exert spiritual dominion over your conscience and reason, and ask from us, in return, no moral or spiritual equivalent; let us be tyrants, and be you content to be slaves. Religious Freedom is the watchword of the Reformation. It requires piety and diligence as the only true credentials of a priesthood; and while these remain, it acknowledges a succession—where those are not, it denies the power, and despises the form.

No wonder, then, that a blind surrender to the guidance of the Church is the great duty taught by the followers of Mr. Froude; that they should advocate an appeal, not to the personal qualifications, but to the commission of the teachers* (as if children must be necessarily better disciplined if sent to the parish school, though a dunce had been appointed for its master, than they could be at any other, though presided over by an intelligent and diligent instructor)—in a word, that they should assert that “there exists in the world a set of men, and only one set of men, who derive their commission to teach religious truth though an uninterrupted succession of persons, themselves similarly commissioned, and deriving their first appointment from the Apostles themselves: such a set of persons there is in the world, and everybody knows and admits that this set of persons consists of those who have been ordained by Christian bishops as ministers of the Catholic Church: this point is clearly established by history; and its truth is in no way affected by the supposed truth or falsehood of the doctrines which these ordained persons teach.”†

In order to frighten us into a superstitious reverence for such a set of persons, irrespective of their doctrines or their morals, we are told in so many words—“No Eucharist without a Priesthood;”‡ and the state is warned of the peril of interfering in matters spiritual—meaning thereby the external polity of the Church—and of its presumption in “now commencing a new system of ecclesiastical polity, the merits of which are yet to be decided.”§

The new system here spoken of, is, at least, as old as the Reformation; that is, in principle, if not in development. A change then took place not only in the Reformed Church, but in that of Rome, which was thereby placed in a Protestant attitude, and embodied and ratified her protest in the acts of the Tridentine Councils. Whether in the affirma-

* Vol. ii., p. 234.

‡ Part. ii., vol. i., p. 156.

† Part. i., vol. ii., p. 237.

§ Part. ii., vol. i., p. 186.

tion then made by the Reformed Church in favour of "order, decency, and right doctrine," or in the protest entered against it by the Church of Rome, in her attempts at Counter-Reformation, the limits of discretion were passed on either side, is not now the question. Both parties now are on the same side of the Rubicon, and the conflict has been maintained, and is raging at this very hour. Tractarianism, indeed, affects an elder Romanism than "the wretched Tridentine," and would rather own the council of Lateran than that of Trent: there is many a Jesuit, also, in the Roman community itself, who sighs for ancient unity and sole dominion. Professor Sewell (perhaps the most eloquent writer among the Tractarians) does not disguise the fact; but, in the pages of the *Quarterly Review*, uses the acknowledged efforts of the Jesuits at the present time, as a part of his argument. While the emissaries of Rome are thus spreading themselves in every quarter, our universities are halting between two opinions, and controversies are pending, which will tend either to purify still further our faith and practice, or confirm us in present prejudices, or take us back to old corruptions and abuses—the assertion of privileges and powers that had their existence not only in the vain but evil imaginations of the human heart, the fruits of a wicked ambition and of the lust of spiritual despotism; such as the pretension to miraculous performances and rites, the assumption of the Divine prerogative to forgive sins, and to dispense eternal happiness and misery, together with the claim of no less than oracular authority in all ecclesiastical ministrations; claims, every one of which is boldly and uncompromisingly asserted in both parts of the *Remains* of Mr. Froude.

Bitterly did this gentleman and his friends regret that by the Reformation, they should be separated both from the past and the foreign, and early did they determine to stir heaven and earth to effect a reunion of the Anglican Church with both. To this they were willing to devote their private means; but they were assisted by unknown hands. Names are carefully excluded from Mr. Froude's *Remains*, and every allusion to foreign or external influence and aid, where not suppressed, is explained away by the editors; but enough is left to show conjoint effort with many parties, and not all of the Church of England. Money, to a very considerable amount, must have been expended in forcing the circulation of the Tracts, and other methods of propagandism; and the effect produced has only been in proportion to the accumulated weight and power of the agency put into operation. Mr. Frederick William Faber expresses the common feelings of the party, when, on the continent, he sought in vain the unity of the Church in that external conformity which he desiderated, and regretted the loss of Catholicity in his own Nonconformist spirit, as a mere Anglican clergyman. We would ask this gentleman, If it was not something, then, that he could sympathise with the one Church of the continent? And would it not be something better if he could have done the same with all other Churches? Would he not then have realised an internal unity, to which the loss of the external would have

been but dust in the balance? Would it not have shown a more Christian spirit to have recognised the manifest ends for which Providence sent such men even as Voltaire, Rousseau, and Napoleon into the world, than to have morbidly indulged uncharitable suspicions concerning their immortal destiny in the world of spirits? The presence of the Pantheon in Paris itself should have suggested other reflections. But who can expect the bigot to recognise "God in History?" He sees him well enough within the narrow limits of his own ascetic cell, but misses him altogether in the wide world beyond. Were the Tractarians to extend their historical views beyond the borders of the one particular Church of their admiration, and recognise all as equally the daughters of Him "who made of one blood all the nations upon earth," they would learn reason to be better satisfied with the dispensations of His providence, than they now appear to be.

To effect the desiderated union with the past and the foreign, Mr. Froude and his followers proclaim the necessity of dissolving the existing reunion of the Church with the State of England. While connected with a Reformed State, they see plainly enough that it cannot exist as an Unreformed Catholic Church. Hence they take every opportunity of under-valuing and arraigning the State-Church, and the *Times* paper has not been ashamed to admit the most infamous personal attacks on individuals, especially if of the episcopate and clergy who are supposed to be attached in feeling to it, for the purpose of casting a temporary slur on her ministry and discipline, although often compelled to retract the calumny on the following day. Such are the tactics, *chicaneries*, and mean Jesuitical expedients resorted to by the party in aid of a cause that, looking to the mere privileges of an order, disregards the claims of truth, and morality, and justice. In conflict with these great principles, the privileges of an order have never hitherto saved it from destruction; and Heaven has not yet altered its laws to favour the designs of monomaniacs, who would impose the ravings of their own lunacy on the minds of others for the oracles of Divine Wisdom.

The association which Mr. Froude and his coadjutors established, was professedly directed against what they considered the prevalent spirit of Latitudinarianism—that is, in fact, the spirit in which the Reformation was projected, and not that which would and might be justly so called by those who, holding responsible offices in the Reformed Church, were careful of her interests, and jealous for her authority. The "Remains of Mr. Froude," and the "Tracts for the Times" are connected by the circumstance that the supposed editors of both are the same persons; namely, Mr. Newman and Dr. Pusey. Many intimations, however, are contained in the "Remains," that the early "Tracts" did not go far enough for Mr. Froude. The arch madman, who was to make other men mad, preceded them in the violence as in the period of his insanity. They were but lunar reflexions of his original revelations; and time was needed for the development of their own proper aberrations. Nor was it prudent to speak out all at once;

a seasonable reserve was determined, yet was not long enough maintained, as the necessity for suppressing "The British Critic" ultimately proved. That publication having gone too far—having shown, indeed, a more than Romanist bias, and occupied nothing less than a Romanist *status*, in relation to all subjects affecting the Church of the Reformation, it has been absolutely necessary to extinguish its *title*, and substitute it by a quarterly journal, denominated *The English Review*, and edited by the Rev. William Palmer, affecting moderation, but designed to spread Tractarianism in a mitigated form, until the time come when it may appear again in its full and complete stature.

Tractarianism has been indirectly favoured in its progress by a literary and philosophical influence which, in its origin and end, is in fact directly opposed to it: we mean, the Transcendentalism of the late Mr. S. T. Coleridge's speculations. These, Mr. Coleridge himself brought to bear on our ecclesiastical establishment; and Mr. Gladstone, as we know, took up with the letter of the same principles, but carried them out in an opposite direction. The different methods of working the same data have been properly discriminated by the daughter of the philosopher, and she has effectually relieved her father's memory from the charge of intentionally aiding in the conclusions to which the statesman had arrived; conclusions which had been only attained by the (no doubt, unconscious) perversion of true principles. The difference between the two is precisely that between an Internal and an External Catholicism. The tendencies of Mr. Wordsworth's poetry have, in like manner, been misinterpreted, and in the wake of such misinterpretation followed such young men as the Rev. Frederick William Faber and Lord John Manners, both men of poetical temperament and much virtue and talent, but of little logical power. To them must now be added Mr. Disraeli, who has devoted his last novel, "Coningsby, or the New Generation," to the spread of the sameness, and the recommendation of ceremonial religion; and which work is even now being helped into extensive circulation by repeated notices in *the Times* and *the Morning Post*. Mr. Disraeli is one of a new party in Parliament who call themselves "Young England," and who believe that their opinions will become the guides of the coming age. Such are the mistakes made by the unconverted mind, which seeks to do by the form, what can alone spring from the power, of godliness. The carnal man cannot understand the truths which are only to be "spiritually discerned," and, accordingly, fails to duly estimate their character and force. He has no faith in what he cannot perceive, and desires to *substitute* it by outward signs and visible ordinances and orders. These he calls "the Church;" and, seeing that Christ, since his glorious ascension into heaven, and sitting down at the right hand of God, is now invisible to man's carnal sense, and, as the Truth, the Way, and the Life, is only to be "spiritually discerned," it cometh to pass, that even He, with the whole invisible world, ceases to be the object of Christian contemplation; and in His place, the same visible, so-called Apostolic Church is, under the name and type of the blessed Mary, presented to adoration. This is the essence of Romanism;

and, in reference to the priesthood, is not only idolatry, but self-idolatry; an assumption first of the Divine Majesty and Power, and then a worship of them, not as they exist in the Divine Being, but as they are reflected in a visible and imperfect institution and its ruling members. For this purpose it is that the validity of the Sacraments is made dependant on priestly succession, instead of the recipient's faith; and books and tracts are circulated with the confessed intention "to familiarise men's thoughts with the idea of an apostolic commission." To these views accidental support has been derived from the position of the Scotch Church, the bishops of which take their origin from those who were deprived in 1688, but enjoy no public acknowledgement. Nor have the same notions been without their adherents in America. Tractarian works, pamphlets, and sermons have been repeatedly republished in the United States; but on the appearance of No. 90, some reluctance to proceed further was manifested among the clergy there, and the laity became remarkably suspicious. An article, also, in "The True Sun," a morning paper published in New York, upon Dr. Pusey's Eucharistic Sermon, had, we are told, a beneficial effect in explaining to the American Church the real nature of the Tractarian heresy. But the American Church could not escape difficulty; and the case of Mr. Carey, which we have already laid before our readers at full, gave rise to much animadversion. "The general impression in New York now is," says one of its papers of July, 1843, "that the doctrines of the Tractarians, tending to build up the power and authority of the priesthood, and to revive its obsolete influence over the actions and consciences of men, are favourably received by the ambitious of the clergy." Such is the history, and such are the results, of the Tractarian movement.

RELIGIOUS PHILOSOPHY.

No. IV.*

THE books cited at the foot render an accidental efficiency to the cause of Religious Philosophy, from the happy circumstance of the author having had a good deal of intercourse with Coleridge in Germany. In estimating the character of Coleridge, he calls upon us to recollect (and it is a point which bears upon the general question, for we cannot

* Early Years and Late Reflections. By Clement Carlyon, M.D., late Fellow of Pembroke College, Cambridge. 2 vols.

Scripture Notices and Proofs: chiefly drawn from the Writings of Eminent Divines, and applied to the Present State of Religion in this Country. By Clement Carlyon, M.D. Whittaker & Co.

ignore, at our will and pleasure, the leading, or any parts of history) that the poet-sage entered upon active life amidst a tumult of passions, such as the world had scarcely witnessed before. The moral elements had long been gathering into the hurricane of the French Revolution, the preparation for which may be traced as far back as the first deflection from Christianity towards Roman Catholic apostacy: for, although literature and science had done much, and the Reformation more, to disperse the darkness of the middle ages, superstition, in conjunction with despotism, still crippled the energies of a large portion of Europe, and afforded pretext to a host of infidels (who took the field with daring confidence) for confounding pure religion with Papal corruptions. Thus the throne and the altar were placed in jeopardy everywhere; men's minds became bewildered; and all the ties of civilised society, private and public, appeared to be giving way. With the name of Coleridge in philosophy, the author associates that of Sir H. Davy in science.

Middleton, the first Bishop of Calcutta, was the early friend and associate of Coleridge—a man who, to a literary taste, added religious zeal, and planted in India the noblest monuments of his virtues, piety, and talents. The Bishop and the Poet each in his own way were, in the maturity of their faculties, the alike unflinching advocates of the doctrine of the Trinity.

The contemplation of the Spectre of the Brocken gave occasion for Coleridge's making "the profound, although seemingly trivial, remark, that no animal but man appears ever to be struck with wonder."

"When," says Dr. Carlyon, "we were ascending the Brocken, and ever and anon stopping to take breath, as well as to survey the magnificent scene, a long discussion took place upon the sublime and beautiful. We had much of Burke, but more of Coleridge. Of beauty much, but more of sublimity, which was in accordance with the grandeur of surrounding objects. Many were the fruitless attempts made to define sublimity satisfactorily, when Coleridge, at length, pronounced it to consist in a suspension of the power of comparison. Terror has, by many, been considered as essential to sublimity. It has been said that 'the roar of thunder or of a cataract, and the beetling cliff suspended half way betwixt the earth and heaven, threatening to spread ruin by its fall, impress the mind with feelings of terror; and that only such objects produce the sentiment of sublimity.' This is sadly to degrade the most powerful and noblest emotion of the human mind. How much more closely beauty is allied to it, is finely illustrated in the following passage from Washington Irving's 'Account of Himself,' where, speaking of America, he says, 'Her mighty lakes, like oceans of liquid silver; her mountains, with their bright aerial tints; her valleys, teeming with wild fertility; her tremendous cataracts, thundering in their solitudes; her boundless plains, waving with spontaneous verdure; her broad deep rivers, rolling in solemn silence to the ocean; her trackless forests, where vegetation puts forth all its magnificence; her skies, kindling with the magic of summer clouds and glorious sunshine: no, never need an American look beyond his own country for the sublime and beautiful of natural scenery.' Neither can it, I think, be denied that the exclamation of a French traveller, in the gorge of the pass leading to Loch Katrine, was true to nature, albeit quite *en François*. 'Ah!' exclaimed he, under the overwhelming emotions of the moment, '*Je sens et je ne pense pas.*'

"For myself, I can attest that when I first caught a view of the Alps of Switzerland, I stood, with my companion Parry, in mute astonishment; all our faculties

were, for a while, completely absorbed in the sublimity of the view before us: there was no terror blended with our sensations; we seemed to be exalted above the earth, in the contemplation, as it were, of other worlds extending far into the sky.

"So, on another occasion, in company and in mutual communion with the same well-beloved friend, I experienced emotions equally allied to sublimity, but under circumstances, as to situation, the reverse of those I have been mentioning.

"We were passing the southern extremity of the crest of that lofty ridge of mountains which divides Sweden from Norway, and, after toiling a long summer-day through defiles of rocks, and over roads such as never, we supposed, were passed before with wheels, we reached, a little before sunset, the summit of the mountain-ridge, when there burst upon us a scene of such immense extent and grandeur, as to fulfil to the utmost the sublime attribute of Incomparability. The atmosphere had been swept by a brisk wind; there was not a cloud nor a vapour in the sky to obstruct our vision, and, losing sight of the world of rocks beneath us, we abandoned ourselves to the luxury of the triumph we had achieved, and contemplated, with irresistible and undivided attention, the vast Atlantic, stretching, northwards and southwards, far beyond the visible boundaries of the continent, yet forming an horizontal girdle, brilliant beyond conception with the effulgence of the setting sun, and embracing in our imaginations half the periphery of the earth."

But our travellers contented not themselves with descanting on the sublimities of nature; they multiplied examples, also, from revelation, and its record, the Holy Scriptures. Coleridge was at no time an enemy to revealed religion; though, at the time when Dr. Carlyon knew him, it would be going too far, he says, "to affirm that his faith was settled:" yet he seemed duly to appreciate the subtle scepticism of the German universities; and, devoted as he was to metaphysical disquisitions, he was likewise fond of repeating that *an old woman's grain of faith was worth them all*. Jeremy Taylor was an author from whose works Coleridge always professed to have derived the greatest possible delight; particularly his "Ductor Dubitantium," and his "Holy Living and Dying." Butler's Sermons also received his commendation; as also Burnett's "Theory of the Earth," and Brown's "Religio Medici." Our author notes it as remarkable, that Coleridge and Wordsworth, proceeding to the continent together, should *separate* immediately upon their arrival. But so it was. Yet, soon after Coleridge's arrival at Göttingen, they became re-united.

"Mr. Wordsworth and his sister came from Goslar to pay him a visit, and I have been informed by one well acquainted with the fact, that the two philosophers rambled away together for a day or two (leaving Miss Wordsworth at Göttingen), for the better enjoyment of an entire intercommunion of thought, thereby becoming the whole world to each other; and not this world only, which in their metaphysical excursions was probably but a secondary consideration. I am not aware whether they allowed themselves any intermission either for bodily or mental repose; I should almost have doubted it, if it had not been so well known that they entertained for each other the sincerest friendship, and if I had not heard Coleridge promulgate as a maxim, that 'you ought not to consider a man your friend, until you could be quite at your ease and comfortable when alone with him, without saying a word, or being scarcely sensible of his presence,' which is making friendship to transcend the passion of love itself; for even lovers, when their tongues are silent, continue to commune with each other with their eyes, at least so it would seem from the words of the old song—

'Drink to me only with thine eyes,' &c.

Nothing, in fact, could appear to exceed Coleridge's admiration of his friend Wordsworth. When we have sometimes spoken complementarily to Coleridge of himself, he has said that he was nothing in comparison with him."

And it was from the minds of these wanderers that proceeded those pure and purifying ideas of Catholicity which have been since taken up by the Tractarians, claimed as their property, corrupted in their handling, and abused to their sectarian purposes. "The writings of Coleridge," says Dr. Carlyon with justice, "are of an enduring character. His writings—political, moral, and metaphysical—are getting more and more *authoritative*; and however true it may be that men, as Mr. Poole observes, are, for the most part, more prone to ape the vices, than to emulate the virtues, of distinguished individuals, yet the early frailties of Coleridge are calculated to put others on their guard, rather than to excite imitation; inasmuch as they exhibit, in striking imagery, the baneful tendency of wayward passions on the mind and body—bringing the former into imaginings alike revolting to right reason and religion, and the latter into diseases which not only shorten life, but introduce, amidst the brightest visions of the future, remorse, such as Christianity alone—and that but rarely has been found, as in the case of Coleridge—can overcome."

Dr. Carlyon is a good and faithful member of the Church of England, zealous for her Sabbaths, her ordinances, her ministers, and her temples.

"It is," says he, "undoubtedly true, that the clergy of the Church of England have ever shown themselves to be their own and the Bible's best apologists. Their writings, from the earliest dawn of the Reformation to the present day, exhibit such stores of divinity as may safely challenge comparison with the proudest achievements of literature in every other department; and no prudent layman, in his zeal to defend the Church, will think of throwing himself into their ranks unless clad in the panoply which they have provided for him. Their watchmen may not have been at all times equally upon the alert; but their present earnestness is duly estimated, and they have the satisfaction of finding that in proportion as they have been 'up and stirring,' the Protestant strength of the empire has been preparing to rally around them. The intrinsic excellence of a Church built upon the foundation of the holy Apostles, and of which Christ Himself is the corner-stone, is getting to be better known; and many who have hitherto regarded her, in a religious point of view, with unbecoming lukewarmness, are yet sensible that in the union of Church and State the safety of the British empire mainly consists. The parties most clamorous against her have never yet agreed wherein she is deficient; and far less would they agree, if they were able to effect her destruction, what to set up in her stead. Still, it has never been the arrogant boast of the Church of England that she is infallible; she only claims the merit of sincerity; and it has been well observed, that 'her own *genuine and dutiful children* know best wherein she is faulty, and do most lament her not being in circumstances, of late years, to come up to her own excellent rules of reformation, and her having lost any ground of which she was at any time possessed, by her over-lenity, and who bestow most pains to put her in her own right road again, against the torrent of opposition which they meet with from all sorts of enemies from within and from without; but most certain it is, that she cannot be so easily undone by her open, professed, and avowed enemies, as by her own clergy and people, or such as pretend to be of her communion."

With the caution implied in the last sentence, we dismiss this article.

HYMN TO THE TRINITY.

Father ! ineffable,
Incomprehensible !
Ancient of Days !
Thee, who invisable
Ever inhabitest
Light unapproachable,
Fain would we praise !

Jesus ! Eternal Son !
Thou of the viewless One,
Image express !
Come ! every thought control,
And from our inmost soul
God in Thee visible
Help us to bless.

Spirit of purity !
Oh ! do Thou glorify
Jesus, our King.
And of His holiness,
Majesty, righteousness,
Meekness, and tenderness,
Aid us to sing.

Thus at Thy footstool, Lord,
Taught by Thy Holy word,
Ever we'll bend !
While to the Trinity,
Equal in majesty,
Power, and eternity,
Praise shall ascend.

HYMN OF SYNESIUS.

Ὕμνῳ σε μάκαρ
Καὶ δια φωνᾶς,
Ὕμνῳ δε μάκαρ
Καὶ δια σιγᾶς
Ὅσα γὰρ φωνᾶς
Τόσα καὶ σιγᾶς
Ἄλεις νοεράς,
Πάτερ ἀγνώστε
Πάτερ ἀρρήτε.

My God ! I will address Thee
In loudest hymns of praise ;
Then, too, my soul shall bless Thee,
When mute in deep amaze :
For Thou, who kind receivest
Each word to Thee addressed,
The silent thought perceivest,
The feeling unexpressed.
And, while we ne'er can know
Thy deep and wondrous ways,
Words sink far, far below
Thy due reward of praise.

H. M.

THE MERITS OF JESUS CHRIST, MAN'S ONLY JUSTIFICATION BEFORE GOD.

No. II.

III. BEING arrived at that stage of our reflections in which we see that man contributes no part of his own justification, but that it is the "free gift of God by grace," we at once encounter the question, What, then! are we not to try to do anything for ourselves? Are we to sit still, and leave all in the hands of God *alone*? Does it make no difference whether we do well or evil? "Shall we continue in sin, that grace may abound?"

Now, this question appears, at first sight, to flow naturally out of the conclusion we had last come to; but the fact is, that it is not at all the necessary result of that conclusion, but it takes its rise from a source deep-seated in the heart of man. What that source may be, we have not now time to enquire: somewhat it is of that ancient pride which led man, instead of trusting himself in the hands of God, to pluck the forbidden fruit, that he might be *as* God; that pride which, in like manner, would reject all means which depend upon God alone—which make God, and not man, chief agent—which *return* all the glory to God, instead of begetting it for man. We say that the question flows not from our last conclusion; for, is it necessary, because justification comes solely from Christ, to suppose that man is, therefore, to make no effort to receive it? Were we told that a certain physician could cure us from a certain deadly disease, should we hesitate to receive the cure at his hands because none of the *credit* of it was to accrue to ourselves? And yet this is our conduct with regard to justification, when, in the madness of our egotism and pride, we ask, What! and am *I* to do nothing? Is *my* share in this transaction to be lost sight of? Know, O vain man, that there *is* something to be done by thee—a work which will be *much* to *thee*, but *little* before *God*; and, therefore, as it is much, and difficult of attainment to thee, see that thou do thy diligence, lest thou fall short of the mark; and as it is little and worthless in the eye of God, see that thou boast not thyself in it, but "when thou hast done *all* that is commanded thee, say, I am an *unprofitable* servant."

Now, whereas Christ is the grand reservoir in which are the Waters of Life, which all who drink shall live, yet it is necessary for each who would live, first to drink: and so, also, as justification is in Christ alone, yet it is necessary for each man separately to appropriate it to himself, and the means whereby he must do this is *faith*; for faith was the sole condition on which Christ worked his miracles of cure on earth, and it is the sole condition on which He offers eternal life now, for "we are justified by *faith*." * "He," says Christ, "that *believeth*

* John vi. 35.

on Me, shall never thirst;" **"He that believeth hath everlasting life;"*
 †*"He that believeth, though he were dead, yet shall he live;"*
 ‡*"Whosoever liveth and believeth in Me, shall never die;"* §*"Whoso believeth on Him,"* says St. Paul, *"shall not be ashamed;"* and
 ||*"Christ is the justifier of him that believeth;"* "Thy faith," again saith Jesus, *"thy faith hath made thee whole;"* "thy faith hath saved thee; go in peace."

Such being the importance and the power of faith, it will be well that we have a distinct and correct idea of what faith is. Now, faith is that state of mind in which man, knowing that he has no power of *himself* to come to God, yet believes that by *Christ* he is made at once able and *fit* to draw near as a son and heir of God, so that by faith he believes that Christ in this world doth enable him to do the will of God, and that, for the next world, "He will save to the uttermost all them that come to God through Him."

But it may be said, since faith is a commandment, on obedience to which we are saved, is it not, therefore, a *good work*, received by God as part of our justification: for, is it not said, "Ye are *justified* by faith?" Now, to suppose that faith is justification, is to confound the condition on which a thing is granted with the thing that *is* granted. But we shall proceed to show, by three considerations, that faith is *no part of that righteousness* which is received by God in our justification: and,

1st, Faith is not in itself essentially righteousness; for, whereas the Apostle hath said in one place that we ¶*"are justified by faith,"* he hath also said in another, ***"We are justified freely by grace."* Now, if faith be righteousness, then have we a *claim* on God's *justice*, and are no longer justified by *grace*; but the Apostle never does say that faith *is* righteousness, ††*"for what saith the Scripture? "Abraham believed God, and it was counted to him for righteousness."* It saith not, it *was* righteousness; for Abraham was but mortal, and we know not how much weakness and sin might have been mingled with his *very faith*: but, "we say ‡‡that faith was reckoned to Abraham *for* righteousness." §§*"Now, to him that worketh is the reward not reckoned of grace, but of debt."* That is, if faith be a good work, and therefore righteousness, then the reward is no longer the *free gift* of God, but is owed to us as a *debt* by God, and therefore it would not be true to say that we are justified by *grace*. |||*"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness;"* that is, that to him who doth not trust to *his own* good works or righteousness, but knowing himself

* John vi. 47.

† John xi. 25, 26.

‡ We have not time here to take more than a very brief and imperfect view of faith. We hope, on a future occasion, to speak more at large on the subject.

§ Rom. ix. 33.

¶ Rom. iii. 26.

¶ Rom. v. 1.

** Rom. iii. 24.

†† Rom. iv. 3.

‡‡ Rom. iv. 9.

§§ Rom. iv. 4.

|| Rom. iv. 5.

to be "ungodly," believeth that *Christ's* righteousness justifies him, to him his faith is *not* righteousness, but *counted for* righteousness: so that the Apostle, when he says "We are justified by faith," does not mean that faith is righteousness (which would be saying that we are justified by our own righteousness, whereas he saith that we are saved *("not by works of righteousness which we have done"), but he meaneth, that we are justified by faith, in that by faith we lay hold of and appropriate to ourselves the righteousness of *Christ*, which is *counted to us for our own righteousness through* faith.

2dly, Faith is not a work of righteousness which renders us *actually* righteous. To suppose that it is, is a contradiction, and a moral absurdity; for, as faith "believeth on Him that justifieth the *ungodly*," part of the *essence* of faith is to believe that we are "*ungodly*." Now, if faith rendered us *actually* righteous, then it would have to believe that we are actually righteous and actually ungodly at the same time; † so that its activity would be suicidal, and its very existence its own destruction: for, if it rendered us *actually* righteous, then, the instant it comes into being, belief in our own sinfulness, which is part of its essence, must vanish, and belief in the necessity of Christ's atonement, which is the rest of its essence, must vanish also; so that the very instant of its birth would be the instant of its annihilation. Faith is not, therefore, a work of righteousness which, in itself, renders us *actually* righteous.

3dly, Supposing, even, that faith were either righteousness itself, or had any power of rendering us actually righteous, still we could not claim the merit of justifying ourselves by it, unless we could show that it is our *own*, unprompted, unaided work, wrought by ourselves, in ourselves, and for ourselves: whereas, what saith St. Paul? † "Looking to *Jesus*, the author and finisher of our faith;" and again, § "I pray God that *He* may fulfil in your hearts the work of faith with power;" and again, || "To another is *given* faith by the same Spirit;" and ¶ "The fruit of the Spirit is love, joy, *faith*:" "Be not deceived;" ** "Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights." Is, then, *faith*, that most perfect gift, *not* from above, but the work of man? To say this, were to boast; and faith boasts not—for, †† "where is boasting? it is excluded. By what law? Of works? Nay, but by the law of *faith*."

Faith, therefore, is no part of that righteousness which is received by God in our justification, but is the sole condition on which justification

* Titus iii. 5, 7.

† It may be said that faith, as the *means of receiving* justification, will be in the same dilemma, for that it must believe that we are sinful and yet righteous. Yes, but not *actually* righteous: the true faith is, that we remain *actually* ungodly, but righteous by *imputation*—ungodly in *ourselves*, righteous in *Christ*.

‡ Heb. xii. 2.

|| 1 Cor. xii. 8, 9.

** James i. 17.

§ 2 Thess. i. 11.

¶ Gal. v. 22.

†† Rom. iii. 27.

is granted to us, and the only means by which we individually appropriate it to ourselves.

But it may again be asked, Are, then, *works* to be excluded? Are we not "justified by works?" And are not good works, therefore, necessary? Now, to this latter question, we answer, That good works are not *essentially* necessary to justification, but that they are *indirectly* so.

1st, They are not *essentially* necessary: that is, they are not necessary as being a *part of that which makes justification*, and without which justification cannot exist; for we believe that a man *may be* justified without performing one single act which might be entitled a good work—viz., in cases of death-bed repentance, where no *time* is given for works—as, e.g., in that of the thief on the cross, who had no opportunity to work, yet received justification by faith. But,

2dly, Good works are *indirectly* necessary; i.e., they are necessary, not at all as being *part of* justification, but as being the *evidence* that we *have received* justification; for, where opportunity is given to display them, they are the evidence of the *reality* of our *faith*—they are the proof and pledge that our faith is true and of the right sort; for true faith is an *active* and *obedient* principle, as may be seen in the faith of those who received bodily cures from Christ; for they not only believed that Christ could heal them, but by faith they stretched out the withered hand, or arose and walked at his command; so that their faith not only believed, but *acted* and *obeyed*. True faith, therefore, is an active and obedient spirit, which, "without works, is dead," inasmuch that, for a man to say he had *faith*, who yet had no works (not lacking the opportunity thereto), is an absurdity; for part of the essence of faith is confidence that God doth enable us, through Christ, to do His will (as may be seen, again, in the faith of those who were cured; for, when they were commanded to rise and walk, they fully believed that God did at once enable them to do so, though they felt unable in themselves). Now, this being the case, to say that a man who knows that it is *necessary* to do God's will, and who believes at the same time that he *can do* that will, through the help of God, yet does not attempt to perform that will—to say this, is absurd. Therefore, a man cannot have *true* faith who does not *work*, and "faith, without works, is dead." Good works, therefore, may be said to be *indirectly* necessary, in that they are the proof of our having that faith by which alone we can receive justification; and in this, and in no other sense, are we "justified by works."

But here an objection may again be made, apparently founded both on Scripture and on experience. And, first, with regard to it, as founded on Scripture, it will be said, It is evident that good works are taken in our justification, for we are told to "*work* out our own salvation with fear and trembling." Now, we shall consider this

* Philip. ii. 12.

objection in two lights. First, we shall show that the words, "Work out your own salvation," do not necessarily imply the performance of any of those *external acts* which we call good works; secondly, that supposing they do allude to such acts, still, from the context, it is plain that no *merit* which can accrue to man is attached to them.

1st, The words, "Work out your own salvation," need not imply the necessity of performing any of those external acts which we call good works; for, when the Jews asked Jesus, * "What shall we do that we might *work* the *works* of God," "Jesus answered and said unto them, This is the *work* of God, that ye *believe on Him* whom He hath sent;" and, lest man should claim any merit even from this work of believing, he adds, † "No man can come to me *except My Father* draw him, and I will raise him up at the last day." So that the means by which we are to work out our own salvation; is, in the words of Christ, *faith*: and yet this faith is not a *meritorious* work of *our own*, which will form any part of the *cause* of our salvation; for it will not be *faith* that shall in any way save us, but "CHRIST shall raise us up at the last day." But, inasmuch as true faith implies actual works, by which we must "work out *our own* salvation," so that both we ourselves and those that see our good works, may be certified that our faith and our hope of salvation are *true*; and as Christ hath said, "It is he that *doeth* the will of My Father, that shall inherit eternal life;" we readily grant that by the words, "Work out your own salvation," the Apostle wished to enforce on his readers the necessity of proving their faith by works. But,

2dly, Supposing this, still it is plain from the context that no *merit*, which can accrue to man, is attached to such works: for, lest his words should be so perverted, St. Paul instantly added, ‡ "For it is *God* which worketh in you both to will and to do of His good pleasure;" and in the 2d chapter to the Ephesians he says, "We are *God's* workmanship, created in Christ Jesus unto good works, which *God hath* before ordained that we should walk in them." The Apostle's meaning, therefore, is this: Ye *have* salvation ready prepared for you in Christ; work out this salvation, show it, manifest it, confirm it, make it sure, produce the proof that it is your own, by displaying the well-known pledge and fruit of it, even good works: but while thus working, ye must needs "fear and tremble;" for the difficulty ye will find in doing good works, will prove the weakness of your faith, and the knowledge of this will make you fear and tremble; and when ye *shall* have worked out your salvation, say not, Our salvation is therefore our own work; but remember that, after all, ye are but "*unprofitable*" and undeserving in the eye of Him "in whose sight no man living *can* be justified," and that your works, moreover, are not your *own* works; "for it is *God* which worketh in you, both to will and to do."

But, secondly, this same objection will again be brought forward.

* John vi. 28, 29.

† John vi. 44.

‡ Philip. ii. 13.

though founded on another basis: viz., on the apparent evidence of experience; for it will be said, Since there are certain necessary appointed works, the performance or non-performance of which is optional, for man is a free agent; and since to perform these works requires a struggle and a warfare against temptation and Satan, in which warfare *we* are the actors; for it is *we* who have to struggle, and fight, and strive, and toil, as is evident from our own feelings, for we suffer *pain* and *sorrow* in such strugglings and strivings—since these things are so, do we not learn, from the experience of our own hearts, that we do in part justify ourselves?

Now, 1st, That man is a free agent, is true, since he may choose whether he will be saved or not, for God is ever ready to help, if man will show the willingness to *receive* help; but that he can have that willingness without God's assistance, or that the performance of good works, *able to justify him*, is optional, or even *possible* to man, is quite another thing, and is as false as the former is true; for, as we have already seen, "we are unable of ourselves, even to *think* anything as of ourselves, but our sufficiency is of *God*;" and "it is *He* which worketh in us both to will and to do." Yea, and the very works which we *do* perform, are all "ordained beforehand by God, that we should walk in them."

2dly, That we are the actors in the warfare against temptation and Satan is truth; but it is not the *whole* truth; for, though we be the actors, yet are we not either the sole actors or even the *chief* actors: on the same stage there fights with us the Eternal Godhead, the Omnipotent Trinity, Father, Son, and Holy Ghost, each in His particular character. The Father strengthens and assures us, saying, "My Grace is sufficient for thee." The Son entreats for us, as He did for Simon, when "Satan desired to have him;" and Jesus said, "I have prayed for thee that thy faith fail not." * "Likewise the Spirit also helpeth our infirmities," "making intercession for us with groanings that cannot be uttered." Yea, and supposing that the conflict were *altogether* fought by God in us, should we not *feel* the struggle and the warfare that are going on within? Could the powers of light and darkness contend, and the scene of their meeting not be rent and torn in the awful conflict? And are we not told that † "God draws us with the cords of a man?" Therefore, though the heart be dragged asunder by the strain, though those human cords stretch to agony, and well nigh to cracking, let us remember that it is not *man* who *fights*, but *God* who *draws*. But,

3dly, And more *particularly*, if the experience of our own heart tells us that there is a warfare in which *we* have to strive, it must also tell us that we never gain a complete *victory*, that we only conquer to fight again, and that even to the *last* there remain evil passions, wicked thoughts, corrupt inclinations—unsubdued, not slain. Therefore, whether this conflict be one sustained by man alone, so that to him alone

* Rom. viii. 26.

† Hosea xi. 4.

belongs the merit, or whether it be endured under the direction and by the assistance of God, so that to God belongs the chief merit; in either case, as it never totally eradicates sin, and consequently never renders perfectly holy, it evidently, from what we have before said, does not do anything towards *justifying* us.

The fact is, that good works are not at all necessary to justification; but they are the necessary consequence or justification. To suppose otherwise, is to invert the order of redemption, and render Christ's death of no avail; for such a supposition would have it be that God had said, "Bring forth good works, become righteous, and *then* will I send My Son to justify you; whereas, * "God commendeth His Love towards us, in that while we were *yet sinners* Christ died for us;" † and "Christ came not to call the righteous, but *sinners*, to repentance;" for "that form of doctrine which has been delivered unto us" is this—that Christ came on purpose to free us from the power of sin, and to *enable* us to bring forth good works by the Spirit working in us; for ‡ "know ye not, that so many of us as were baptised into Jesus Christ were baptised into His *death*?" so that § "our old man is *crucified with Him*, that the *body of sin* might be *destroyed*, that *henceforth* we should not serve sin," and that thus "we are dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord." || So that we conclude, that good works do not justify us, but that, being *already* justified by Christ, we are *enabled through Him* to do good works; for that, "*being made free* from sin, and *become* servants to God, we have our *FRUIT* unto Holiness." ¶

One more difficulty may here be raised; for it will be said, Granting that man is sinful, and that he cannot alone do anything that shall justify him, and allowing that he has none of the *merit*, still, inasmuch as we shall be judged according to the "*deeds* done in the flesh," do not works, done under the influence of the Holy Spirit, justify us? And will not, therefore, the order of redemption be this—that Christ died that we might be sanctified, and that, being sanctified, we bring forth those good fruits which justify us? Now, that this is not the case, we shall see in two points of view.

1st, The experience of our own hearts and the Word of God teach us, that even in a state of sanctification we do not attain, in ourselves, to perfect holiness; and reason and Scripture also tell us (as we have already seen), that it is perfect holiness alone that can justify us. Therefore, works done under sanctification do not justify us.

2dly, We are not told in Scripture, that works done in a state of sanctification do make any part of our justification; but, even where the necessity of works is spoken of, great care is used in the manner of stating it, lest it be implied from what is said, that the works are they

* Rom. v. 8.
‡ Rom. vi. 3.
|| Rom. vi. 11.

† Mark ii. 17.
§ Rom. vi. 6.
¶ Rom. vi. 22.

which justify; e. g., Scripture (speaking of sanctification) saith not, Reckon yourselves to be dead, indeed, unto sin, and *therefore*, because dead to sin, and servants to righteousness, *therefore* alive to God; but it saith, "Reckon ye yourselves to be dead, indeed, unto sin; *but* alive unto God, *through Jesus Christ* our Lord." And again, where it has just been said that, "being made free from sin, and become servants of God, we have our fruit unto holiness, and the end, everlasting life;" lest the false inference be drawn, that "everlasting life" is therefore the *consequence* of the "fruit unto holiness," it is immediately added, "But eternal life is the *gift* of God, *through Jesus Christ* our Lord." *

But it may further be urged, Granting, then, that justification is solely in Christ, and is not the consequence of good works done under sanctification, still, are not works, done under sanctification, the cause of our being *meet* to receive that justification which is in Christ? Is it not the case, that if we live according to the commandments of God in a state of sanctification, *thereby* we shall acquire to ourselves the benefit of Christ's justification? Nay, it is not even thus; for *no* manner of life, and *no* works, can make man *fit* even to receive justification; for it is the *gift* of God to those who do *not* deserve it. And further, good works, done in a state of sanctification, cannot, in reality, be anything but *after* justification; for they are the fruit of *faith*, else are they not *good*; for † "*whatsoever is not of faith is sin.*" Being, therefore, the fruit of faith, they cannot exist till after we have possessed faith. Now, by faith we receive justification; therefore, justification is *before* good works; and consequently we cannot be made *meet* to receive it *by* good works.

But it may be said, Is not faith itself a work done in a state of sanctification, ‡ and does not it, at least, make us meet to receive justification? for does not God justify us on our evincing it? Now, that God justifies us on our evincing faith, is true; but it by no means follows from this, that, therefore, faith is a good work which renders us actually *meet* to receive justification; for, were this the case, then justification would be *owed* to those who believe, as a *debt*; it would only be an act of impartial justice on the part of God; it would be paid to them as a thing which they deserved, as the necessary consequence and due recompense of their faith—whereas, on the contrary, justification is a "*free GIFT*," of which man, in himself, is totally undeserving. Faith is the *condition* on which God *GIVES* justification, not the *work*, or the *state* which God *rewards* or *remunerates with* justification; for faith is the *occasion* which God *chooses* for bestowing on us the *free, gratuitous donative* of the merits of Jesus Christ, which alone justify us.

* Rom. vi. 23.

† Rom. xiv. 23.

‡ We promise ourselves the pleasure, on some future occasion, of producing some remarks on Sanctification as it is set forth in Scripture, which will tend to confirm our present position.

But it will be asked, If these works, though done in a state of sanctification, do neither themselves justify us, nor do render us meet to receive justification, why shall we be *judged* according to our works? We answer, Because works, though they be not the *cause*, are yet the *proof*, of justification; if we have not works, we have not *faith*; if we have not faith, we are not justified; and by our works will be judged the measure of our faith; by the measure of our faith, the fact of our justification. Yet does not this faith render us *meet* to receive justification, nor is justification given either for the faith or for the *works* (for both *must contain so much sinfulness* as to deserve nothing but God's *wrath and damnation*); but it will be given for the *merits of Jesus Christ*, which merits are *freely* reckoned to man *by grace through faith*, which faith is *manifested* and *proved* by *works*.

We conclude, therefore, that the scheme of redemption is thus arranged; viz., That justification, being solely by the merits of Jesus Christ, is *freely* granted to each man on his evincing faith, and that faith is immediately followed and accompanied by a state of sanctification, which state is realised and exhibited in good works; so that justification is *freely given* in Christ, is *received* by faith, is *declared* and *proved* by works; and thus are we "justified by grace," "justified by faith," "justified by works;" for grace is the primary actual cause; faith, the secondary conditional means; works, the declaratory proof. Grace is *essentially* necessary in justification; faith is indispensably necessary to justification; works are indirectly necessary as the consequence of justification. Grace is perfect, immutable, admits not degrees; faith is imperfect, wavering, and progressive, admitting degrees; works are imperfect, dependant on faith, and therefore wavering and progressive, admitting degrees. Grace as a perfect cause, and justification as its perfect effect, require no judgement; faith, as an imperfect receiver, must submit to and must be proved by judgement, and works will be its judicial test.

Having thus, in a plain and straightforward manner, with an unbiased and unprejudiced spirit, and in the earnest desire of arriving at truth, examined into the doctrines of justification as it is set forth in Scripture, and in Scripture *alone*, it will neither be uninteresting nor unprofitable to illustrate and confirm our view of the subject, by seeing how each part of the scheme of redemption—in the order in which we have shown it to come—is typified in the cases of those who received miraculous cures at the hand of Christ; for that such cures, and the means by which they were granted and received, *are* to be taken as illustrations of the means of justification, we are taught by Christ Himself; for it was to show what power of forgiving sins was possessed by the Son of God, that, on one of these occasions, He said to the sick of the palsy, "Arise, take up thy bed and walk."

Now, in examining this cure of the palsied man, as it is related by St. Matthew, ch. ix., we remark—

1st, That the cure was in Christ *alone*, that it was received by *faith* (in that, when told to arise, the man *believed* that he *was able* to

do so), and that the fruit of it was the power to rise, and walk, and act. So, to trace the analogy, justification is the work of Christ *alone*, and is received by *faith*, which is followed by sanctification, or the power to do good works.*

2dly, As it would be absurd to suppose that the sick man could rise and walk before he received the cure; so is it vain to think that man can possess sanctification, or the power to do good works, before he has received justification.

3dly, As the sick man did not think to cure himself, either wholly or in part, but trusted *solely to Christ*; so neither must we think to justify ourselves, either wholly or in part, but must trust all to Christ.

4thly, As the sick man, when told to arise, did not pause to think *whether he could do so*, or to plead his weakness, nor trusted to his *own* strength in the effort, but at once obeyed, confident that sufficient strength *was* given to him (for that Christ would not give commands which could not be performed); so *we*, receiving the commandments of God, must not pause because of our own weakness, nor trust to *our own* means at all, but must simply and promptly obey them, in full confidence that God *doth at once enable us to succeed*.

5thly, As it is absurd to suppose that the act of believing Christ had any medicinal or healing power, or that the act of rising and walking formed any part of the cure; so it is absurd to believe that faith or good works form any part of the justification.

6thly, As the instant the cure was given it was accompanied by the command, 'Arise and walk,' and as, had this command not been obeyed, the cure would neither have been granted, nor of any use; so, the instant we receive justification, we receive also the command to do good works, and, unless we obey, our justification will not be available: and yet it is to be borne in mind, that as obedience formed not part of the cure, so obedience does not form part of justification, but is the natural fruit and springing out of that love of God which *follows* the gift of justification—which love is prompted, nourished, and strengthened by the Holy Spirit.

7thly, As the cure was in Jesus Christ *before* it was bestowed on the man, so justification exists in Christ before it is communicated to man. As the cure was instantaneous, so is justification an instantaneous act. As the power to walk was continuous, so is a state of sanctification a continuous state.

8thly, As the *communication* of the cure, the faith, the command, the obedience, the power necessary to obey, and the first effort to rise and walk, were simultaneous; so the gift of justification, faith, the individual reception of the command to work, obedience, the first beginning of sanctification, and the first starting forth to do good

* We hope to speak on this subject more fully on some future occasion, when we shall more completely prove and develope our present positions.

works, are all simultaneous, and therefore no good work can be *before* justification, and none but the first instantaneous effort can be anything but *after* justification.

We conclude, therefore, that the justification of man before God is *solely* by the merits of Jesus Christ; that faith is necessary to receive it; and that this faith, if true, will be immediately accompanied and followed by sanctification, and must be manifested and proved by good works; which faith and which good works, however, (though taken as the *test* of our having received justification, at the last day,) do yet themselves form no part of justification whatever, inasmuch as, for their own private character, they *must* be totally condemned by an All-holy God.

And now, we cannot quit our subject without making a few concluding remarks on the beauty and *perfection* of the scheme of justification as it is set forth in Scripture: and first, we say that the nature of this scheme is of itself sufficient to prove the Divine origin of the Scriptures; for in what system of human philosophy do we find such an idea, or anything corresponding to the idea of justification by *faith*? What man could have conceived the notion? If we examine the human heart, we shall find that there is no part or organ of it which could have produced such an idea; it possesses no germ from which it could have sprung, no material from which it could have been framed. It evidently, therefore, can have emanated from the mind of Deity alone; and is not the whole plan, method, and arrangement of it worthy of its Divine birth? It partakes of the nature of Him who formed it; it contains the characteristics, and displays the features, of the unfallen, unmarred creation of God, for it is *perfect*; since nothing can be added to it, nothing taken from it, without spoiling and destroying it. It is majestically simple, since it can be embraced in a word, and comprehended in an instant. It is pre-eminently *sublime*, since God alone could devise it, God alone execute it. It is essentially and indispensably necessary, since by no other possible or conceivable means could man, under existing circumstances, have been saved. It is beautifully and faultlessly adapted to the necessities of the case, since by it man is perfectly redeemed, God is perfectly glorified; and while it justifies *man from the sinfulness* of his nature, it justifies *God in the excellence* of his wisdom and his attributes; for by it the Eternal Mercy is perfectly appeased, and the Eternal Justice is for ever satisfied—Eternal Mercy appeased, in that pardon is a *free gift*, as regards man; Eternal Justice satisfied, in that no sin is remitted till the full penalty, even to the uttermost farthing, has been paid for it, as regards God. And lastly, it received its final approval, in words more expressive of perfection and completion than were uttered over any other work of God; when He, who could alone devise, alone execute it, stamped it with the character of unalterable, unimprovable excellence, and dismissed it from His hands—saying, “*It is FINISHED.*”

THE HISTORY OF THEOLOGY.

PART I.

34. *Scholastic Philosophy*.—Before proceeding to the consideration of the Scholastic Philosophy, which occupies so large a space in the history of Theology, we will introduce a few brief remarks on the merits of the question which led to the separation of the Eastern and Western Churches. Subsequently, indeed, the Theology of the Western Church will occupy the whole of our attention; the Greek Church having rapidly subsided into a lethargic quiescence not less deadly to itself than barren of interest.

This debate, as is well known, turned on the question whether the procession of the Holy Spirit was from the Father *and* the Son, or from the First Person only. Theologians of the Greek Church maintained the latter doctrine; animated partly by the mode, habitual in their schools, of regarding the Father as the origin, root, and source of the Godhead—partly by a natural anxiety to avoid giving any colour to the heretical views of the Pneumatomachi, who sought to establish that the Holy Spirit was created by, and subordinate to, the Son. Fears of a similar nature, lest any support should appear to be given to the Arian heresy, led the theologians of the West to oppose the subordination of the Third Person as a dogmatic verity. Thus a purely speculative question became the overt means of separation between two large sections of the Christian Church. In the new states which arose in Western Europe on the fall of the Roman Empire, learning sunk more speedily and completely than in the East; but the ecclesiastical system still continued in possession of its authority. We shall subsequently make mention of the labours of Isidore (d. 636). A far more original writer, and one who exercised a wider and more lasting influence, was the Venerable Bede (d. 735). Alcuin (804), of York, a pupil in the school of Bede, as the counsellor of Charlemagne, contributed mainly to the revival of both sacred and profane literature which then took place. At that time, the attention of theologians was principally taken up with the questions connected with the worship of images and the Adoptian heresy; but in the following reigns, writers educated in the schools of Charlemagne gave their opinions to the world on several important points. Such were Agobard (d. 840), the Archiepiscopal Reformer at Lyons; Ratramn (868), whom to this day the Anglican Church regards as one of the chief pillars of her theory of the Eucharist; Paschasius Radbert (851), the chief supporter of Transubstantiation; and Gottschalk and Hincmar, the advocate and antagonist of absolute predestination.

35. Contemporary with Hincmar, the representative of the ecclesiastico-theological spirit of his age, was the celebrated Erigena

(d. 877), the undoubted philosophical chief. He it was who transplanted into the Western Church the writings of the Pseudo-Dionysius, the mystical tone of which was too favourable to the interests of the hierarchy not to be cherished and employed.

Such were the first results of the favour and protection shown by Charlemagne to study. But a more enduring activity was evoked at the close of the eleventh century by the sacramental disputes of Berengar (d. 1088) and Lanfrance (d. 1089), and that of the leader of the Nominalists, Roscelin, with Archbishop Anselm (d. 1109), the Father of Scholasticism. The sacramental controversy of Berengar may be considered as the era from which dates the reign of the Scholastic Philosophy. We shall follow in the present sketch the ordinary division, which closes its three periods respectively with the years 1250, 1330, and 1500.

36. During the first period of its existence its professors principally confined themselves to dialectical discussions on the system of faith, which, through the influence of Augustine, had been recognised as that of the Church. Anselm, in his work, "*Cur Deus Homo*," developed and established the orthodox doctrine of the mediatorial office of Christ on the basis of Scripture testimony and the uniform belief of the Church. But there is this great difference observable between the writings of this early schoolman and those of the third period—that in the latter the sum of orthodox belief is assumed by the dialectical champions of the day; whereas, by Anselm it is proposed as a problem, although its incontrovertible truth is admitted. With the name of Roscelin, the most famous antagonist of Anselm, is connected the commencement of the great strife of the Realists and Nominalists on the meaning of Universals.

37. In Anselm, as in Hildebert of Lavardin (d. 1134), the speculative and ascetic tendencies appear to have been fairly balanced; but these severally found devoted representatives in Abelard and Bernard. Abelard, originally a pupil of William of Champeaux (d. 1120), a famous teacher of the Cathedral School at Paris, rapidly surpassed the popularity of his master. His speculative boldness drew upon him the censure of the Church, and with apparently good reason. To quote one instance, his mode of establishing the doctrine of Trinity would seem to be inconsistent with the proper personality of the Father, Son, and Spirit.

The ascetic and hierarchical element, as represented by Bernard (d. 1158), was speedily aroused against the allurements of heretical speculation. Abelard was silenced by the exertions of this celebrated writer (the last of the Fathers). As a teacher of Gospel truths, and as enforcing the religion of the heart, St. Bernard stands conspicuously forward, not merely in that his labours did much to counterbalance the dry, cold philosophy of the time, but as one who revived the teaching of the Apostles with a warmth and savour which subsequent leaders have hardly surpassed.

38. The dangers of Abelard, and another distinguished teacher,

Gilbert de la Porret (d. 1154), warned the masters of the schools to build more firmly on Scripture proof, and to shelter themselves behind the authority of the Fathers. This course was adopted by the well-known Cardinal Pulleyn (d. 1150), and the more celebrated Peter Lombard (d. 1164), whose four books of the Sentences have been for centuries the text-book of a large portion of the Christian Church, and regarded as an authority co-ordinate with Scripture.

Between these two parties, the speculative and the ascetic, which divided the teachers of the twelfth century, an opening was left for a third, which was represented by the school of St. Victor. Starting from better and more historical principles of Scripture interpretation, for some time its leaders followed a grand object—of bringing the ordinary speculative pursuits within the range of common life, and of imparting a greater degree of fixedness to contemplative Theology: but the mystical and contemplative element soon bore down the rational one. Hugo (d. 1141), although no mean or unsound commentator on the Scriptures, and the friend of St. Bernard, the head of the practical ascetics, contributed to extend the Theology of the Pseudo-Dionysius. Richard (d. 1173) attempted to give dogmatical precision to the contemplative mysticism which it was the object of his school to erect on Scripture. Walter (d. 1180) is known for his furious attacks on the leading schoolmen of the time—attacks marked by the worst spirit of puritanical fanaticism.

39. The increase of papal influence and interference in matters of faith, subsequently to the Lateran Council in 1215, led to the occupation of most professional chairs by the Dominicans and Franciscans, the most zealous and faithful advocates of the Pontificate. Henceforward the philosophy of Aristotle became that of orthodoxy. Two eminent labourers in this field were an English Franciscan, Alexander Hales (d. 1245), the Irrefragable Doctor, and a Dominican, Albertus Magnus (d. 1280), the most learned of all the schoolmen. Thomas Aquinas (d. 1274), the Angelic Doctor, will ever hold a high place among theologians, not merely for the copiousness of his writings, and his rare and wonderful dialectical powers (restrained, too, as these are within the bounds of his subject): Aquinas possesses other claims, from the enduring influence exercised by him on the developement of Theology, and the amount (to which Protestants have done homage) of Catholic truths enucleated in his writings. Less acute than Aquinas, Cardinal Bonaventure (d. 1274) allowed more scope to ascetic mysticism (in the spirit of Bernard) than was usual in the intellectual warfare of that day. John Duns Scotus (d. 1308), the most obscure and subtle of the schoolmen, was the founder of a school opposed to that of Aquinas. The weak points, however, of both systems were assailed by the English Franciscan, Roger Bacon (d. 1293).

The third period of the Scholastic Philosophy is characterised by servile adherence, on the part of many writers, to existing authorities. Some important exceptions, however, are to be found. Durand of St. Pourçain (d. 1332), although a Dominican, ventured to differ from

Thomas Aquinas, as did the English Franciscan, William Occam (d. 1343), from Scotus. Occam extended his hostility to attacks upon papal supremacy and the existing abuses of the Church; in which, as in his Nominalism (revived after the slumber of more than two centuries), he was followed by his admirer, Gabriel Biel (d. 1495), the last of the schoolmen.

The close of the fifteenth century saw Scholasticism in ruins. During the fourteenth century the dominant system had been weakened by the conduct of several influential writers, who, without formally abandoning the orthodox track, held doctrines very different in tone from those usually taught on some important points. Such were De Lyra, a learned and influential commentator on Scripture, and the Anglican prelate, Bradwardine (d. 1349), the Jansen of his time; and, in the following age, the two philosophical writers, Raymund of Sabunda (1436), and Nicholas Cusanus.

Another class of enemies to the tottering system of the time, was that headed by the leaders of the University of Paris—Pierre d'Ailly (d. 1425), his pupil Gerson, and Nicholas Clamenge (d. 1440), all men of deep piety, and well versed in Scripture and antiquity. Educated, however, under a restrictive system, they contented themselves with attempting to remove the more obnoxious excrescences. To the hostile agencies of Philosophy, and this last-named biblical party, a third remains to be added: a mysticism very different to that of the last three centuries, less metaphysical and scientific than that of either Bonaventure or the Victorines, was now opposed to the dry, metaphysical Theology of the schools. How acceptable was any approach to spiritual religion, may be seen from the avidity with which this mysticism was received, whether in the idealism of Ruysbroeckh and the German Theology (that touching monument of Mediaeval piety), the childlike self-devotion to God which characterises the remains of Eckart's pupils, Tauler and Suso, or the simple asceticism of Thomas à Kempis (d. 1471).

40. In the Greek Church the dicta of the principal Fathers—e.g., Gregory of Nazianzum, of Nyssa, and Basil—were collected into a system of faith by John of Damascus, who performed his task with remarkable acuteness, clearness, and precision. In the West, Junilius and (on a larger scale) Isidore were the first to arrange under certain heads the teaching of the Church, supported by the "testimonies" and "sentences" of the Fathers, and especially of Augustine and Gregory the Great. These were the materials of the edifice subsequently completed by the schoolmen; their proper territory, within which (in accordance with, or perhaps in defiance of, the authority of the Church) the intellectual powers found scope and occupation. A fair estimate of their system can be gathered from some of the principal writers, without undertaking the dry, though not altogether barren, task of struggling through their voluminous remains. At the head of such a list must be placed Anselm of Canterbury, the Father of Scholasticism, although he left to his successors the task of constructing a Manual. This was subse-

quently accomplished by Peter Lombard, in his Books of the Sentences. With this may fitly be joined the summaries of Alexander Hales and Thomas Aquinas. These commentaries on the great text-book of Lombard deserve to be studied as much for their intrinsic merits, as for the reputation they have enjoyed. To these should be added the Breviloquum of the holy-minded Bonaventure—a book which a no less pure and accomplished authority than Gerson wished to see in general use; “its author, in his endeavour to illuminate the intellect, never losing sight of the objects of piety and evangelising the heart.”

The cause from which Scholasticism arose, was the desire, in itself praiseworthy, of supporting, by philosophical proof and evidence, the system of faith which the Church had adopted. This feeling had been gaining ground since the commencement of the twelfth century, and had enlisted in its service men who, for depth and acuteness of intellect, have never been surpassed—whose talents have been honoured with homage and applause unparalleled. But the excess of dialectic powers has in their case degenerated into barren subtleties: the ceaseless and extravagant logomachy of the schoolmen (and more especially the latter) has robbed their works of all attractiveness, and weakened in the minds of the authors themselves that interest and devotion to the cause of truth which might have rendered them of essential service to the Church. The seal of ecclesiastical authority and prescription was received without question—to be defended and strengthened by new arguments—to be enucleated, expanded—to swell the mass of theological hypotheses and dicta—to exert a binding force upon subsequent generations—no matter how strange the doctrine, if its propounder were the idol of either of those orders in whom all teaching was lodged.

Under the names of the Thomists and Scotists, the Dominicans and Franciscans upheld the oracles of their respective orders. The principal differences between them may be summed up thus: That the Thomists adhered, in the main, to the system of Augustine, although with the reservation of some degree of human merit; the Scotists, on the contrary, approached more nearly to Pelagianism, in that they regarded original sin and grace as stages ordained by Providence in the developement of human nature.

The great parent of mischief was the strong dialectical tendency of the leading schoolmen. Even granting that it was not their object to extend the province of reason at the expense of that of faith, it was impossible to expect that a course so delicate should be long maintained, or by inferior intellects. It has been well observed, that to any one who should undertake the history of Scholasticism, from the time of Duns Scotus until its final subsidence into a barren heap of verbal subtleties, the dullness and repulsiveness of his task would be repaid by the complete historical Apology for the Reformation which would be thus supplied.

41. Almost a co-ordinate authority with the Church, in the eyes of the schoolmen, was that of Aristotle—derived, however, from imperfect

sources. How these teachers succeeded in blending this with what had been already derived from Plato, through Augustine, into the Church system—how the ethical system of Aristotle, from aiding in systematizing Christian holiness, came to foster a system of corrupt work-righteousness—may be seen by the writings of the schoolmen. So true it is that the Scholastic Philosophy remained to the last the fast ally of the corrupt religious system of the Middle Ages, and rendered, at the same time, truth more difficult of access, by the obstacles it interposed to its developement and pursuit.

But the good seed was not totally choked under the thorns of the Scholastic Philosophy: the spirit of Scripture wrought through the covering of the Vulgate—the system of faith was, stripped of its corruptions, based upon the creeds—and (as in the Anglican Church of the eighteenth century) many within the pale of orthodoxy wrought zealously to forward the coming of a better day. When the Reformation dawned, it found the materials of a change laid ready.

42. *Crisis of the Theology of the Middle Ages in the Sixteenth Century.*—It is historically certain that the dogmatic system of the Romish Church was built up at irregular intervals, according to the suggestions of interest, or the impulse of fanaticism. Papal interference did not ordinarily extend beyond the adjustment of matters which were not deemed to be in unison with the interests of the hierarchy. This formed the ordinary terminus of the intellectual legislation exercised by the pontiffs; topics apparently unconnected therewith being left undisturbed. An immediate consequence of this, was the inconsistency and looseness of the system which thus grew up. Principles and statements (some, moreover, of paramount importance) were left untouched, from which consequences might be drawn eminently prejudicial to the system of which the former formed a part, although an inharmonious one. Nor was this contingency altogether so remote as might have been expected. The ignorance of the times, great as it was, was far from acting as a perpetual barrier to free and fair deductions, against which the condemnations of popes and councils were promulgated with little effect. Occasionally, also, precedents derived from sources of unquestionable authority, or, in some cases, the high reputation of the asserting parties, suggested the prudence of employing, in these censures and condemnations, terms so vague and general as to render the evasion of the sentence a task of little difficulty to the masters of dialectical subtlety and artifice, against whom they were directed.

43. A task so disagreeable and delicate, as that of reducing to harmony the various component parts of the system, was naturally avoided by the popes, except in cases where their interference was positively demanded. The conduct of Gregory VII., in the affair of Berengar of Tours, is well known; but this apparent indifference (or, rather, this apprehension) on the part of the popes, led to a tacit recognition of differences within the pale of the Romish Church.

A sufficient illustration of this may be found in the course of the Council of Trent. The words of an Anglican writer on the subject are worth

of remark: "I need not instance in the Article of the *Immaculate Conception*, or the use of images, and transubstantiation itself, variously propounded and taught in their schools—of *purgatory*, or infallibility, and supremacy over princes—but in those opinions only sometimes too hotly agitated among the Protestants; for there are as very Calvinists and Arminians among those as these." "At the same time, I cannot but commend the prudence of our great adversary, the Church of Rome, who thinks fit to give her children liberty to dispute eagerly enough, and will not determine in favour of either party, while both acknowledge her power, as thinking it better to have some running sores, than no health."

44. The fate of the papal supremacy was hastened by a blow proceeding from a quarter which had for a long period been that of its defenders—the schoolmen. The countless subtleties of these teachers, as well as the sophistical absurdities originating with them, and through their means elevated to authority, appeared more calculated to deaden than kindle a desire of sound knowledge. But, although overlaid by a vast mass of extraneous and discordant speculations, the pure gold remained beneath. Many great and fundamental truths of Christianity lay entombed in the vast stores of the Scholastic system. So late as the time of Luther himself, the Cardinal Contarini pleaded for the doctrines of justification, free-will, and predestination, in terms but little different from those which a Lutheran would have employed. Bishop Fisher wrote at length, and in what may be termed Protestant language, for the interest of faith, mercy, and Christ's redemption. The preservation of these great truths is attributable to their having been lodged in the hands of these masters. To attempt their removal would have been futile in the face of such vigilant guardians, to whom they furnished the materials of that intellectual warfare which was the occupation of their lives. The pontiffs contented themselves with reflecting on the improbability of these weapons being turned against themselves. This was no unwarranted speculation, if we look to the tone and expressions of those masters of the schools who exercised the widest influence on the age in which they lived. They saw that in the leading schoolmen they possessed zealous and accomplished champions of the turning points of the system—their own supremacy, and the doctrine of the sacraments; and they thought that all besides might be left without risk as an arena for speculation. Their calculation would have proved correct, had the amount of human civilisation been limited to that of the Middle Ages, and could the domination of Realism have been preserved intact.

45. The internal discrepancies respecting doctrine were more fully displayed at the Council of Trent. So slight, apparently, were the differences between the two great religious parties of the time, that the desired reconciliation seemed by no means impracticable: but the result of the Tridentine deliberations extinguished the hopes of re-union with the Church of Rome, entertained in one large section of the Christian world, and extirpated (although neither boldly nor completely) the seeds

of a more evangelical religion, still latent within the bosom of the latter. Antecedently to the decisions at Trent, a neutral ground was left open on many points for the discussions of Roman Catholic theologians. Under the former state of things a virtual approach to the doctrines of the Reformation was practicable, without incurring thereby the dangerous imputation of heterodoxy; but, from this time, the influence of the theologians of the two most active bodies drew, between subjects hitherto regarded as indifferent, most positive lines of demarcation; while the great points in dispute were shrouded in language purposely left so obscure as to obviate controversy for the present, and, as it was fondly hoped, for the future also.

46. *Theology of the Church of Rome subsequently to the Council of Trent.*—The progress made by the doctrines of Protestantism during the first part of the sixteenth century, had led to the institution of the order of Jesuits, and the decisions of the Council of Trent, as a means of counteraction. The first-named institution went beyond the many new fraternities which arose at that period within the Church. These had for their principal object the revival of ascetic holiness, without carrying on active hostilities against the Reformed doctrines. The foundation of Loyola, on the other hand, was designed to wage an overt and systematic warfare against the heretical enemy. But we shall return subsequently to the consideration of this subject. The decisions of the Council of Trent, if strictly considered, are a departure from the fundamental principles of Romanism, which should acknowledge nothing save the living voice of the Church, as speaking in the authoritative tradition of which it is the keeper and the witness. The services done by writers of the Gallican Church to the cause of speculative and historical Theology, are still more at variance with the spirit of Romanism.

47. The dogmatic Theology of the Church of Rome has little in common with that of Protestantism. The writers of the former faith adhered in the main to the Scholastic system, and the model of Thomas Aquinas. A formal, authoritative statement of the doctrines of the Romish Church is to be found in the Canons and Catechism promulgated at the Council of Trent in 1563. These are her symbolical books: the doctrines which they contain are stated with greater detail in the writings of Canisius (1586), and Natalis Alexander (1683). But the great strength of Roman Catholic Theology is to be found in her polemical writers. Of these, the most eminent are Bellarmine (d. 1621) and Bossuet (d. 1704). The first attempts to overpower his antagonists by a rare combination of learning and acuteness; the latter, on the other hand, to win those of different sentiments by a show of accommodation and candour. It would be difficult, in the wide field of Theology, to find a more powerful and dangerous antagonist than the latter great man, the most distinguished master of the school bequeathed by Richelieu to the reign of Louis XIV. After an interval of 150 years, Bossuet has been followed (and not distantly) by Möhler, in the attempt to illustrate the unity of their faith, and its

consequent truth, by the inconsistency and incoherence exhibited in the private opinions of Protestant writers, which are set forth as so many authoritative standards of belief. A fallacy, however, has been pointed out as running through this work. Möhler represents the Tridentine dogmas as the standard of the faith, from which Protestants have seceded; whereas, these explicit statements arose, in fact, from the external pressure of the Reformation.

Passing from these theologians, whose works are of a mixed nature, at once polemical and symbolical, among the most eminent dogmatic writers of this Church may be reckoned Dionysius Petavius (d. 1652). His ample materials and collections are still of great value; but the fundamental error (to use no harsher word) of this writer is his readiness to sacrifice the sentiments of primitive orthodoxy, in order to uphold the authority and infallibility of his Church. The works of the more modern dogmatical writers of that Church—as Klee and Brenner—are marked by naturalism, or a tendency to Pantheism. The influence of modern systems of philosophy has been felt within the guarded precincts of the Romish system of Theology. The principles of Schelling were adopted by Thanner, and the groundwork of the system of Hermes is borrowed from Kant.

48. If we turn from her speculative and dogmatical writers to the cultivation of critical Theology in the Church of Rome, we shall find less to interest and gratify. Consistently with the principles of that Church, no great degree of activity could be anticipated in this field: but it has not been altogether neglected. Subsequently to the decease of Gregory the Great (d. 604) the progress of theological criticism was impeded by a variety of causes. The most active of these were the ascendancy of the Latin language, the consequent neglect of the Greek and Hebrew, and the encroachments of the Scholastic Philosophy, as the guardian of orthodoxy, on the respective provinces of exegetical and hermeneutic research. Even in the writings of the more spiritually-minded expositors, or mystics, as they were called, pious and exalted sentiments are strangely disfigured, in consequence of the hierarchical prejudices of their authors, and the utter absence of the only sound basis of exposition—grammatical and historical knowledge. How low the standard had sunk, may be seen from the paramount reputation enjoyed for nearly a thousand years by the Institutes of Cassiodorus. It is true, works such as those of Santes Pagninus (d. 1541), and Sixtus Senensis (d. 1599), intended as introductory to biblical criticism and antiquities, are of a far higher class, and exhibit the effects of the spirit of research recently kindled, and the better scholarship introduced within the preceding century. But the decisions of the Council of Trent put a stop for a season to farther progress. The fields of mystical and allegorical interpretation were left open to individuals, but subject to the restrictions which might be imposed by the Church on the verbal meaning of Scripture. The standard of Holy Writ, as is well known, was ruled to be the Vulgate. This dogma, when combined with the sanction given to

tradition as an exegetical aid, necessarily proved fatal to the regular progress of sound learning. For a long period, the barrenness which might have been anticipated was broken by few exceptions: subsequently, however, to the middle of the eighteenth century a greater degree of activity has been manifested, as well as sounder views, and a larger measure of learning; but principally in the neighbourhood, and, in consequence of the movements, within the Protestant Church, of Germany.

49. We have before adverted to the salutary influence exercised on a corrupt and thorny Theology (anterior to the Reformation) by the mystics within the pale of the Church. This element still continued in activity subsequently to the great division of the twelfth century. The most eminent writers of this school were Francis of Sales, Cardinal Bona, and the Spaniard, Michael Molinos. Less fortunate than the others, the last drew upon himself the hostility of his Church. Nor was this altogether undeserved. Many expressions in his works are those of a perverted spiritualism, carried to an excessive height. The doctrines of the sect of which Molinos was the founder (to which the appellation of Quietists was given), when interpreted without caution, contain much that borders on covert Antinomianism. In France, this mysticism, cleared of its worst parts, and regarded as the means for restoring new life and vigour into the established religion, found a zealous champion in the holy-minded Fenelon. Quietism, as depicted by Fenelon, is a form of fanaticism peculiarly adapted for gentle, contemplative minds. If followed to its legitimate conclusions, it would lead to a depth of spiritual apathy, of which Fenelon was probably unaware. It contains a singular mixture of truth with falsehood; its principal feature being a pure, unqualified, absolute devotion of the will—that is, of self—to God, without either motive, hope, or respect to the recompense of reward. It must remain a problem, whether at some future period the erroneous parts of Fenelon's system might not have been pared away, as that of Molinos had been reformed by the chastening hand of Fenelon; but under the rude and imperfect shell of Quietism there remained a large portion of all that was truly pure and spiritual in the Church of Rome.

50. We have said that Quietism included much of the spiritually-minded portion of that Church in which it appeared. Many, however, adopted the doctrines of Jansenism; which was virtually the natural reaction towards sounder views of Christianity, from the immoral casuistry of the Jesuits. A short interval sufficed to prove the hollowness of the Tridentine decrees as regarded their boasted result, a total end of controversy for the future. A work, of a character decidedly Pelagian, was published in 1588, by the Jesuit Molina, on the harmony of grace and free-will. A controversy arose in consequence between the Dominicans, still, as of old, the champions of doctrines bearing a certain resemblance to those of St. Augustine, and the Jesuits, who had taken the place of the Scotists with regard to the fundamental doctrines of Christianity in question. The quarrel was continued

without regard to the interference of Paul V., the parties being designated as Molinists or Anti-Molinists.

51. The contending parties ultimately joined issue on the point of free-will ; to which great scope was allowed in the system of the Jesuits. After the appearance of several works, Jansen (d. 1638), Bishop of Ypres, put forth his famous abstract of St. Augustine, in which, on the authority of that Father, he attacked the dogmatic Theology and moral philosophy of the Jesuits, and attempted to re-establish, as centres of life and practice, the orthodox and prescriptive views respecting sin, grace, and forgiveness. Jansen's book was attacked by the Jesuits, aided by papal authority (1653). But, on the other hand, there arose in defence of Jansen the mighty host headed by Arnauld, Nicole, and Pascal.

52. Jansenism was at least an infallible sign of the presence of life within that Church in which it appeared. It contained much of high Christian doctrine and of elevated purity, both as regarded principle and practice. The lives of its most eminent teachers were marked by exemplary holiness ; their labours in the cause of godliness were equalled by the services which they rendered to that of learning. But the opposition and aversion of the leading Jansenists to Protestantism stand in singular contrast with their fundamental doctrines : their watchwords were those of Wittemberg and Geneva—justification by faith, and predestination : but they retained, at the same time, some of the distinctive perversions of the Church of Rome—her opinions with regard to the Eucharist and the hierarchy. It is true that the Protestantism of that age had little attractive : it was broken, uncharitable, dependant, and unlearned—or, at best, possessed of dry and unfruitful knowledge, which bewildered the head, while it chilled the heart. There is but little cause for wonder that its predecessors should have laid so much stress upon the teaching of the Church, as the keeper and witness of the Truth ; but with these views the Jansenists indiscriminately retained the mistaken hierarchical notions of the Church of Rome, and in this lay the seeds of much subsequent mischief.

The publication of the Bull *Unigenitus*, in 1711, was intended as a deathblow to Jansenism, and at the same time stamped the doctrinal system of the Church of Rome as Semi-Pelagian. The death of Bossuet (d. 1704) had taken place seven years before, as also that of Bourdaloue (d. 1704). Bourdaloue's fame, unlike that of Bossuet, rests solely on his sermons ; but the bold, rugged eloquence of the heart, by which they are characterised, gives them, in the opinion of many, at least an equal rank with even the three grandest compositions of Bossuet, marked as these are by fulsome panegyric and Asiatic diffuseness. Flechier, who shortly followed them (d. 1710), is not so much grand and striking, as polished, elegant, and uniform. Massillon (d. 1717) was the last of the great preachers of the age : in appeals to the heart and feelings he stands without a rival.

53. We have before observed that Jansenism was an undeniable symptom that spiritual life was not extinct within the Church of Rome : for a long

period it remained the last. Moreover, the controversies to which it gave rise being unhappily contemporary with the general prevalence of unbelief, were productive of the worst consequences. The present condition of Theology in this section of the Church may be briefly stated as follows: In some branches of the Church the same opposition as before is still found to be made to the principles of the Reformation, but in a more decided and unreserved manner, and on a more extensive field. But while many members of this Church, from ignorance, or from design, attempt to support unchanged the whole fabric of her hierarchy and her dogmas, she has been compelled to yield, in some measure, to the influence of the time. Her adherents may be considered as at present divided into three classes—very widely differing from each other in the standard by which they severally mould her doctrines. The first and most consistent is the ultra-montane or Romish party, the strongholds of which are to be found in Italy, the Iberian Peninsula, and Ireland. The general dislike of their authorities to learning and intellectual cultivation is in harmony with the fundamental principles of their Church. Leaning on authoritative tradition, she has no need of an ecclesiastical literature, save for its exposition and enforcement. The Church of the ultra-montane party would survive even without a philosophy or literature, so long as human nature remains as at present constituted. The history of the Scholastic Philosophy will show that the intellectual eminence to which the theologians of her Church attained was not of her voluntary seeking.

Widely different from the party just mentioned is the liberal division, which comprehends several classes. The glimmerings of a tendency to Protestantism, or rather of an opposition to Romanism, discernible in the Gallican section of the Romish Church during much of the seventeenth and eighteenth centuries, have died away without brightening into permanence. Little there is to admire in the speculative liberalism of their modern representatives in that country, which would destroy without restoring. The liberal Roman Catholics of Germany are far more practical in their schemes, which are principally a revival of those demands made for certain social privileges and liturgical reforms (even during the ascendancy of the papal power).

The third class may fairly be described as that of the Idealists, or Romanticists; but among them is to be found all that modern Catholicism has produced worthy of notice in Theology, philosophy, or the arts, which are the handmaids of the former.

54. *Protestant Theology generally.*—The Reformation was carried through by a strong and very general feeling of dislike to the constitution and government of the dominant Church, and the worship and observances which had been engrafted thereon. In order to remove the undue preponderance of external observances, which had thus been elevated, much was written and preached concerning vital and inward religion, and of the justification which cometh by faith: but the leaders of the Reformation confined their labours to the field of practical religion—the purely speculative portions of dogmatical Theology were

left untouched. The early Reformers were wiser than many of their descendants. Had subsequent generations struck the line between extraneous corruptions and great and lasting truths, the cause of Reformed religion would not have suffered such serious injury at the hands of its defenders.

55. The causes of the great movement, called the Reformation, have been treated elsewhere. It shortly assumed the character of a plain denial of papal supremacy. A formal profession of the doctrines of the Protestants appeared for the first time in the Confession of Augsburg, the necessity of some such standard being early admitted.

The *Loci Theologici* of Melancthon (1521) are the first *dogmatic* statement of the doctrines of the Lutheran Church; but by far the most important document of the Lutheran Church is the Form of Concord (1580). To its failure in effecting the objects with which it was framed, may be traced many of the bitter and disgraceful disputes of the sixteenth and seventeenth centuries. It is true that this document lays down with clearness and precision the fundamental doctrines of the Lutheran Church; but its result was the entire frustration of any permanent union. A revival of Scholasticism took place, with all the obstinacy, formalism, and disputatious spirit, but without the speculative depth of the former. The symbolical books of the Lutheran Church wear the characteristics of two periods—the first, simply and deeply religious; the second, more versed in polemical and dogmatical Theology. The voice of each may be found embodied respectively in the Confession of Augsburg, and the Form of Concord. The same remark may be extended to the Reformed Church. A wide difference obtains in tone between the well-known Heidelberg Catechism and the decisions of the Synod of Dort (1619). The earlier formularies arose out of the mighty and unavoidable strife which was being waged against certain great corruptions of Christianity; the later are the offspring of scholastic disputes respecting particular points of Theology.

56. Before proceeding farther from the life-times of the principal Reformers, it may be advisable to state briefly the chief differences between them, respecting which a singular perplexity has become general. Luther and Calvin agreed in the main on most fundamental points; such as the Trinity, original sin, the imperfection of good works, and justification by faith alone. Both attribute conversion (as did Augustine) to the exclusive work of the Holy Spirit; thus leaving conversion and rejection in the absolute disposal of God. But, in this point, the effects of the characteristic differences between Luther and Calvin may be traced. The views of the latter respecting the unity and omnipresence of God were strict even to logical consequence: his statements, so to speak, were tinged with a Judaical hue. Hence the difference, in this particular, between the Theology of the followers of Calvin and the Lutherans. Among the latter the subject of free-will was treated with more freedom, and a provisional election only held to exist.

The two principal heads of the doctrinal system of the Reformed (or Calvinistic) branch of the Protestant body are Justification and the

Eucharist. With regard to the first, Calvin agreed with Luther respecting the imputed merits of Christ; but they differed respecting the indefectibility of grace. This, Calvin consistently maintained, on the ground of the connexion which he asserted to exist between predestination and justification, and the perpetual guardianship of God over the elect.

The sentiments of these great men respecting the initiatory sacrament of Christian life (as in other matters) were consistently different: Luther held in the main the Catholic view: the key to the lower view (as held by Calvin) is to be found in his doctrine of predestination. Their respective theories with regard to the Eucharist have been stated elsewhere. As is well known, Melancthon offended the Lutheran party by his Calvinistic leanings on this head; as, on the other hand, Luther had drawn upon himself the censures of the Swiss Reformer respecting the scope allowed by him to free-will.

The other Helvetic leader, Ulrich Zwingli, differed widely from both Luther and Calvin in his views respecting the condition and powers of man. To these he assigned a dignity and vigour exceeding the declarations of Scripture. His notions respecting the Trinity and the Person of Christ are free from this charge; but his doctrine respecting God has altogether an abstract and metaphysical tone, and has been charged with a tendency to Pantheism. But the main difference between the Zwinglian and other schools is notoriously to be found in his theory of the Sacraments, which (as first stated by him) deprived them of their concomitant grace.

57. Calvin's *Institutes of the Christian Religion* (1535) may be considered as the earliest dogmatical work in the Reformed branch of the great Protestant body which has acquired a permanent reputation. His commentary on the Acts is highly esteemed; but his great merits are most eminently displayed when writing on the Epistles of St. Paul. "Never, perhaps," (so writes the latest biographer of Calvin) "was there a commentator who has set forth so clearly the truths of the Christian scheme, as contemplated in a lively spirit of Christian conviction and experience."

58. We have before adverted to a Pseudo-Scholasticism as distracting the Lutheran community. This manifested itself contemporaneously in the Reformed, in the thorny and subtle writings of Voet (1634). On the other hand, Cocceius (1669) attempted to establish a system more in unison with Scripture, in his well-known federal Theology. The leading feature of his scheme is a double compact between God and man: the first, that of nature and works; the second, that of grace and faith. In addition to this new form of theological opposition, the hostile influence of the Cartesian philosophy was now turned upon the revival of Scholasticism. Much evil grew up in connexion with this dialectical tendency, which was mitigated at a subsequent period by the historical labours of Calixtus (1701), and the practical earnestness of Spener.

To the fundamental principle laid down in the Tridentine Canons,

by which a co-ordinate authority with Scripture has been attributed to tradition, the Form of Concord had opposed another equally positive—the well-known one, that the Bible is the exclusive rule of Protestants. During the seventeenth century, Calixtus, a professor of Helmstadt, came to the rescue of ecclesiastical antiquity, which he deemed to be unduly neglected by his Lutheran brethren. The great principle of Calixtus was, that the foundations of Christian Theology were to be found in the writings of the first five centuries; the unanimous consent of which, he proceeded to argue, was to be considered as a secondary principle of authority, inferior only to that contained in Scripture. But Calixtus was deceived, when, following the fashion of the time, he attempted to effect a fusion of religious parties in accordance with this primitive standard.

The movements connected with Pietism commenced in the Lutheran Church towards the close of the seventeenth century—a period when the stubborn dogmatism of the orthodox party drove more spiritually-minded individuals into an opposite, and, in some instances, an extreme course. Like the track of our own early Methodists, that of Spener found its best apology in the dead, cold orthodoxy of the time.

59. Philosophy, which should be the handmaid of religion, in Germany was arrayed against her. The system of Leibnitz, it is true, made little way until popularised by Wolf. A countervailing force was thus obtained, by which the vague, ascetic tone of Pietism was in some degree neutralised, but to the great detriment, at the same time, of sound religious feeling. The general result of the predominance of the Wolfian philosophy was a solemn shallowness, an undue deference to abstract notions, and an affectation of dialectical skill. In the Kantian system, historical proof found no place in religion; the truths of the latter were regarded simply as a means for the religious instruction of the people. The dogmas of the Church and the statements of Scripture were alike subjected to a system of interpretation, the object of which was to unfold the moral lesson contained in the historical sense, or, where deficient, to supply it. This view of the Kantian philosophy, as influencing religion, is given on the authority of Gieseler. What he subjoins is more obviously true—"that the modified Rationalism of this school speedily opened the way for the prevalence of direct historical Rationalism." According to this latter, God having revealed Himself to man in a manner intelligible to human capacity, it followed that many human and extraneous additions had been made to the original divine truth. To discriminate between these, and to reduce the real truths of Revelation to their primary simplicity, became accordingly the office of reason.

60. Thus attacked by the opposite evils of fanaticism and coldness, Lutheran Theology needed an infusion of a new and healthy spirit. It had become a matter of paramount importance to christianise the philosophical influences which could now no longer be excluded from Theology. Unhappily, the good of the former scholasticism, its systematised learning and acuteness, had been thrown away in the first

fervour of the Reformation. Among the most learned writers were to be found men most bitterly and injudiciously anti-ecclesiastical in spirit. All traces of higher mysticism (as life in God has been sometimes called) disappeared from speculative Theology. Contemporaneously with these evil signs, there arose a frigid, measured morality, and an indiscriminate, unfounded scepticism.

61. A principal instrument in dispelling this gloomy darkness, which clogged for so long a period the Christianity of Germany, was Schleiermacher (d. 1834). His name marks the point at which the Protestant Theology of Germany passes from a negative, decomposing course, to one of restoration and rebuilding. But in the system of Schleiermacher there are errors both express and implicit. If, for instance, we examine his views respecting original sin, it would appear to be at variance with Scripture teaching, in that he would reduce it to a simple negation. In the system of Schleiermacher, the fall of Adam appears as no more than the publication of the weakness and imperfection to which, as a created being, he was necessarily liable. As a consequence of this, the redeeming and reconciling offices of Christ become limited to filling up the inherent deficiency of the creature. Moreover, his views respecting the connexion of the Old and New Testaments cannot be regarded as adequate: and the meagreness of his system respecting the historical basis of Christianity, has perhaps attracted less attention than it would otherwise have done, from the rude excesses of the later Hegelism.

62. *Theology of the Anglican Church.*—It would far exceed our limits to enter upon a detailed account of the rise and progress of Anglican Theology. Like the more material institutions, and, indeed, like the whole system of thought and action in its country, it has a character peculiarly its own—difficult of comprehension without its pale, nor easily portrayed by those within it. To arrive at a correct estimate of the theological character of any branch of the Catholic Church, it is necessary to examine its fruits in the standard and recognised writings which have been put forth by the oracles of each division. But the theological literature of the Anglican Church having arisen for the most part under the pressure of external circumstances, there is in consequence a dearth of the systematic works which may be found elsewhere. Nor is this difficulty diminished by the most striking peculiarity of the Articles of the Church in question, the compilers of which appear to have anticipated the thought of Leighton, that, leaving a latitude and indifferency in things capable of it, is often a stronger preserver of peace and unity than more stringent measures. Before the separation from Rome, the reputation of British-born theologians was rather Catholic than national. The fame of Alexander Hales and William Occam belonged as much to Christendom as to England. Most of Wiclif's (d. 1384) works, although relating to important truths, possess no more than a temporary interest.

63. The earliest theological writings which may fairly be regarded as Anglican, arose from the movements connected with the Reformation.

These, as is well known, are of a controversial or educational cast ; being intended either to confute papal antagonists, or to serve as formularies of the doctrines then disencumbered of human additions. Some of the former are marked by what appears to us a spirit of hostility to Rome as uncharitable, as the exclusive application of Antichrist, by their authors, to that Church would seem to be inconsistent with historical truth. The chief claim of the reformers on the gratitude of posterity is, that they taught with zeal and plainness the doctrine of justification by faith ; that they gave, like their foreign brethren, a striking prominence to the scriptural doctrine of the matter of justifying righteousness. All these writings bear more or less the impress of the middle character which distinguishes the Anglican Church, on either hand, from that of Rome and from her sisters of the Reformation. The tumults and dangers of her early days concluded, the theological powers of her great men were evoked by internal controversies ; the first fruit of which appeared in the ecclesiastical policy of Hooker.

It is undeniable, that about that period doctrines identical with those of Calvin were inculcated from various professional chairs, and that its tenets were regarded as at least consistent with the Articles. Were our judgement to be guided by the opinions of Whitgift, Abbot, or Davenant, on this matter, the asserted doctrinal Calvinism of the confession of the Anglican Church would appear to be borne out. But the general doctrine of the Articles was not quoted as positively inclining to Calvinism. This was tacitly admitted in the attempt made to introduce alterations more favourable to those particular views at the Hampton Court Conference in 1603. But if additional proof were needed, it is obvious that the doctrine of universal redemption, and of falling away from grace, as laid down in the Articles of the Church of England, are inconsistent with Calvinism. The former doctrine, which was maintained by the British divines at the Synod of Dort, if fairly carried out, is fatal to the system of the Five Points. And if the tone of the Anglican Liturgy and Offices be consulted (as they surely may be) for the purpose of throwing light upon the sentiments of those by whom the great work of the Reformation was carried through, such an examination will be found to make strongly against the notion of any predominant Calvinistic tendency : for the tone of these formularies (and perhaps more strikingly so in their original form, than as they are read at present) is that which breathes throughout the writings of St. John—of mature Christianity—of that foretaste of heaven which is found in the union of true faith in Christ, with its fruits in the heart and life ; not that combination of Old-Testament views with certain perversions of the writings of St. Paul, which is designated by the name of Calvinism, and ordinarily to the exclusion of the valuable truths in the writings of that great man.

64. A happy and prosperous course seemed to await the developement of Anglican Theology. Her teachers were all fully impressed with the great fundamental doctrine of Christianity above adverted to ; her formularies would seem to bar that neglect of the fruits of faith, which,

under the recent influence of the Reformation, might not unnaturally have been expected; her tone and temper (unlike some of her Protestant sisters), full of respect for Patristic antiquity and precedent, and free from the unhistorical and subjective caprice by which these bodies had occasionally been masked. But the current soon set strongly in, from the topics of justification and grace, to the more recondite ones of the ministerial commission, and the administration of the sacraments. From the appearance of Bancroft's celebrated discourse, these subjects gradually rose into prominent consequence, through the influence of Andrews, until the time of Laud; when the principle of the spirituality of forms was as undiscerningly maintained as shortly before it had been attacked. But, without passing judgement on the school of Laud, its relationship was assuredly with the schools of Ignatius and Chrysostom, least of all the low, sordid Arminianism of that time.

65. After the subsiding of the disorders caused by the intestine wars of the time, and of the reaction consequent thereon, the writers arose in whom the nation possesses her greatest masters of Theology. A connecting link between this latter body and a former generation, were Overall, Hall, Usher; the third endowed with learning which has rarely, if ever, been surpassed; the second ever memorable for the tenderness and pathos of his eloquence. First among the names which illustrate the middle of the seventeenth century, are those of Taylor and Barrow. Learned and eloquent alike, the first has often been put forward as the Anglican Chrysostom. His long life and changing fortunes have affected the consistency of his writings. As a specimen of Anglican Theology, his "*Ductor Dubitantium*" may be put forward with well-founded pride; while the circumstances under which the treatise of the "*Liberty of Prophecy*" was written, have perhaps given its great truths a dress the more impressive from being less overlaid with the treasures of its author's learning and research. Barrow's writings occasionally cease to put forward, so prominently as those of Hooker, the justification of man by faith; but negligence or wilful blindness only would deny to his wonderful writings the praise of enucleating all that bears upon the fruits of faith, with greater eloquence and precision than the following generation, while he insists on the foundation of Christian life—namely, the mediatorial character and priestly office of Christ—in language to which the Arminian tone of the schools alluded to forms a humiliating contrast.

Almost contemporary with the great men just mentioned, were the leaders of the Nonconformists—Owen, Baxter, Howe, Manton, and Bates; the first extolled, by almost prescriptive veneration, as the chief of dissenting theologians, but whose long and wearisome digressions too often drive away the student from the search after the pure gold so richly strewed throughout his writings; the second clear, earnest, and irresistible; the third majestic and impressive. As connecting links between these good men and the leaders of the Church party, may be taken Leighton and Reynolds, who taught within the Church with all the warmth and unction of the most eminent of the Nonconformists.

With so many elements actively at work in the religion of this country, the great and important division which subsequently arose is hardly to be wondered at. The bad and good qualities of the two great parties known respectively by the names of Latitudinarians and Nonjurors, lie so much on the surface as to influence unfairly the decisions of ordinary observers respecting their merits. Thus, for instance, with respect to the two great men, Tillotson (1694) and Burnet (1715), and those who sided with them, as likewise those who succeeded to their places and authority, which they occupied in a kindred spirit—the comprehensiveness of their views, and the desire, where possible, to balance, mediate, and admit, have imparted, at first sight, a certain degree of coldness and vagueness to their writings. Beyond this, many do not proceed, dissatisfied with what meets them at the threshold. A thorough acquaintance with the works of the great and influential writers above mentioned, would show in the first a depth of piety, in the second a thrilling conviction of the responsibilities of the ministerial office, of the existence of which superficial readers little deem. Again, in the case of the Nonjurors, feelings of compassion were kindled into love and admiration (and hard, indeed, must be the heart which could withhold them) for the sufferings and consistency of Sancroft and his brethren, and the holiness and heavenly-mindedness which pervade the writings of Ken, Kettlewell, and another who may be fitly joined with them—Nelson. It may very fairly be questioned, whether an extension of the influence exercised by the contemporary body of Platonising divines, such as were Worthington and Smith, would have contributed as much to the maintenance of vital religion as the works of the writers just named; as the cold graces of statuary are less obvious to the majority, than the more conspicuous representations of painting. Be this as it may, it should never be forgotten that with this warm, Christian tone, which pervades the writings of the Nonjurors, and which, as we have seen, carries the mind away with it, there is much deserving of reprehension in some of their body—much of arrogant and pernicious superstition.

66. With the eighteenth century, an evil and barren time arose for the Church of England. Wake, Šecker, and Wilson (Pelagian as some of his teaching undoubtedly was), are names which must ever be held in honour from their merits in practice, and as administrators of their high offices. Wake will be ever remembered as a man of very considerable theological acquirements, and as known and respected through Europe for his kindly spirit and brotherly love. But the characteristic excellencies of Wake belong rather to the history of the operations of the Church, than to that of Theology.

The eighteenth century was, we repeat, a dark age. Our doctrinal Theology, during this period, is egregiously low and poor: and an unusually large space is devoted to the consideration of the evidences, and repelling attacks upon these. Except in the case of the author of the immortal Analogy, and in some few others, there arose on their foundations no goodly fabric of Christian faith and love,

and lessons to make man wiser or better in the sight of God. "It was the fault of the Church in the last century, or rather of those who had the mastery over the Church, that her ministers, by preaching her doctrines negatively or coldly, gave occasion to many whose spirit God had stirred, to seek instruction rather in the writings of those not of her communion—the old Nonconformists—than within herself."* A consequence of this coldness, for which relief was sought in various ways, was the movement headed by Wesley and Whitfield, both filled with missionary zeal, and irresistible in their eloquence, although differing in this—as a calm sweeping river, from its loud and rushing brother.

These different causes have left manifold results; some in full activity, others for the present in embryo. Whatever may be the event to Theology and the Christian communities of this country, it is impossible not to recognise a healthy and vigorous spirit of vitality, inherent in the Anglican Church, adequate for purposes of self-defence or regeneration; the absence of which in their own Church has been deplored by Lutheran writers. "The Episcopal Church of England," writes Twisten, "although various attacks have been made upon her, retains to all appearance her former dignity and hold on the people; at the same time that her sister, the Presbyterian Church, and her neighbours, and the various Christian communities (which, although differing in discipline, agree in their adherence to revelation), have flourished and spread around her."

ECUMENICAL COUNCILS.

It has often been asserted of late that we differ with the Church of Rome as to facts only, and not as to principles. Thus it is said, the rule of Faith, Scripture, and Tradition, is the same in both Churches; and that our difference consists merely in this—that we do not look to the same sources for that Tradition as the Church of Rome does. Again, it is affirmed both Churches acknowledge a real presence in the elements, apart and distinct from the faithful receiving of them; but the Church of Rome explains that presence in a different way to what we do; both Churches hold a material sacrifice in the Eucharist, though not after the same manner; in both Churches justification is identical with sanctification, and comes to us through the sacraments, and not by faith. But on no point is this similarity of principle more strongly

* Pusey's Letter to the Bishop of Oxford.

contended for, than on that of infallibility residing in the Church; it being said, by writers of this school, amongst us, that the Church of Rome has erred not absolutely and entirely, when she claimed infallibility, but only so far as she called herself the Catholic Church, whereas she was but a part of it; that the general principle was a great and sound truth, but her error in this—that this infallibility is vested not in the Bishop of Rome, but in the assembly of Bishops, convoked lawfully in an Œcumenical Council. Nay, with one part of the Roman Catholic Church, the Gallican, our resemblance as to this doctrine is still closer; for they held that infallibility resided not in the Pope, but a General Council; and so our only difference with Bossuet, Fleury, and the French assertors of their liberties is in this—that they did not consider the presence of the Bishops of the Church of England and the Greek Church necessary, as we do, to form such a true Œcumenical Council as shall have the promise of being guided into all truth. But with the Protestants it is affirmed, with the modern sects of Luther and Calvin, our difference upon this point, as indeed upon almost all others, is great and irreconcilable—a difference of principle and system; they leaving their followers without guide and control, to be distracted and torn asunder by every new doctrine that may chance to spring up.

Now, if it be true, as has been asserted of late years, that the Church Catholic, truly and fairly represented by its bishops, is in itself absolutely and perfectly infallible, that God has promised to preserve all Councils really Œcumenical and Universal from all error contrary to sound doctrine, so that their voice is as the voice of Christ and His Apostles, and from their judgement there is no appeal whatever, they being the ultimate and final interpreters of all Scripture, the unerring arbiters in all controversies whatsoever, it is plain that this is a doctrine of incalculable and paramount importance. If it be a truth, to deny it is in fact to rebel against the authority of our Lord and His Apostles, who according to it left these councils as their successors upon earth to decide in all disputes; if it be an error, it is no slight one, investing as it does fallible men with infallibility, and placing the bishops of these councils on a virtual equality with the Apostles of Christ. And in proportion to the vital importance of this doctrine, so is our right increased to demand some very plain declaration of Scripture in support of it, if it really be a doctrine of Holy Writ; and some no less plain declaration of the Church of England also, if it really be her doctrine too. We doubt not indeed, that, if Holy Writ asserts this as an article of faith, so will the Church of England too; for she has never hesitated to declare the whole truth as it is in God's Word, speaking clearly where that speaks clearly, more cautiously where that is doubtful, silent only where that is silent; guiding her speech and her silence alike by the speech and silence of Scripture alone. But it is evident that we cannot admit that men, who are by nature liable to err, become infallible, unless God by some acknowledged infallible authority has plainly pronounced that they shall be so under certain circumstances.

What, then, are the proofs of Scripture for so startling and strange an

assertion, as that fallible men, or any number of men, are ever exempt from error upon earth? If we ask the Roman Catholic for his ground of belief in one bishop, as the unerring judge in matters of faith, he will cite the text—"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it:" this in his eyes is the promise of Christ, the charter of infallibility to the Bishop of Rome. With this passage we have at present no concern. But we do not scruple to say, that, baseless as it is, when fairly tried and examined by honest and impartial criticism, to found the doctrine of the Church of Rome upon, yet Holy Scripture affords no passage in support of the authority of Œcumenical Councils, that can be adduced with so fair and plausible a show of reason, as this has been for the Papal Supremacy. Nay, we confess that we are almost at a loss to know what are the Scriptural proofs for this doctrine at all? That which is most commonly brought forward is, we believe, this: "Lo! I am with you always, even unto the end of the world." But if these words can prove that Œcumenical Councils are infallible, then may any words of Holy Scripture be made to mean anything; the two swords of St. Peter may fitly represent the spiritual and temporal authority of the See of Rome; and the greater and lesser lights foretell the ecclesiastical and civil power. That this promise of Christ's presence to His Apostles and Church for ever, even unto the end of time, might be supposed to prove the infallibility of the Church Catholic, we will allow to be possible; but how it can show even in the least degree that it is when assembled in Universal Councils that the Church receives this gift of infallibility, it is difficult, indeed, to see. There is not so much as a hint of Councils or Assemblies of the Church in the text, no intimation whatever that this presence is to be sought for in the universal body of bishops, any more than in any one bishop of a particular See. Granted that the bishops of the Church are the successors of the Apostles as to the ordaining power, it does not follow that they are so also in the power of unerring judgement as to matters of faith! Nor was this promise of our Lord's presence given to the Apostles as a college or council; why, then, to their successors when so assembled? But the truth is, that the text can never prove the infallibility of the Church Universal in any way, either when represented in its councils, or speaking of the Papal See, or otherwise; it proves, indeed, that there will ever be a body of Christian men with whom our Lord will be spiritually present, even to the end of time; that though particular Churches may fall from the faith, and their candlesticks be removed, yet that the gates of hell shall never prevail against the whole Church; that the Church is, indeed, indefectible, but not infallible. For this assurance of Christ's presence here given to the Apostles and their successors, is given also in no less plain terms—nay, perhaps even in stronger language, to every assembly of two or three in His name: "Wherever two or three are gathered together in My name, there am I in the midst of them." If the first text proves the infallibility of the Church Catholic, so does the second the infallibility of every meeting of Christians in the name of their Lord. "Lo! I am with

you alway—There am I in the midst of them :” it is the same language, and what right can we have to explain the same language so very differently in the two passages? Nay, further than this; is it not said of every baptised and faithful Christian, that he is the temple of the Holy Ghost, the temple of God, in whom God dwelleth? Is not our Lord present there also? And does His presence render every believer an infallible interpreter of Scripture? Yet, if Christ’s presence promised in one case ensures infallibility, why not in the other also, where it is promised even in more emphatical and solemn language? To such conclusions are we necessarily driven, conclusions that no one can admit, by straining the words of Scripture to prove what they cannot, to set up an infallibility which is not to be found in the children of men. Again, another passage of Scripture is sometimes adduced: “Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers.” But we cannot see how the promise that the teachers of the people shall never be removed again out of sight, can prove that their teaching will be infallible, much less that this infallibility shall reside in them when assembled in a particular way, of which the passage is entirely silent. The teachers shall never, indeed, be lost to the people of the spiritual Zion: this the text does assert; but that they shall never err, is not to be in found it. Again, the text, “If he neglect to hear the Church, let him be unto thee as an heathen man and a publican,” contains no allusions whatever to councils, and refers not to matters of faith, but to disputes on secular affairs between private persons, to the decision not of the Church Catholic, but to the officers of any particular Church; and so is altogether foreign to the present question. The first council at Jerusalem could, indeed, say, “It seemed good to the Holy Ghost and to us;” but this gives no claim of like divine authority to subsequent councils, unless it can be shown that they had the same inspiration present that this one confessedly had. And besides these passages we know of no others adduced. If, then, the silence of Scripture on the authority of the Papal See be a strong negative argument against the claims of that bishopric, if it be impossible to believe that if these claims were just ones Holy Writ could not but speak plainly on a subject so vitally important, the argument is no less strong—nay, even stronger, against the assertors of these claims of Universal Councils. In Scripture there is not a word—no, not so much as a hint or intimation of this doctrine—no, not even the semblance of a command to convoke councils at all, no regulations given for their direction when so assembled, no marks whereby we are to know the true from the false; and yet we are called on to believe that in these councils infallibility resides, that they are as the oracle of God—the unerring guide to all Christians. Let us hear what the martyr Ridley says: “But this it is, then, I am now about, that Christ would have the Church His Spouse in all doubts to ask council at the Word of His Father, written, and faithfully left and commended unto it in both Testaments, the Old and New. Neither do we read in any place that Christ hath laid so great a burden upon the members of His Spouse, that He hath com-

manded them to go to the Universal Church. Whatsoever things are written, saith Paul, are written for our learning; and it is true that Christ gave unto His Church some apostles, some prophets, some evangelists, some shepherds and teachers, to the edifying of the saints, till we all come to the unity of the faith. But that men should meet together out of all parts of the world, to define the Articles of our faith, I neither find it commanded of Christ, nor written in the Word of God."

And this brings us naturally to the doctrine of our Church, of which this writer was a martyr and reformer. Now, where is the proof to be found that our Church looks to the decisions of Œcumenical Councils as her rules of faith, and her ultimate guides in the interpretation of Scripture? Not in her Liturgy—no, nor in her Articles, one of which expressly states that General Councils, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, may err, and sometimes have erred, even in things pertaining unto God. Words, one would have thought, could scarcely be plainer. But it is objected, that this is spoken not of Œcumenical or Universal Councils, but only of General ones, wherein the Church is but partially represented, and that it is not to be understood of those assemblies, which have the express promise of our Lord to be preserved from error. But we may observe that the reason given why such General Councils may err—namely, that they are composed of men whereof all be not governed by the Spirit of God, is no more applicable to General than to Œcumenical Councils, which it cannot be maintained contain none but those who are led by the Word of God. If, indeed, there be a Council, wherein those, who govern the same, are the lively members of Christ, and walk after the rule of His Word—there, indeed, these Councils do represent the Universal Church, and have a promise of the gift and guiding of His Spirit into all truth. This is what Ridley thought, and it is in exact accordance with the Article, which allows those councils to be good and valid, be they partial only, or be they universal, of which it may be declared, that what they ordain as necessary to salvation is taken out of Holy Writ. Again: another Article in the same spirit as this just cited, declares that the Nicene Creed ought thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture. Yet was this Creed drawn by an Œcumenical Council, and received ever since by the orthodox or Catholic Church; but it is not for these reasons our Article would have it received, but only on this simple ground—that it may be proved by Holy Writ. We are, then, reduced to this alternative: either to believe that our Church meant by General Councils all Councils whatsoever, and so denied that any are of themselves free from error; or else, that while she believed that Universal Councils were exempted by Christ's promise from this liability to error, and that, therefore, they are infallible tribunals, to whose decision all must bend without questioning, a doctrine plainly of the very first moment, yet that she has been silent on this point in those very Articles, which were drawn up to set forward her true

doctrine. If this latter be the case, it were, indeed, a silence on a matter where she ought to speak, nothing less than a reserve of God's truth, a keeping back of His will from her congregation. But it is not so: while she arrogates no infallibility for herself, neither does she allow the same claim in other Churches, nor recognise it in the union of fallible Churches, or in the whole Universal Church; but Holy Scripture alone is received as the complete rule of faith and manners, the sole depository of unerring authority.

But there is one argument left, to which we would briefly advert, as we believe it is often used in support of the doctrine now under consideration. It is said, How can we think that our Lord would have left His Church, after the death of His apostles, without guide and direction, to be distracted and torn in pieces by diverse opinions, having no tribunal to which to have recourse for decision in matters of doubt and perplexity? But this argument, or rather presumption, for it plainly amounts to no more, will not at any rate prove more than that there should be such a tribunal, not that Ecumenical Councils are that tribunal any more than the Papal See. Nay, if it be true that the Church must have such an infallible arbitrator as is here supposed, it would seem more reasonable that that power should reside in a fixed and permanent sovereignty, as is that of the Pope, than in those Universal Councils, which, from their nature, cannot be more than periodical, depend necessarily on the will of temporal princes and governors, and, now that Christianity is spread over so vast and divided a universe, can hardly ever again be convoked. This is the Papal argument against their authority, and seems, so far as it goes, and for the purpose it is adduced, unanswerable. How, indeed, we can ever be certain that any Council is really Ecumenical, and so entitled to our Lord's promise, does not appear. If one diocese in any one part of the world be not there fairly represented, does it cease to be Ecumenical? If the temporal power exercises an undue influence over it, are its decisions thereby impaired? If in its debates there be found envy and party-spirit, strife and disunion, hatred and ill will—the fruits, not of the Spirit, but of the flesh, is Christ present there? And who that has read the history of these Councils of old, knows not what turbulent passions awayed these mighty assemblies? If the canons there drawn up are ambiguous, who is the infallible interpreter of them? So many are the plain and practical difficulties connected with this theory. But we may answer more directly to the presumption we are now considering, (which is in itself, let it be observed, an act of private judgement in those who adduce it,) that Christ has not left his disciples without guide. Without infallible guides He has: but is there nothing between an infallible guide and none at all, between spiritual tyranny and an unbridled liberty of the will and judgement? May not the Church be a witness though not a judge, a keeper of Holy Writ though not an interpreter, a help to the right understanding of it though bound herself also by its rules? And if we would search the Scriptures, go to the law and testimony, ask counsel of the living Word

of God rather than of the dead, seek for instruction of that book which is written for that very purpose, there we shall find the promise of guidance into all truth given not to the Papal See, nor to Ecumenical Councils, nor to the visible Catholic Church, composed of evil as well as good, but to the humble and lowly disciple, working out his salvation with fear and trembling. It is wonderful how many passages of Scripture there are which contain this promise. If any one of them were written of Ecumenical Councils instead of the faithful believer, the case would, indeed, be altered. Familiar as they are to all of us, yet it can do no harm to place some of them together, that we may refresh ourselves with the comfortable assurance of what God has promised to us: "The secret of the Lord is with them that fear Him, and He will show them His covenant." "The secret of the Lord is with the righteous." "Evil men understand not judgement; but they that seek the Lord understand all things." "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "He that is spiritual judgeth all things, yet he himself is judged of no man." "But ye have an unction from the Holy One, and ye know all things." "Ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, ye shall abide in Him." Now, texts so numerous as these, and we have cited only the most remarkable, so clear and emphatic, must mean something; we may not explain them away; and what can they mean short of this? That if a Christian man will study the Scriptures in an humble and teachable spirit, with no other view but that of arriving at the truth, praying earnestly and patiently for the aid of God's Spirit, and at the same time be diligent in the performance of his practical duties, part of which, we willingly allow, consists in a hearty readiness to listen to the guidance of his Church as to his spiritual Mother—then has he the promise, not, indeed, of infallibility, but of being led into all saving truth, into the knowledge of all that it is needful for him individually to understand. And why is it that Holy Writ always connects religious knowledge with practice, but because, where there is not an enlightened, simple, humble, spiritual mind, notions and opinions are of very little consequence? We may, indeed, receive the decrees of Councils as matters in which we have no interest; we may submit to the decisions of the Church as to unmeaning formulas: but this can never be, if we search the Scriptures daily to see if these things be so; if we believe not every spirit, but try the spirits, whether they are of God; if we prove all things, and so finally, by God's grace, hold fast that which is good.

THE SACRAMENT OF BAPTISM.*

No. II.

THE statement of the particular blessings constituting our regeneration, contained in the Twenty-seventh Article, is corroborated and explained by the answer put into the mouths of our young Christians in an early part of the Church Catechism; where, in reply to the question, "Who gave you this name?" the child is instructed to say, "My godfathers and my godmothers in my Baptism, wherein I was made a *member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.*" "*A member of Christ,*" (i. e., of Christ's body, the Church,)† answers to that part of the Article in which it is said, that they who receive Baptism rightly are thereby "*grafted into the Church:*" "*A child of God,*" corroborates the second particular blessing of regeneration stated in the Article; viz., that "*the promises of forgiveness of sin and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed:*" and "*An inheritor of the Kingdom of Heaven,*" is a legitimate deduction from the second blessing mentioned as well in the Article as in the Catechism; for, "*if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.*" (Rom. viii. 17.) And these three blessings and privileges appropriated together by God's promise to the believer, do of course amount in him to that state of salvation to which, in the next answer, the child is instructed to thank God that he has been called: "I heartily thank our Heavenly Father that He hath called me to *this state of salvation*, through Jesus Christ our Saviour;" where no one, of course, supposes that anything is said about the *final*

* Owing to the revises of the former article on this subject having arrived too late at the printer's, the following errata in it have to be corrected.

1st page of the article, line 13, for *making*, read *marking*.

Page 573, foot-note, for *objects*, read *object*, and insert a comma after the word.

Page 574, line 18 from bottom, dele *that*.

Page 577, line 5, put a colon instead of period, and a small *t* at the word *The*.

Page 578, line 7 from bottom, for *on*, read *in*.

Ibid, 1st word of the Greek, for "Οροι, read "Οσοι.

Ibid, 2d line from bottom, προημας τημενων to be made one word.

Page 579, line 5, for αυναρον, read αυναρον: and in the next line, κα αυ to be made one word.

Ibid, lines 9, 10, for *that they are to live*, read *that they are able to live*.

Page 580, line 6, for Εωρης, read Σωρης.

Ibid, line 10, for *earnestly*, read *carnally*.

Page 583, line 11 from bottom, for *complimentary*, read *complementary*.

Page 584, line 17, for *which even*, read *whichever*.

† 1 Cor. xii. 27.

salvation of the party, but only about his being at present brought into a state of *grace* and *privilege*, from which, that he is liable to fall, is very manifest from the remainder of the same answer—"And I pray unto God to *give me His grace, that I may continue in the same* unto my life's end." And with regard to what has been sometimes felt, as to the impropriety of allowing a young person, not yet of an age for confirmation, as now usually administered, but who has shown abundance of ability to distinguish right from wrong, and whose disposition is taking, or has taken, an openly vicious and rebellious turn, to continue to assert his hearty thankfulness for having been "called to this state of salvation," all that can be said, is that everybody knows that the words are not his own, and that they contain what he is to be taught to feel, not necessarily what he does already feel; and the Church having, under God, consented to the suspension of the fulfilment of the preparations of the heart for Baptism in the case of infants and children, in consideration of the temporary inability of the parties, has appointed Confirmation for the subsequent remedy of all previous defects and deficiencies of this kind; and the question whether, in any case, at an age less mature than that pointed out by our bishops for the administration of this holy rite, any baptised child should be restricted in the public means of preparation for it, and the use of the Catechism is the principal public means appointed to that end, is one, we should suppose, which must be decided as much with a view to the well-being of other catechumens, as to that of the party principally concerned: and the decision of it in a given case must be held to form a part of the numerous responsibilities which devolve upon every spiritual person who is intrusted with cure of souls. The Church must be long-suffering, especially towards the young: but the putting of holy words into unholy mouths must also, as far as possible, be avoided; and extreme cases will arise in which severity must be made use of on the very substantial ground that mercy to the individual is cruelty to the multitude, who cannot always understand that disapprobation may be felt, and strongly felt, where it is not followed by any open acts of discipline. Let us always bear in mind, however, that every individual, duly baptised in infancy, has, in the belief of our Church, been once *called* to the enjoyment of a state of salvation, however probable it may appear that he will not long remain in that state. "It is certain by God's Word," says the note at the conclusion of the Office for the Public Baptism of Infants, "that children which are baptised, dying before they commit actual sin, are undoubtedly saved."

We may farther observe, on this part of the subject, that it is in virtue of his having undergone the New Birth of Water and of the Holy Ghost in Christian Baptism, "*hereby made children of grace*," that the child is instructed to say, a little farther on in the Catechism, that he believes in "God the Holy Ghost, *who sanctifieth me and all the elect people of God*;" thus speaking of himself as one of "the elect people of God;" for every adopted child must be in that sense elect—taken out of the world, and placed in the household of God. And yet the feelings

of those must neither be overlooked nor despised, who are severely shocked and pained, when these words proceed from the lips of a young person, baptised in infancy, not yet confirmed, but apparently of a stubborn, vicious, and incorrigible disposition. In candidly considering this subject, however, it will perhaps strike us that the case of such young person, taken at its worst, must be held to be one degree less bad than that of an adult receiving Holy Baptism in *hypocrisy* or *impenitency*: the truth is, that "God never fails as to *His* part in an awful sacrament, however men may guiltily fail in theirs." "As the Holy Spirit *consecrates* and *sanctifies* the outward waters of Baptism, giving them an *outward* and *relative* holiness, so He *consecrates* the *persons* also in an *outward* and *relative* sense, whether good or bad, by a sacred dedication of them to the worship and service of the whole Trinity: which *consecration* is for ever binding, and has its effect, either to the salvation of the parties, if they repent and amend, or to their greater damnation, if they do not." "If ever they do repent and turn to God, then that *conditional* grant, suspended as it were before, with respect to any saving effects, begins at length to take place effectually: and so their Baptism, which had stood without any *salutary* fruit for a time, now becomes *beneficial* and *saving* to the returning penitents."* Now, the case of young persons, not yet of an age for confirmation, who appear to be vicious and bad, cannot, one would think, be so bad as that here stated or supposed; and therefore, so far as the meaning of the words, "In God the Holy Ghost, who *sanctifieth* me and all the *elect people* of God," may be held to allude to the baptismal consecration, it is not incorrect to allow one to repeat it, though he be apparently a most wilful and unruly or vicious child: but then, with respect to this expression, "*sanctifieth me*," it appears to allude to a presumed partial fulfilment, at least, of the prayers for continual renovation, put up by the Church, not only in our baptismal offices, but at other times, and especially in the collect for Christmas day, in which we pray "that we, being" (already) "regenerate, and made Thy children by adoption and grace, *may daily be renewed by the Holy Spirit*:" and if it is in allusion to the assumed fulfilment of this prayer in some degree or measure or other, in the case of all the baptised, that the young person is caused to speak of the Holy Ghost as One that "*sanctifieth him and all the elect people of God*," though it would be hard, indeed, to show that that Good Spirit never has at any moment blessed any single means which Christian parents or instructors have at any time used for his benefit, yet, in the case supposed, it may be safely said, that he has made so little use of any good influences which may have been vouchsafed to him, that, as a matter of discipline, for his own sake as well as that of others, he might justly be prohibited for a time from taking these holy words into his mouth.

We should do well to remember, however, that catechetical instruction

* Waterland. Regeneration stated and explained.

is a means, not an end ; and a yet more diligent use of this means, with adaptation and exhortation, may often be the true remedy for a present total insensibility to all religious advantages.

In the Office for the Public Baptism of Infants, immediately after the act of receiving into the congregation, *the priest shall say*, " Seeing now, dearly beloved brethren, *that this child is regenerate*, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits," &c. And accordingly the congregation, having placed themselves in the posture of devotion, and put up the Lord's Prayer, proceed farther to address the throne of grace in these words : " We yield Thee hearty thanks, most merciful Father, *that it hath pleased Thee to regenerate this infant with Thy Holy Spirit*, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." It is believed that many are unable to join heartily in this form of thanksgiving, or to respond truly to the call of the minister to offer it up ; that call being founded upon the fact that the child is now *regenerate*, and the object of the thanksgiving being avowedly to thank God that it hath pleased Him *to regenerate* this infant with His Holy Spirit." A strong doubt is felt as to what the word " Regenerate" here means and intends ; and the question in the minds of the doubtful is this : Whether it does not mean such a change of disposition as precludes the necessity of a subsequent turning to God in lively faith and true repentance, which (under the limitation of the term before mentioned, this being a case of Infant Baptism,) may not unaptly be called conversion, and also of subsequent continual renovation.

We apprehend, that upon a calm and dispassionate view of the whole subject there can be no reasonable doubt in the matter. When we thank God that he hath been pleased to " regenerate this infant with his Holy Spirit," we allude to a change of *state* and *condition*, and not to a change of heart and disposition.

Bearing in mind what we have already said of the essential nature of repentance and faith to a *beneficial* reception of the Sacrament of Baptism *in persons capable*, we must, of course, acknowledge that, as soon as the present infant shall come under that denomination, " capable," such a change in him from the natural heart of man as true repentance and lively faith will cause, becomes necessary to his continued beneficial enjoyment of the grant of the Kingdom of Heaven, made to him in his Baptism ; and this is quite independent of the farther, more continual, and therefore probably more minute, changes which are included under the head of continual renovation. To set all this in a clear light, repentance and faith having been solemnly exacted from the infant in the persons of the sponsors *previously* to the act of Baptism, nothing more is mentioned about them by name in the thanksgiving and prayer offered up *subsequently* to Baptism ; but at that subsequent period we put up a prayer which goes to the extent of petitioning that the *effects* of these stipulated acts may be hereafter seen in the child ; we pray " *that he may crucify the old man, and*

utterly abolish the whole body of sin." It is, we think, impossible to contend, that a person, on whose behalf we pray that "*he may*" at some subsequent period "*crucify the old man, and utterly abolish the whole body of sin,*" has already undergone such a change, that no farther spiritual change is necessary to his salvation. The infant, duly baptised, will not, indeed, need any farther change as to spiritual state and privilege: having been formally and authoritatively adopted into the family and household of Christ once, he has all the advantage of that sort that it is possible for him to have; he will not need a *second* adoption: or, if the admission into Christian privileges, and the favour of God through Christ in Baptism, be considered as a New Birth, he will not need a *second* new and spiritual birth: but he will need the personal experience of lively faith and true repentance, which should take place either before or at confirmation; and he will moreover require continual renovation—i. e., renewal from time to time, whether to keep up first impressions, or to enable him to make farther improvement in holiness: such renovation, as is more distinctly alluded to, and petitioned for, in at least two of our beautiful collects: the one, that for Christmas day already mentioned: "*Grant that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit:*" where it is to be remarked, that "*being regenerate,*" &c., is spoken of as a thing already accomplished, and not as a part of the subject of the prayer; which we know from the introduction of the word "*Now,*" in the Office for the Public Baptism of such as are of Riper Years: where, *after* the Baptism has taken place, it is said, "*Give Thy Holy Spirit to these persons; that being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue Thy servants, and attain Thy promises.*" And the other collect is that for the circumcision of Christ: "*Grant us the true circumcision of the Spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will.*" And the same thing is observable in the collect for Easter day. Indeed, the doctrine of our need of continual renovation is one which runs like a thread throughout the texture of our Liturgy and Occasional offices.

In the prayer, then, in the Office for Infant Baptism, which follows almost immediately after the act of receiving into the congregation, and contains what some consider the doubtful expression, there are these distinctions to be made: When we thank God that "*it hath pleased Him to regenerate this infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His Holy Church,*" we return thanks in effect for his being take out of his natural state in Adam, through the mere mercy of God, without any allusion at this moment to pre-requisites, and placed in a state of *grace and favour*. In subsequently speaking of him as "*being dead unto sin, and living unto righteousness, and being buried with Christ in His death,*" (all which clauses are in the past tense, and do not, therefore, themselves form a part of the petition,) we *presume* the fulfilment of

the pre-requisites, and do but predicate of him, in passing, that same truth for which, stated in other words, we have given God thanks on his behalf at the commencement of the prayer; whilst, in praying that "*he may crucify the old man, and utterly abolish the whole body of sin,*" we, in fact, petition for the manifestation of the effects of those requisites of faith and repentance, without which the blessings already conferred on him, would not prove ultimately beneficial to him: and in this prayer there is no separate allusion to the "continual renewing of the Spirit," which, however, must be assumed to be included in it, as without such assistance the baptised infant never could come "with the residue of the Holy Church, to be an inheritor of the everlasting Kingdom." And we will make an end of this part of the subject, by quoting the beautiful prayer put up by the bishop after the public answer of the candidates in the Office for Confirmation, in which they solemnly ratify in their own persons the vows made for them in Baptism: "Almighty and everlasting God, who *hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins: strengthen them, we beseech Thee, with the Holy Ghost, the Comforter, and daily increase in them Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, and the spirit of Thy holy fear, now and evermore:*" in which it is manifest, that, whilst their conversion is pre-supposed, and their regeneration distinctly affirmed, the blessings so solemnly prayed for are those of the daily renewing of the Holy Ghost, the "*daily increase in them of God's manifold gifts of grace;*" that is, continual renovation.

We now come to deal with the feelings of those who, being unacquainted with the necessary framework of a Christian Church, and being unapt to think seriously of the brief directions of our Lord concerning the external means of forming a body of Christ, and maintaining it in the enjoyment of Divine grace, permit the notion to enter their minds that, after all, too much is said upon the subject of the ordinance of Baptism, and that its necessity is set too high, when it is declared, as our Church declares it, to be an ordinance "generally necessary to salvation;" such persons dwelling very much upon such passages as we have already mentioned, in which the new birth is spoken of without any allusion upon the face of them to the Sacrament of Baptism, and, considering how very much the new birth in those passages is treated of as the safe and ready way to everlasting salvation, are inclined to doubt whether, if faith and repentance, amounting to conversion to God, were truly had, they would not cause the individual to be a new creature in Christ, and so to be accepted of Him, even without the Sacrament of Baptism: and whether, though it be very proper to partake of Baptism as a salutary and significant rite, it be justly spoken of as a sacrament ordinarily necessary to our salvation. In answer to which feeling, which goes the whole length of questioning whether our Lord Christ has really required any solemn, public profession of Him, and beneficial initiation into His Church at all—that is, whether there be any heavenly-appointed

door into the ark of Christ's Church, or whether we may all enter in by any way that seems good to us, we will shortly point out the cases, first, of the Saviour Himself, and, secondly, of Nicodemus; and will then explain those words of St. Paul which have sometimes been brought in aid of this notion—"Christ sent me not to baptise, but to preach the Gospel."

We must, however, be permitted here to repeat what we remarked before, concerning the passages upon which this low notion of the nature and necessity of the *rite* of Baptism (for in this view it is no *sacrament* at all) is founded—namely, that it is impossible that passages which represent the members of the Christian community as "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23), or as begotten of God's "own will with the Word of Truth, that we should be a kind of first-fruits of his creatures" (James i. 18)—it is impossible that passages like these, which represent God's complete message to man in the Word of the Gospel as the great cause of man's change from a state of nature to a state of grace, can be understood to weaken the importance or dignity of particular portions of that very message, in which special means are appointed by the authority of Christ Himself, and holy Apostles, His messengers, for conducting and ordering that change in a manner acceptable to Himself.

It is true that St. Peter has said—and they are most glowing and edifying words—"Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant *mercy*, *hath begotten us again unto a lively hope* by the resurrection of Jesus Christ from the dead;" and that, before the end of the same chapter, he repeats, "*Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.*" But will any reasonable person venture to contend that these words in the Epistle of St. Peter, in any degree whatever lessen the weight, or the authority, or the Divine sanction, of those other words of his, when, under the immediate influence of the Holy Ghost, newly poured out upon the Apostles upon the day of Pentecost, he answered the earnest enquiry of those that "were pricked in their hearts" in consequence of the preaching of the Word—"Men and brethren, what shall we do?" Do we not know and feel that it was under the direction of the Holy Spirit that Peter answered, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost?" Would Peter have ventured to promise them the gift of the Holy Ghost as an immediate consequence of repentance and baptism, in the name of Jesus Christ, if he had not been divinely assured that Baptism (the only part of the condition of receiving the gift, the fulfilment of which would be generally known to the multitude) was ordinarily needful to their salvation? It is evident that the general message of the Gospel, just delivered to them from his own lips, having opened their hearts to a desire to know and do the will of their God and their Saviour, Peter proceeded to exhort them to the

use of those special means contained *in* and *under* that message, without the adoption and use of which they would not be fully obedient to the Heavenly Word; and their enrolment as Christ's disciples, which they appear to have ardently desired, could not regularly have taken place; and so "they that gladly received His Word were baptised, and the same day there were added unto them about three thousand souls" (Acts ii. 41); and that, upon these three thousand the gift of the Holy Ghost came, according to Peter's promise—as it would *not* have done, if they had remained unbaptised, whatever might have been the amount of their faith and repentance—we can no more doubt, than we can that St. Peter was an inspired Apostle and an accredited messenger of the Lord Jesus Christ.

Let us now return to our case. The question in hand is, whether faith and repentance competently had, do not render it a matter of simple outward decorum and propriety to proceed farther to the celebration of Baptism; whether, if an individual could be furnished with the perfection of lively faith, and the utmost completeness of self-renunciation, and inward change in repentance, such individual could be swayed by any other motive than a general desire of complying with appointed forms, to become a candidate for the holy rite of Baptism; whether the faith and repentance would not be accepted, and be available to his salvation, just as much without the Baptism as with it; or whether, on the other hand, any precious gift, promotive of salvation, may be confidently expected by him in the use of that ordinance, which he cannot expect without it? The first thing that strikes us is, that this is not wholly an hypothetical case: *one* instance the holy Gospels relate for our instruction, in which AN INDIVIDUAL, whose faith was absolutely perfect, and who had no need of repentance, inasmuch as He "knew no sin, neither was guile found in His mouth," thought it fitting to present Himself to the appointed minister of preparatory Baptism, in order to be made partaker of that holy rite. This Baptism was, it is true, only the Baptism of John, the Baptism of repentance—possibly not yet connected with an absolute remission of sins,* certainly not blessed with any promise of the descent of the Holy Ghost upon the faithful recipients of it; but this only makes the instance the more striking, if any special gift of the Spirit be found to have accompanied this Baptism in the case in question. "Then cometh Jesus from Galilee to Jordan unto John to be baptised of him; but John forbad Him, saying, I have need to be baptised of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now, for *thus it becometh us to fulfil all righteousness*. Then he suffered Him. And Jesus, when He was baptised, went up straightway out of the water, and, lo! the heavens were opened, and He saw the Spirit of God descending, like a dove, and lighting upon Him; and,

* Burnet thinks that repentance and remission of sins were not joined together till after the resurrection of Christ. (See Luke xxiv. 47; Burnet, Art. 27.)

lo! a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matt. iii. 13—17): or, as it is given by St. Luke—"Now, when all the people were baptised, it came to pass that Jesus also, being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him, and a voice came from Heaven, which said, Thou art My beloved Son; in Thee I am well pleased." (Luke iii. 21, 22.) The motive with which this Holy Person went to Baptism is distinctly stated: it was not a feeling that Baptism was a very decorous rite, which, to one already in a right spiritual frame, could not be expected to bring any farther benefit, but it was a conviction that it was a part of that whole will of God, made up of ordinances and laws, each portion of which is sure, in its measure, if fulfilled in faith, to bring its special blessing with it: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." The result, known, no doubt, beforehand to the Holy Person most interested, was such as fully to justify the decision of our blessed Lord in the eyes of John the Baptist: "Jesus being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him; and a voice came from Heaven, which said, Thou art My beloved Son; in Thee I am well pleased."

Now, this is a case of Baptism in which that ordinance being, according to the notions of those to whom we are replying, needless to the introduction of the recipient either into the favour of God or into any spiritual benefits, faith and its accompaniments existing in Him in perfection, the Almighty was, nevertheless, pleased to exhibit to us His high approbation of the observance of His appointed ordinance, by making the celebration of it an occasion of a special and very marked effusion of His Holy Spirit upon Him whose obedience was thus well-pleasing to Him. And this occasion being taken at a Baptism which was, in truth, only a Baptism of repentance, and without promise of any accompanying spiritual blessings, it is, we think, impossible to deny that the argument becomes therefrom yet stronger in favour of the reception of spiritual gifts (those of adoption and remission of sins) in Christian Baptism, the Baptism of the Holy Ghost, by all who rightly receive it, however high, holy, and spiritual their inward frame may already be; or rather, and more correctly, it is impossible not to see that the height, and holiness, and spirituality of the inward frame of the recipient make it *more*, and not *less*, probable that he will be spiritually benefited by a due celebration of the ordinance of Baptism.

The Blessed Son received the acknowledgement of his Sonship, in specific words, at Baptism, though He were already the only begotten Son of His Father; He also received the Holy Ghost in an open and visible manner, though there is no doubt that it had ever, in a high measure, dwelt with Him.

What said St. Peter concerning the converts of Cæsarea, in the house of Cornelius, upon whom the Holy Ghost had fallen, even whilst he was preaching the Word to them, so that "they of the circumcision were astonished, as many came with Peter, because that on the

Gentiles, also, was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God?" (Acts x. 45, 46.) Did Peter consider it unnecessary to baptise those who had now received a plenary effusion of the Holy Ghost? No: his own words are, "Can any man *forbid* water, that these should not be baptised, *which have received the Holy Ghost as well as we?*" "And he commanded them to be baptised in the name of the Lord."

No doubt, the point of St. Peter's question was, whether these *heathens* could be denied a reception into that religious community of which the already existing members were all Jews by birth: but it is evident that the question might have been waved, if Baptism had been held to be incapable of conferring any farther privileges upon such as have undeniably received a portion of the blessed influences of the Spirit upon their faith and repentance. The truth and acceptableness of the faith and repentance had been in this instance testified to by the descent of the Holy Spirit upon the subjects of them. Some would say, What more could Baptism do for them? We answer, It could sign and seal the adoption; it could be the pledge to them of the remission of their sins; and it could increase faith and grace by special prayer of the Church to God in that ordinance: of which, if the two former be considered as amounting to regeneration, and the latter as an unfailing accompaniment of the former, we have a scheme of the effects of the sacrament equally suitable to what took place in St. Peter's day, and what ordinarily takes place in our own. The new converts who had been blessed with the good influences of the Holy Ghost upon Peter's preaching, were not as yet, previously to Baptism, truly brought into the family and household of God; they were not yet practically called upon to bear the reproach of Christ; they had made no public profession of Him: they had not yet "arisen, and been baptised, and washed away their sins, calling upon the name of the Lord." (Acts xxii. 16.) Consequently, they had received no *pledge* of the forgiveness of their sins, which is a thing not to be despised by any to whom such pledge is graciously offered; and, however great their faith and grace may have been, there was yet a means of increasing these gifts by prayer of the Church to God for them in Baptism, of which they had not yet availed themselves; in short, they were still *heathens*. Of this they were rightly sensible; and we can have no manner of doubt that it was with truly grateful and affectionate hearts that they heard the decision of Peter, that they might now "be baptised in the name of the Lord."

In speaking of the value of faith and repentance, previously to Baptism, and independently of it, we must recollect that it is a question upon which the opinion of our blessed Lord has been unequivocally pronounced; for the case of Nicodemus cannot be denied to be one very much to the purpose, in our consideration of this subject. Nicodemus was "a ruler of the Jews," (John iii. 1,) a man therefore of station, and, no doubt, of a certain degree of influence, such as ordinarily accompanies high station; and we may reasonably suppose, also, of

some degree of wealth. It would have been proper for a person in such circumstances, being struck with conviction of the truth of Jesus Christ's Word, and the Divine nature of his mission, (even granting, what was probably the truth, that he had not a just notion of the union of God and man in His person,) to come openly to the Saviour, in such guise as his rank usually required of him; and openly to give in his adhesion to the new revelation from God, with all the weight which his position in society might carry with it. This, however, was not the course adopted by Nicodemus. He appears to have believed in the Divine mission of our Lord, and to have been willing to enroll himself amongst his disciples, if the secret devotion of his heart might be accepted as a sufficient acknowledgement of our Lord's authority. He "came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him." This secret and partial kind of adhesion, however, could not be accepted: "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

Unless a man be the subject of such entirely new views as to be willing to enter upon a completely new life, he cannot see, he cannot appreciate, far less receive, the blessings of the Gospel dispensation; and upon the somewhat astonished enquiry of Nicodemus, how a man can be born again when he is old, the assertion is repeated with amplification and explanation: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Unless a man be influenced by the Spirit both to entertain new views and to intend a new life, and *also* to seal the same by public profession in Baptism, he cannot enter into the blessings of the Gospel dispensation; short of this, he is not yet new-born. There is every probability that Nicodemus was willing to commit himself to everything short of being baptised in the name of Christ; the ceremony of Baptism was then of course very publicly performed, and made it utterly impossible that the world at large should remain in ignorance of such as had *thus* professed themselves Christ's disciples; it is in the highest degree probable that Nicodemus, in his good disposition towards the Saviour, whose miracles appear to have convinced him of His truth, had hoped that even the secret adhesion of so important a person as himself might be cheerfully accepted by the messenger of the New Covenant, and that thus he would be enabled to retain his worldly rank, and influence, and estimation, whilst yet he might appease his conscience, by yielding his homage to the truth of God. Our Lord, therefore, began by making it apparent that no such half measures could be accepted; He commenced the conversation on His part by alluding to the entireness of the needful change of views and prospects, and of the absolute necessity of sealing them, of course in public, probably in the river Jordan, by Baptism in the name of Christ; and even though the full benefits of Christian Baptism may not have been as yet developed, which they probably were not, because the Holy Ghost had

not yet been poured out upon the Church or upon the Apostles, yet here is enough in this case to show us why Baptism, even at that time, was a thing indispensably necessary to such as might already possess, in some competent measure, both faith in the Lord Jesus and true repentance. Nicodemus retained his place in the council, and remained a mere follower of the law of Moses. (John vii. 50.)

It is clear, that "*to put on Christ*" without Baptism, was in those days impossible; as it is in these. Repentance and faith might be there; but where without Baptism was the casting in of the lot with the Saviour and His disciples? Where was the throwing of the die, which gave the enquirer finally over to Christ? Where was the moment of the distinct laying down of all of this world's esteem and honour, which might be found incompatible with the most public profession of the Saviour, and the taking up, instead, of the spiritual joys, and lively, blessed hopes, which are realised by the eye of faith, though not positively seen as yet? Where was the "esteeming the reproach of Christ greater riches than the treasures of Egypt, having respect unto the recompense of the reward?" (Hebrews xi. 25, 26.)

Had our Lord been pleased to dispense with the ordinance of Baptism, He might have had many such followers as Nicodemus amongst the rich and great. "Nevertheless, among the chief rulers also *many believed upon Him*; but because of the Pharisees *they did not confess Him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." (John xii. 42, 43.)

It is important to recollect that Baptism always includes confession of Christ, and, whenever it is completely as well as duly performed, a *public** confession of Him; and, though in particular times of peace and quietness this may not be thought a matter of much importance, it may reasonably be presumed that this was the reason why in very different times sacramental grace was attached by our Lord to the due observance of it.

Go to our missionaries in India, or elsewhere: read the interesting details sent home to our Society for the propagation of the Gospel, by Mr. Jones, of the Tallygunge mission, or Mr. Driberg, who superintends the six circles into which is divided that of Barripore, both within a day or two's journey of the splendid Indian Metropolis, Calcutta.

Will they tell you that faith and repentance, in the ordinary sense of those words, being had, Baptism may be dispensed with? That the sacramental grace promised upon the faithful act of publicly putting on Christ, and counting all earthly things but loss for His sake, may be

* "The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other holy days, *when the most number of people come together.*" (*Rubric prefixed to Office for Public Baptism of Infants.*) "And if they shall be found fit, &c., *the people being assembled upon the Sunday or holy day appointed,*" &c. (*Rubric prefixed to "the Ministration of Baptism to such as are of Riper Years."*)

assumed to be included in God's approbation of the first preparations of the heart in those spiritual acts? Hear Mr. Jones speaking of proceedings within his circle of missions at Tallygunge: "While the work of conversion was then slowly progressing, a man came from the village of Jangera, and attended our teaching regularly at the mission-house. After the lapse of a few days, he returned to his village, and declared to his family his intention of giving up caste and embracing Christianity. They of course, at first, endeavoured to dissuade him from it, and when they found him firm and resolute in his purpose, excluded him from their family circle. He then came again, and related to us all that had happened to him, and begged of us to visit his village, which was accordingly done, and a temporary school was opened at his house. The villagers, on seeing us at this man's place, cast his whole family out of their communion, and after a length of time, with much persuasion and entreaty, they also were induced to follow the example of their elder brother. To be well assured of their sincerity and motives, it was thought advisable to keep them on a long probation before they were admitted within the pale of Christ's Church."*

Now, we would ask, what would have been the reward of the self-devotion of these poor people so cast out, if Christian Baptism, when it came at length, had been only a mere form, and not the instrument and pledge of a real translation from the kingdom of darkness into the kingdom of God's dear Son—if Baptism had not been the true sign of a genuine adoption by the Almighty, and of remission of sins through Christ accompanying that adoption, of a real change from children of wrath to children of God's grace—if it had not been for them the door of entrance into the ark of Christ's Church, the means by which they came to be rightly addressed, in the words of St. Paul, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God?" (1 Cor. vi. 11.)

Hear Mr. Driberg, of Barripore: "I know several respectable, educated natives, who are thoroughly convinced of the absurdity of Hindûism, and are ready to join our Christian community, but cannot burst the fetters of caste *publicly*, through dread of being at once excluded from their homes and the society of those most dear to them. Among the lower classes, very many are deterred from openly professing their preference for Christianity, through fear of their Zemindars and influential heathen neighbours. Indeed, we Europeans can hardly conceive rightly the sacrifices which a Hindû really makes when his moral courage, under the grace of God, enables him to break through these formidable barriers."†

* Report of the Society for the Propagation of the Gospel. 1840. Diocese of Calcutta.

† Ibid. 1842. Diocese of Calcutta.

However much these cases are entitled to our warmest sympathy, we cannot blind ourselves to the fact that they are every one of them analogous to the case of Nicodemus, who came to Jesus by night, or to that of those many rulers who believed on Him, but "because of the Pharisees *they did not confess him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." (John xii. 42, 43.) And to every one of these cases, the remark of our Saviour in allusion (as we believe) to the Sacrament of Baptism, will equally apply, whatever measure of the work of faith and repentance may already have been wrought in their hearts: "Except a man be born again, born of water and of the Spirit, he cannot see, he cannot enter into, the kingdom of God." (John iii. 3, 5.) The real Spirit of Christ will not allow us to rest in that which is inward; what is had only to ourselves, and refuses to go forth to meet the world, may not be so very strongly held after all: untested knowledge and untested grace very frequently delude their possessors, and are seldom thought worthy of positive praise or reward. He that comes to Christ must neither make a difficulty about entering upon the appointed course by the appointed means, nor be prevailed upon to look back when once he has entered upon it; and the sacramental grace of "a death unto sin and a new birth unto righteousness," the new birth which is the commencement of a new life and a state of salvation, is reserved for those who, with the needful accompaniments of faith and repentance, walk through the open door of Baptism, as a privilege and blessing, and neither stop short of it through fear, nor overlook it through negligence or contempt.

There is but this one caution necessary to be observed in speaking of the ordinance of Baptism, and the sacramental grace which is the inward part of it, lest we should seem to fall into the Romanist error of believing that Baptism is *absolutely* and not only *generally* necessary to salvation; whence arose the consequence of "allowing all persons leave to baptise, clergy and laity, men and women, since it seemed necessary to suffer every person to do that without which salvation could not be had" (Burnet, Art. xxvii.): it is this: that there being some means which are *in their own nature* conducive to the end sought, and some others which are only so in virtue of their being arbitrarily appointed to be the instruments to that end, the simple act of Baptism is a means of the latter kind and not of the former; it is conducive to the end sought—the state of salvation, not because it acts as a charm, or because it has any occult connexion with the state of the soul, but because it is a precept and an appointment of our Lord with a special grace attached by His promise to it. It is an institution positively commanded, with its effects, when rightly used, positively attached to it by the same high authority that commanded it. "He that believeth and is baptised, shall be saved." "If I wash thee not, thou hast no part with Me." (John xiii. 8.) The neglecting of it, is a contempt of the authority that exhibited it as an object of our obedience, and

involves a loss of the sacramental grace which the same authority has attached to it.

Possibly, as some ideas approximate so closely that they sometimes appear to merge in each other, the distinction between the ordinary necessity of Baptism to salvation pointed out in these passages, and which proceeds from its being an institution of the Saviour, and the *absolute* necessity of it, which might exist if it were in itself in its own nature actually conducive to salvation, may not at all times have been well maintained, even by such as are quite able to write accurately, if they will, on the subject of Christian Baptism. The ordinary necessity for Baptism, is the necessity for it under ordinary circumstances—i. e., where it may properly be had. And the question what are ordinary circumstances is one which involves a case of conscience, not necessary to be here entered into. There were at least three cases admitted by the ancients to form exceptions to the general rule of the necessity for Baptism in order to salvation. The first was that of martyrdom, maintained very pointedly, as Mr. Bingham has observed,* by Tertullian, Cyprian,† Origen, and Eusebius, as well as in later times by Augustine, Chrysostom, Ambrose, and many others; and this case of exception seems to have been founded by both Tertullian and Cyprian upon our Lord's expression, (Luke xii. 50,) "But I have a Baptism to be baptised with, and how am I straitened till it be accomplished!" The second was that of "Catechumens, who, whilst they were preparing for Baptism by the exercises of faith and repentance, and a pious life, were suddenly cut off before they could have opportunity to put their desires in execution;" and the testimonies of St. Augustine and St. Ambrose to this point, are cited at length by Mr. Bingham. And the third was "when the Church, presuming a person to have been baptised, (he himself *bonâ fide* presuming so too,) admitted him to communicate at the altar for many years, though it appeared at last that either he had not been baptised at all, or at least with a very doubtful and suspicious Baptism. Yet, in this case, constant communicating with the Church was thought to supply this defect or want of Baptism." And this stands principally upon the decision of Dionysius of Alexandria, upon a famous case which is stated in a letter of his to Xystus, (Sixtus II., Bishop of Rome,) written about the middle of the third century, and preserved by Eusebius in his Ecclesiastical History, concerning a man who had received a *quasi* Baptism amongst heretics in his youth, which he stated, in after years, to have had nothing in common with Christian Baptism, being full of blasphemy and impiety; whom Dionysius nevertheless ventured not to admit to the adoption and grace of the Church

* Eccl. Antiq. book x., c. ii., s. 20.

† Ep. 73, ad Jubaian, p. 137, ed. 1682. Deinde nec privati Baptismi Sacramento, utpote qui baptizentur gloriosissimo et maximo sanguinis baptismo, de quo et Dominus dicebat, habere se aliud baptisma baptizari.

by sincere Baptism, "but told him, his communicating for so long a time was sufficient for this: for one who had been in the habit of hearing thanksgiving, and joining in the Amen, and standing at the table, and stretching forth his hands to take the holy food, and of actually receiving the same, and partaking for a good while of the body and blood of our Lord, I could not dare to renew again any farther."* And the tenor of these exceptions to the general rule of the necessity of Baptism to salvation is to show, that, as on the one hand the ancients were fully determined to place a bar against anything like neglect or contempt of this holy ordinance, so, on the other hand, "they had not generally that rigid opinion of the absolute necessity of Baptism to salvation which some would father upon them."†

If, then, the Sacrament of Baptism be ever mentioned, as it sometimes has been, as "*the cause*" of our spiritual life, that expression should be so limited and qualified as to be shown to intend merely the *instrumental* cause—the primary cause being God's mercy and love in Jesus Christ; and then, after all, not in such sense the instrumental cause as that God's love is tied to the use of that instrument in our salvation, and cannot dispense with it: for even St. Augustine thinks that Cyprian argued well from the instance of the thief upon the cross, to whom it was said, though he was not baptised, "*To-day thou shalt be with Me in Paradise.*" And, instead of saying that Baptism is "*the source*" of our spiritual birth, it would be correct and proper to say, that the Sacrament of Baptism is simply the commencement of our life to God in Christ, of our spiritual life: the moment of *rightly* receiving it is, under ordinary circumstances, that of our putting on Christ. "And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh children of the light."‡

Much less liable to be misunderstood than the short but inaccurate descriptions of the initiatory sacrament to which we have just alluded, is, in our opinion, that passage of the Epistle of Barnabas, which has nevertheless been pointed to by an individual deeply versed in Patristic lore,§ as one that contains not only an elevated, but an "extravagant" representation of the effects of Baptism: for it confines itself simply to the *objective* view of Baptism, and describes what that holy ordinance is in the intention of God towards us, disregarding, or not taking into account for the time, the infirmity or corruption of man, which too often causes the essential pre-requisition to a right receiving of it—viz., lively faith and true repentance—to be wholly or altogether absent.

καταβαίνομεν εἰς τὸ ὕδωρ γέμουτες ἁμαρτιῶν ἃ ῥύπτει ἢ ἀναβαίνομεν

* Euseb. Hist. Eccl. vii. 9.

† Bingham, Eccl. Antiq. x. ii. 23.

‡ Public Baptism of such as are of Riper Years.

§ Mr. Semisch. Life, Writings, and Opinions of Justin Martyr: translated for the Biblical Cabinet. Edinburgh. Vol. ii., p. 330.

καρποφοροῦντες ἐν τῇ καρδίᾳ, τὸν φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ πνεύματι.*

"We descend into the water full of sins and pollution; and come up again bearing fruit in the heart, having the fear and hope that is in Jesus Christ through the Spirit."

This, which is only an adaptation and spiritual application of a very highly metaphorical passage in the 47th chapter of Ezekiel, 12th verse, is evidently an objective view of Baptism, (not of the outward act, but of the whole sacrament,) which considers it in the perfect exercise of its instrumental work unimpeded by circumstances; not mentioning the fact, that, in order to such unincumbered exercise of its proper work, the hearts of recipients must have been diligently prepared; though evidently taking advantage of the presence of such preparation in order to heighten the beauty of the imagery; assuming that the moment at which the individual is made over to God in Christ by Baptism, and at which, therefore, his better thoughts and feelings first become acceptable to God, is the first of their *existence*; and that up to the moment when he formally deposited the burden of his sins in the grave of Christ at Baptism, nothing else but sin was to be found in him, or had any share of his love and attention. And this is so plain and easy of apprehension, that this mode of expression does not appear to us nearly so objectionable as that *personification* of Baptism which people sometimes carelessly make use of, when they say that Baptism *justifies*, Baptism *regenerates*, and so on; whereas, if they are speaking of external Baptism, it is simply the sign and the pledge of a regeneration or second birth into a new condition of life, which is the work of the Holy Spirit; and if they speak of *the Sacrament of Baptism*—i. e., the outward sign and the inward grace taken together—it is the commencement of a state of salvation of which God's mercy to us in Christ is the cause; it is but the appointed door to all who are rightly prepared into a state of justification, whilst none can truly justify us but Jesus Christ our Lord.

In conclusion, we will just advert to that passage of St. Paul, which appears to have misled some, in which he asserts, "*Christ sent me not to baptise, but to preach the Gospel.*" (1 Cor. i. 17.) We may connect with this, the remark of the Evangelist, St. John, at the beginning of the 4th chapter—"*Though Jesus Himself baptised not, but His disciples;*" and the direction of Peter, with regard to the reception of the first Gentile converts in the house of Cornelius at Cæsarea (Acts x. 42)—"*And He commanded them to be baptised in the name of the Lord.*" We can hardly doubt, that this abstaining from the administration in their own persons of the Sacrament of Baptism to new converts on the part of our Lord Himself and His two chief Apostles, had some regard to the preservation of that ordinance in its proper light of a simply instrumental rite; or, it might be more proper to say, that, as this ordinance, though held to be ordinarily indispensable to salvation,

* Barnab. Epist. Cathol. c. xi. Cotel. ed. 1700, p. 38.

was undoubtedly looked upon by all of them, not as a cause but a means, and therefore one of the details of the carrying out of the Gospel, it was not the pleasure of the Holy Ghost that they should in their own persons leave the preaching of the grace of God to men, in order to attend to the carrying out of the effects of their own labours. But this cannot furnish any argument to those who contend, in these times, that preaching is more excellent and of greater importance than the Sacrament of Baptism: for, though it be not the proper work of the architect to lay with his own hand the stones of the foundation of the house, yet we cannot say that the laying of the foundation is a thing less important to the completion of the whole, than is the formation of the first design, or the procuring the adoption of it, by the parties the most interested in the building. The laying of the foundation, with the exception of what is called the first stone of it, is a much more humble work than that of designing and developing a noble plan; but we must distinguish between the glory attending a work, and the importance and necessity of the work itself. And Burnet's remarks here certainly appear very pertinent: "It is to be considered that the preaching of the Apostles was of the nature of a promulgation." "Now, when men, by the preaching of the Apostles, and by the miracles that accompanied it, were so wrought on as to believe that *Jesus was the Christ*, then, according to the practice of Philip towards the Eunuch of Ethiopia, and of St. Paul to his jailor at Philippi, (Acts xvi. 31, 32, 33,) they might immediately baptise them; yet most commonly there was a special instruction to be used before persons were baptised, who might in general have some conviction, and yet not be so fully satisfied, but that a great deal more pains was to be taken to carry them on to that full assurance of faith which was necessary. This was a work of much time, and was to be managed by the pastors or teachers of the several Churches; so that the meaning of what St. Paul says is this—that *he* was to publish the Gospel from city to city, but could not descend to the particular labour of preparing and instructing the persons to be baptised, and to the baptising of them when so prepared. If he had entered upon this work, he could not have made that progress, nor have founded those Churches, that he did." (Burnet, Art. xxvii.) And it was St. Paul's aim to show, in the passage alluded to, that there was not even a colour for saying that he had baptised any in his own name, seeing that it had been so ordered that he had not baptised any but Crispus and Gaius, and the house of Stephanus, at all.

It is unavoidable, that in all new systems which are to be generally spread and made useful, a general knowledge of the system must precede the particular steps necessary for drawing together a society by which the new system is to be professed and supported; and it may usually be a good arrangement that some should be appointed to keep carrying forward the first knowledge of the system, whilst others receive it as their peculiar charge to bring individuals to a distinct decision concerning it, and to receive from each one the pledge of his intention to support it: but this can never give just occasion for say-

ing that the act of taking pledges, and of enrolling individuals into an actual society, linked together by a bond of union for the promotion of one object, is a less important act, with a view to the attainment of any objects contemplated by the system, than that of communicating the first ideas upon the subject-matter in question to the mass of those who were previously uninformed upon it. It is more than probable, however, that they who maintain the superiority of preaching over the Sacrament of Baptism, look only at the present state of things, and, conceiving, whether truly or not, that the far greater proportion of those who have been made subjects of Baptism in infancy, have never, not even at confirmation, fulfilled the essential pre-requisites of repentance and faith, and so have never been effectually converted from sin to holiness, intend only to maintain that the grant of regeneration in Baptism, suspended, as in such cases it must be presumed to be, will not be beneficial to the individuals who have received it, unless they come to fulfil their conversion to God by repentance and faith; and that the most ready, as well as the appointed means, to bring about such conversion, is the preaching of the Word of God: in saying which, if they allude to the case of persons who are now out of the reach of parental and domestic instruction, and all the varied resources of an anxious mother's love, we believe they may be, in a great measure, right; though it is not to be doubted that catechetical instruction, from the lips of a faithful and "well-learned" minister of God's Word, will ordinarily, by God's blessing, if joined with faithful preaching, unspeakably increase and set forward the effect of that preaching upon persons of any age. The conversion to God, which consists in true repentance and faith, is an indispensable accompaniment of a *rightly received* Baptism; and the preaching, which tends to produce it, or to accelerate its production, where a Baptism has been unfortunately had without it, is so far from being in derogation of that work of Baptism, that it is supplementary to it, and its highest glory is, not to confer the adoption of sons itself, but to assist in bringing into complete efficiency and action a contract of adoption already signed and sealed, but which, from man's carnal will and frailness, has not yet been completed by him in its spirit, and therefore, as yet, ineffectual to his final salvation.

And, after all, there is something humbling in being compelled to make so many words about that which, unspeakably important as it is, is but the first step in the Christian course; hardly, indeed, so much; for it is but the door of entrance upon that course upon which we are to run with patience the race that is set before us. We cannot, whilst engaged upon this humble, though we trust not altogether useless, labour—we cannot but think upon the words of St. Paul, at the beginning of the 6th chapter to the Hebrews: "Leaving the first principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of Baptism, and of laying on of hands," &c.

Yet one word more we must say, in parting, in the way of advice to those who have frequent occasion to speak and think of the Sacrament of Baptism. The ancients thought more of the inward part of that

sacrament—that part which is the mere gift of God, the adoption, than they did of the outward, and therefore they called it regeneration, and commonly spoke of it as such; *we* think more of the preparations of the heart, on account of their being so sadly often unfulfilled, than we do either of the outward or the inward part of the sacrament; and we are inclined, therefore, to make repentance and faith, or conversion to God, the instrument of the adoption, instead of being, as they were ever held to be, only the essential pre-requisites to that sacrament, which is itself the instrument of the adoption; and many vehemently protest against ascribing the adoption or regeneration—for they are the same thing—to the instrumentality of the Sacrament of Baptism, appealing to the passages we have before alluded to in support of their notions; to which we may add this one: “Whosoever believeth that Jesus is the Christ, is born of God.” (1 John v. 1.) But, as we have before observed, a general assertion of the blessings which the Word of God, or the faith of Jesus Christ, has brought to the world, will not invalidate the particular directions of the Lord Himself for a regular and acceptable introduction of each individual into the enjoyment of the highest blessings brought down to us by His Word and His faith. Peter’s well-intended resistance to our Lord’s emblematical act, was very quickly and shortly met by the reply, “If I wash thee not, thou hast no part in Me:” and it is obvious that the question, in this instance, was about an outward washing, though symbolical or emblematical, in which respect it is similar to that which takes place in Baptism. But too many allow themselves to talk about “*water Baptism*,” “*a mere outward act*,” “*a ceremony of introduction*,” and so on, till they forget that they who duly receive Baptism, do, upon the occasion of their so doing, publicly cast in their lot with Christ, as none others do, and that, having thereby obtained, according to His promise, the substantial gift of the adoption of sons, and of grace to help them in every time of need, they have bound themselves to continue His servants, even to the loss of all things, and suffering of all kinds, till they shall be made partakers of His highest promises in another and a better world: and from this view of Baptism we must not allow our minds to be distracted, by any peculiarities in the administration of that sacrament which may prevail in this our country, which has, by the blessing of God, been long since christianised; such as the fact, that Baptism is generally, here amongst us, administered to infants, whose faith and repentance are engaged for by their sureties, until the period of their confirmation, by which time they ought to have experienced their perfect work in themselves; or that the comparatively small number of those of riper years who are admitted into the Church seem (if such be the case) to be allowed to reckon too certainly upon thereby obtaining all the blessings of the covenant of grace, without having sufficiently impressed upon them the necessity of those preparations of the heart which, as we have so often observed, are essential pre-requisites to a beneficial reception of the grant of adoption formally made in Baptism. For Christian Baptism cannot be one thing at one time and in one place, and another thing at another time and in

another place ; one thing in India, in the hands of our missionaries and their heathen converts, and another in England, where the offspring of Christian parents, claiming the privilege of a holy seed, are ordinarily the subjects of the ordinance ; one thing in the time of Nicodemus, and the other rulers who *believed in* Jesus, but did not undergo His Baptism, and another in these times, when some are inclined to think that the inward preparations of the heart before God may, and ought to, stand for everything. Neither should we allow our minds to be distracted by the errors of any who seem to exalt the visible sign of the ordinance into a sacrament of itself, and to attribute to it such powers and virtues as can with truth be ascribed only to the gifts and graces which are the inward part of it, and which are themselves conditional, though proceeding (where they are truly had) directly from God Himself : for it is a part of our Christian duty to keep our eyes open, under all circumstances, however troublesome or vexatious, to the light of God's own Truth. We may not let any emotion impel us to draw too much to the one side, because the prevailing error appears to be to draw too much to the other. The object of man, now saved, or looking to be saved, by the mercy of God in Christ, must be, as was that of His great pattern and exemplar, "to fulfil all righteousness ;" and, in order that he may have a reasonable probability of so doing, he must hold on a reverently obedient, and an even humbly docile course ; having Scripture for his guide, and the general tenor of the teaching of his Church for his ordinary, but not infallible, adviser in the interpretation of Scripture, and as far from presuming to call any ordinance which God hath instituted for our use ineffectual or unnecessary, as from magnifying any of the Almighty's own instruments and means into an equality of power with that of Himself or His dear Son.

NOTE. In taking leave of this subject for the present we would wish to state distinctly, as our words may seem ambiguous to some, that we do not consider the inward and spiritual part of the Sacrament of Baptism as the full measure of the regeneration spoken of and indicated in such passages as James i. 18 ; 1 Pet. i. 3 ; 1 Pet. i. 23 ; John i. 12, 13 ; 1 John ii. 29 ; 1 John v. 1 ; and others of the same description. These and such-like passages are, as we have observed in page 581, "the beautiful promises of a universal change in the religious and moral nature of the believer," irrespective, at the time of their being indited, of any other outward means of grace than the great message of the Gospel at large. It was not, however, our assigned task to explain the extent and manner of *this* change ; but to draw a sketch, as faithfully as might be, of the Church of England view of the Sacrament of Baptism. The fact of the ancient Church having fixed upon the term Regeneration as well fitted to express the translation of the believer, by the appointed instrumental means of Baptism, from his natural state in Adam to his state of adoption and sonship in Christ, cannot, of course, deprive the word of its more extended application in many passages of the Gospels and Epistles, to the whole change wrought by the message of the Gospel in man's moral and spiritual frame, especially that part of it which consists in his conversion, any more than this latter use of it can interfere with its application to another purpose in Matt. xix. 28. To have followed the word Regeneration through the whole extent of each of its meanings would have filled up the limits of an ordinary article of itself, and would at all events have led us far enough away from the subject of Baptism.

THE OXFORD DIVINITY SCHOOLS.

EXERCISE BY R. G. MACMULLEN, M.A.

WE do not at present purpose stating the legal points involved in the discussion between the Regius Professor and Mr. Macmullen. We would only state, that it is necessary for every M.A., before he asks convocation for his B.D., as a grace, to read two essays on some theological subjects before the Regius Professor. Mr. Macmullen contested the Professor's right to appoint them, *after* he had asked for and received the subjects; but, not gaining a favourable decision from the Delegates of Appeal, he submitted to the demand, and read his two essays. The subject of the first was the following: "*The Church of England does not teach, nor can it be proved from Scripture, that any change takes place in the elements at consecration in the Lord's Supper.*" The essay was read on April 18, and Dr. Hampden's veto was put upon it. There is nothing remarkably new or striking in it: it has the usual subterfuges, the usual insinuations against all opponents, the usual assumptions that its author speaks with the embodied voice of Catholic antiquity. In a word, the author takes for granted all that it would be impossible for him to prove, and tries to terrify and silence by the ponderous epithet, "Catholic interpretation." One of the defenders of Dr. Pusey's sermon asserted that it was not written so carefully as it ought; but our readers will bear in mind that Mr. Macmullen has no such excuse. He says, that "he was not sanguine enough to hope for, in the Divinity School," "that candid and kind interpretation" which he hopes for from many who read it. We will not pass by the author's extraordinary declaration, that "his most earnest and single desire in writing on the *perplexing* and difficult subject imposed upon him, was to *ascertain* and follow the teaching of his own Church." If the writer means by this Church, the Church of England, we emphatically assert that no man was ever so signally unfortunate both in his choice of means and in the result to which he has arrived. Indeed, our author has never deigned to test his doctrine by our Church's formularies. What are his own words? * After mentioning the names of writers who, in his opinion, prove his theory, he says, "Now, in these writings we have a *clear* current of interpretation, all running in one direction, which might be fairly regarded as the *unfolding* of those truths *which it is confessed do not appear on the surface, nor are developed in the precise structure of our formularies.*" This certainly appears a plain confession that Mr. Macmullen cannot find his doctrine either in the words or the tone of our service. Let us review the essay in order. It commences with an assertion, that on no point is the early Church more at variance with the prevailing views of our days, than on the subject before us. If he had

* P. 32.

written, that it differed from *his view* of the early Church, we should have had no difference. But dogmatic earnestness is not peculiarly Mr. Macmullen's. There are many who identify themselves with the truth, and quietly reduce all things to harmony by a very simple process of conversion: "These are my sentiments—therefore, they are Catholic truth;" "This is Catholic truth—therefore, I embrace it." The *ipse dixit* of many an impersonation of infallibility, will amply prevent Mr. Macmullen from feeling any pain by solitude or singularity. Every young Tractarian bears it prominently upon his tongue; and you must either submit in silence, or content yourself with the gentle and meek insinuation, that you are harbouring heresy, and tainted with Geneva, and filled with Socinianism.

But our readers must never be astonished at all this: it is very natural, for it makes ignorant people yield; for they think there must be some truth when there is so much earnestness, and especially those who are ignorant that Montanus was earnest, and Arius diligent; Marcion unrelenting, and Apollinarius dogmatic. And we might, perhaps, find some more critical reason for this persevering dogmatism. Shall we not find it in our essay? Even in "Apostolical Tradition" is this help found: and that we may be at no loss as to what this is, we are further instructed by a conjecture (p. 23), that Apostles received a special help in framing liturgical rites, and that the forty days of our Lord's sojourn were thus occupied; or, in other words, that our Lord's words were not the epistles, as written, but the rites, as handed down. This *conjecture* appears rather contradictory to St. Paul's account, who saith expressly that he delivers unto us that which he also received, and that by his *written* epistle. Conjecture will not overturn criticism, nor will the author ever be able to identify tradition and truth. We must leave here "Apostolical Tradition." Our progress will not be far without being arrested; for the M.A., even upon his first page, misrepresents and calumniates his opponents. After commending the early ages in reference to his subject, he continues to insinuate an attack against men in these days. And here, also, he is not without precedent. There is a writer, upon the same holy mystery, who has set the example. Dr. Pusey, in his Preface, and Mr. Macmullen (not more skilfully), indict the same parties. The author knew that if he were to bestow his praise upon the early Church, and declare that they received "His divine promises with a simple faith and devout thankfulness, not daring to measure the revelations of the Infinite by the line of their own reason or judgement, nor imagining that it could be given to them to compass the length, and breadth, and depth, and height, of His unsearchable dispensations:" we repeat, our author knew that he could insinuate a charge against his opponents. And if any doubt this application, we remind them that the first assertion in the essay is, that Catholic antiquity and our times differ most upon this point. And now we retort upon Mr. Macmullen, by denying that any members of our Church attempt to measure God's dealings by their own reason. We deny that any Churchmen pretend to search

into God's unsearchable dispensations. And we are confident that this is as well known to Mr. Macmullen as to ourselves. It may serve to round a period, but it will not help the controversialist; it may serve as an insinuation, but they dare not attempt to prove it; it may render the youthful supporters of the author's school more bitter than before, and more dogmatic, at the expense of their fathers in Christ, but it will not subserve the cause of peace; it will not lessen suspicions, but will increase hate. It is wicked thus to write. It is untrue thus to paint men as learned as any of their opponents, as earnest and sincere, and by far more honest and faithful Churchmen. To this apology for argument, may be added a severe attack upon one long numbered with the dead—Dr. Whitby. Mr. Macmullen, after quoting from Whitby, says: "And so it is, that one while *such expositors* will adhere with a *Judaical preciseness* to the mere letter of the Bible, to the veiling of its living spirit, and another while will enervate the force of the letter by the *pretence* of trope and figure; in all their *inconsistency*, *consistent* only in this—in their *aim to rob* the faith of its mysteriousness and awe, and the believer of his deepest and truest consolations." Such is the language of one desiring a theological degree, and a capability, by old statutes, of reading on theological subjects before members of that University. Content, such an one might have been, to leave the dead unassailed, by such an awful charge as an *aim to rob* the faith, and spoil the believer. It might have been charitably assigned to some less wilful cause. Surely, even had Dr. Whitby erred upon this point, it might have been treated as an error of the head, rather than have been condemned as a base attempt to spoil and distress the heritage of God. What will our readers say after this, when they hear the words of the paper calling itself "The English Churchman?" "We congratulate," say they, "Mr. Macmullen, that he has not been betrayed by the vindictiveness of his adversary into the slightest expression unbecoming the dignity of the place and thesis. There is at once an openness and a *moderation* about the Exercises, which speak most favourably for the temper and character of the author." Really, the writers in "The English Churchman" must have a peculiar appreciation of moderation, or, it may be, that the incessant virulence in their own publication blinds them to the same fault in their friends. We could hardly expect that Mr. Macmullen would commence or conclude his Exercise by an attack on the judge of that essay, and therefore we need scarcely praise him for his abstinence. This is the part which "The English Churchman" takes; and if its readers can agree with it, they are more happy for their acquiescence than their discernment.

We will pass over the other introductory remarks, which but contain the usual *quantum* of deprecation, and comparison, and insinuation. There is nothing in them which can delay our readers. One discovery which Mr. Macmullen has made must not, however, be omitted, especially as "it may help to the clearing up of the subject before us." Mr. Macmullen wishes to infer, that our Article, because it so expli-

citly denies any change of "*material substance*," points rather to some other change. This kind of special pleading, certainly, may make Articles "speak anything or nothing," but it is not quite popular in England. Nor can we see how it clears up the subject: but let it pass, simply as an indication of Mr. Macmullen's talent in developing our formularies and bringing out our Articles. We have a high opinion of our Reformers as men of talent, but we can hardly give them credit for having meant so cleverly and so covertly to insinuate all that a subtle Tractarianism can discover *hidden* within their writings. Ridley will next be shown to be a Papist, and Luther himself may yet be reckoned a dutiful son of the Papal Rome.

In the question proposed, Mr. Macmullen found an ambiguity. He thought that the words, "The Church of England does not teach," might mean either that it was *not incumbent* on any member to teach the doctrine of a change; or, 2dly, that it was a doctrine "not only beyond, but against and inconsistent with, her teaching." Now, here is a fresh proof of the secret hinge of Tractarianism. From what source have they discovered that any of our Church's doctrines are not incumbent upon her members; or, on the other hand, by what right can they teach anything *beyond* our Church's teaching? We will here quote the words which follow: "It will be my object to endeavour to establish, in the first place, that the Church of England does teach or *imply* that some change takes place in the elements at consecration; and, in the second, that even if this cannot be maintained, *forasmuch as she does not necessarily disallow what she does not prominently teach, nor even what Holy Scripture does not prove*, 'so that it be not contrary thereunto, nor be required of any man that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation,' the Church of England does not prohibit us from believing that *some* change takes place in the elements," &c. This is, we presume, an attempt to enlist the Sixth Article in their favour by a gross misquotation, by which it is adapted to our author's sentence and sentiments, and has actually its inverted commas, indicating its character. We almost wonder that the writer did not also quote the Homily in which it is said, "In Holy Scripture is fully contained what we ought to do, and what to eschew." Perhaps St. Augustine might have been made also to fit in, when he writes, "*In eis enim quæ aperte in scripturis posita sunt, inveniuntur illa omnia quæ continent fidem moresque vivendi*," &c.* If our Church allows us to maintain dogmas irrespective of Scripture, how is it possible that we differ from Rome? Why did we separate from her? Why was all that blood spilt? Why have we so long misunderstood one another? How excessively absurd have our forefathers been, and how ridiculous a figure do all our bishops exhibit, in that they do not even know upon what ground they stand! How fallible is the Infallible Potentate at Rome, in that for several hundred years he has been anathematising and preaching bulls against men

* De Doctrina Christiana, ii. 9.

who have one common ground! "Holy Scripture contains all things necessary to salvation," say our Articles. Is the ideal change some superstructure of schoolmen's contrivance, and so not necessary to salvation? Even at best this is our author's argument. And even so in Hooker's words upon another point: "Not to be stood upon or contended for by them, because it is not a thing necessary, although because it is *false*, as long as they do persist to maintain and urge it, there is no man so *grosse* as to think in this case we may neglect it." We, however, deny any such quibbling as this. We hold our Articles to be a system of Divinity. We know that internal evidence and external prove this to be the case. They were for the avoiding diversities of opinion, and for the producing of consent in religion; and how can these ends be accomplished if any man and every man may build up some doctrine independent of them? These ages are extraordinary for invention; but we are convinced that no mode can be discovered more extraordinary than this. In the first place, therefore, this argument places any change among things non-essential; and, secondly, it opens a door for an overturning any commonly received rule of interpretation and nullifies our Articles.

Our readers will be desirous of being introduced to Mr. Macmullen's line of argument. We, therefore, present the first. He says that "the very order and rite of consecration itself in our Book of Common Prayer, is a presumption in favour of the view, that the Church of England does teach that the Sacramental Elements are *themselves changed* into the body and blood of Christ." How can this be so? Is the consecration of a church or burial-ground a presumption that the ground is changed? And if there is no presumption of a change in the one case, why should there be in the other? And yet Mr. Macmullen ventures to say, that, if "no change of any kind is wrought upon the Elements of the Sacrament of the Lord's Supper, consecration is little more than an impressive and *scenical* ceremony." (P. 9.) Surely, this can hardly have been seriously intended; and yet can men talk thus irreverently of things of which they delight to boast of awe and mystery, and in which they misrepresent their opponents as divesting the ceremony of all that is mysterious and deep. Such language is unbecoming in a clergyman, and is lowering when spoken even as representing another's opinion; but we would venture to recommend Mr. Macmullen to be sure of his own sentiments, and to be more careful, lest he again misrepresent those of his brethren. Ridicule and misrepresentation are easy weapons, but they are two-edged; and when men speak of casting pearls before swine and profaning the ark, they should also guard against an error, though not one and the same, yet similar and one which presents the infidel with a jest, and the doubtful with an increased doubt, while it pains the children of the kingdom, and rends wider the seamless robe of Christ.

But what is the argument that the consecration "terminates upon the sacramental elements, and not on the recipients of the sacrament?" It is at least novel, as far as we remember. Because, when the priest consecrates, he is directed to lay his hand upon the paten of bread and upon every vessel in which is wine! We answer by a question in rela-

tion to the Baptismal service. Is every child changed in its substance or elements when it is dipped in the water? The water is neither changed, nor is the substance of the child, nor can we discover how this form can indicate any such conclusion. Nor is it reasonable to think that Tractarians would rest upon it, if their history were more accurate, for Wheatley expressly says, that "the taking of the bread and the cup into the hands has, indeed, since been restored—viz., first to the Scotch Liturgy, and then to our own, *even at the request of the Presbyterians*, at the last review."* Yet Mr. Macmullen asserts that these directions were expunged by the Sacramentarian party, and "the restoration" "*was vehemently opposed from the same quarter.*" This is therefore rather inaccurate, to say the least; but inaccuracy is no longer a singular feature in that party, as we shall see in our further progress.

The argument which next meets us, is one upon the importance of the words with which the sacrament was given to the recipient in Edward's first book. We do not deny or lessen their importance; but we would remind our readers that the words which we now have, are not simply those of the first, nor, indeed, those of the second book, but the two combined in one; each part limiting and *explaining* the other: and that neither contradicts the other is manifest from the Act of Uniformity, which says that the alterations were made from curiosity rather than any worthy cause.†

The words which were used in Edward's first book were, indeed, in the opinion of Bucer, objectionable; but we know not on what grounds, unless because they were *liable* to be misunderstood; but we are sure that none of our readers will see in them any fear, or receive from them any idea of a change in the elements. Nothing is more simple and comfortable than our present form. The latter clause, which alone was used in Edward's second book, would seem to bring the reality of Christ's passion nearer to the believer, and also individualises by the words, "Christ died *for thee*," "Christ's blood was shed *for thee*." If the wording of the first clause had been different—that is, if, instead of the first words, "which *was* given for thee," we had, "which *is* given for thee," there might have been some *colour* for Mr. Macmullen's argument, or, rather, assertion. And let us remember that our Church does not say, "Take the body," or "Drink the blood;" but "Take and *eat* this." "Drink *this*." If, however, our author's inference were worth anything, it would only show this: that our Reformers in Elizabeth's reign had combined the ultra-sacramental theory and the sacramentarian. But it is not so: and that they did not alter the rest of the service, is a plain proof that they were well contented with it as it was. In fact, the decision in favour of Edward's second book to the neglect of the first, indicates their sentiments quite as plainly as any written declaration of their opinions. We believe that there is no Sacramentarian who now objects to any part of the words; but upon

* Wheatley, p. 293.

† Wheatley, p. 26. Ed. 1839. Mr. Macmullen also uses this very argument to suit his purpose in another point, p. 13.

Tractarian theories, without doubt, all the latter clause must be useless ; for the first clause expresses all their doctrine upon the subject, and the only use of such words can be to detract from the mysteriousness of the first. But we have promised our readers another instance of perverted history. Our author writes thus : " We know that, at a time when the unhappy influence of the Continental Reformers prevailed to the signal deterioration of our Church, the words which now only form the conclusion of the address of delivery of the element to the communicants, stood alone. But when God put it into the hearts of our forefathers to seek a return to the old ways they had forsaken, those who were engaged in the restoration of our liturgical offices recovered, in spite of the most determined opposition, those words ; which evince the mind of the Church of England to be, in the words of her Catechism, her instruction for the babes in Christ ; that it is *in* and *through* the consecrated elements of bread and wine ; that not any mere gracious influence, &c., — but that ' the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper, which is said to be the inward and spiritual grace of the sacrament itself.' " Now, we will first say a word upon the history. We have our author's opinions strongly expressed, that Continental influence *signally* deteriorated our Church. Let us grant this for argument sake, and what is the consequence ? Our Church still remains *signally* deteriorated by that influence ; for we have now, actually, Bucer's service. Let us quote Wheatley, who honestly expresses his dislike of Bucer's corrections : " But, however the second book of Edward VI. was pitched upon as the book to be proposed to the Parliament to be established, who accordingly passed and commanded it to be used, *with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other or otherwise.* " *

Can this be what our author means by God putting it into the hearts of our forefathers to return to old ways ? Wheatley clearly shows, that we have Bucer's service still, and therefore Mr. Newman was more candid when he confessed, in his preface to No. 90, that he was working in chains and felt his bondage. And Mr. Macmullen, also, with one moment's reflection, will feel that his forefathers have not returned into the old ways, after which he pines. If he believes, and we have every reason to credit his own words, that the Continental Reformers *signally* deteriorated our Church, he will know that we still remain in the same *signally* deteriorated state. If he thinks with the Coryphæus of the party, that our formularies are ambiguous and speak with stammering lips, he will be honest enough to attribute it to the influence of Continental Reformers, which still lives in our service. And we may well ask Mr. Macmullen one question : Was it natural that our Reformers, who had so lately been afforded a safe refuge from the fire and the sword of Papal Rome with these very Reformers, should all at once be less friendly to their preservers than before ? Is it reasonable

* Wheatley, p. 27.

to conceive that intercourse so familiar should lessen Continental influence? Our author knows well the contrary; and if he knows it not, we would recommend him to read the Zurich Letters, and there he will discern that their influence was not lessened. Mr. Macmullen may rest assured that he will not escape his difficulties by these means. He knows that our Reformers altered the Consecration Prayer. He knows that they did confine the Prayer for the Church militant, simply to the militant Church. He knows that they have put the Prayer of Oblation in a position in which it cannot be made to apply to elements, because they have been already consumed; and again, because the Oblation is expressly said to be a "sacrifice of praise and thanksgiving." He also knows that Bishop Overall was so dissatisfied with the omission of the prayer invoking the Spirit, that he changed our service and violated rubrical order. All this Mr. Macmullen knows. He knows in what points we differ from the Ancient Liturgies, and yet, knowing that Bucer's recommendations have in no important point been cancelled, we find him writing as if all that Cranmer and Bucer had done, had been undone by Parker and Grindall, by Pilkington and Sandys. He writes as if the fires of Smithfield and Oxford had burned truth into our Reformers; and as though Mary's mercies had enticed us to Romanism. But history is a stubborn thing. The Old Almanack Chronicles against Popery and her *fasti*, remain against Tractarian misapplication. It is, indeed, a matter of regret that Mr. Macmullen has not studied it more closely, for he might have seen our Church's truth in her trials; and without boasting, because Continental Influence had been removed, he might have seen that our Reformers knew themselves to be "brothers in Christ" with all that loved the Lord Jesus in sincerity and truth. We leave Mr. Macmullen in a dilemma. On p. 9, he argues against unhappy Continental influence signally deteriorating our Church; but on pp. 13, 14, argues that the doctrine of the first book is not counteracted by the second. We allow that the one explains the other, but it is the last which explains the first; and we may thank our Reformers that they did so change our service, as to put beyond any doubt, those very points which might have been by astute logic wrested to give a colour to Romanist pretences.

And now for the doctrine of the passage. Mr. Macmullen asserts, that the words of the minister to the recipient show that *in* and *through* the elements he receives the body and blood. The words certainly indicate no such near connexion as this, but, as we have shown, point *back* to the cross. There is no single thing which points to such a conclusion, which we shall see by a reference to the Catechism; and we remind our readers that our author only quotes a part. Surely, if it was his object to prove that our Church maintains a change in the elements, he should have quoted the catechismal words in reference to the elements: "Bread and wine which the Lord hath commanded to be *received*." And it carefully specifies that the body and blood are the thing *signified* by the sign—i. e., the element. And then, in answer to the question, "What are the benefits whereof we are par-

takers thereby?" "The strengthening and refreshing of our *souls* by the body and blood of Christ, *as our bodies are by THE bread and wine.*" How we receive the benefits, Hooker distinguishes when he says—"Whereas Popish doctrine doth hold that priests BY WORDS OF CONSECRATION make the real, my whole discourse is to show, that God by the sacrament maketh the MYSTICAL body of Christ."* Such are Hooker's words; and what can condemn the Exercise more strongly? And so also Cosin: "The element is so qualified that, *being received*, it becomes the *communion* of the body and blood of Christ, which it could not be without the preceding prayers." Surely not; for before prayer it in no degree differs from common bread and wine. And so Bishop Cosin from first to last shows that there is no material, no substantial change but only in the use, and therefore no change in the elements, which is Romanism, disguise it as men will. It assigns to the priest, power which God has not given him. It creates a mystery where there is none. It works an impossibility, it accomplishes a contradiction; and all this as a mere scholastic distinction, as our author is compelled to allow in the end of his Exercise. Therefore, when our author quotes the Twenty-eighth Article, he will fail in his aim; for his inference is, that because the body of Christ is said to be *given and received*, it must be *in* the element. Now, mark the futility of this argument: for, in the first place, it assumes that neither God can give or man receive anything, except by a visible substance and *in* a visible substance. Is it not possible that God should give us His Body (i. e., as all our writers say)—the effects of His Passion, without passing it within ourselves *in* the element? Surely, it is possible; and as we have no evidence that it is *in* the element, but have convincing proof that it is without the element, we deny the influence. The eating is "heavenly and spiritual," and that is said by the Homily as well as Article; though, by collocation and transposition, Mr. Macmullen would fain make it otherwise. Had the reference to the Article been continued, our author would have read, that "the mean whereby the body of Christ is received and eaten *is faith.*" It is not the tongue, but the hand of faith; not the body, but the soul; not the element, but the Spirit of the Most High God. Mysterious, indeed, it is, why God condescends to dwell in us; but his love unravels the thread of the mysteries. Mysterious, indeed, is the sacrament; for God Himself in an especial manner visits us in it: but we have no authority for placing that mystery in the element; and, with Bishop Cosin, we place the mystery in the presence of the Spirit of God. We know that he dwells in us, not in the elements. We receive out of His fullness and grace for grace; but, though we do not explain it, we can realise it; and we know that he dwells in our purified and renewed heart. The wicked, therefore, receive Him not, for they have not the mean, which is faith; and this is the only mean.

How, then, can we call elements "High" and "Holy Mysteries?" Our

* Ed. Keble. Note on p. 354, vol. ii.

Church does it not, nor does our Church call the elements Christ's body and blood, though they might be called such by a common figure, which is to call the sign and thing signified by one appellation. We therefore deny that they are really changed, and we ask Mr. Macmullen in what part of our Church services they are *called* the body and blood of Christ, as he asserts on p. 11? We, on the contrary, use our author's own words against his opponents, and we say that he is making "unauthorised and unhallowed efforts to emancipate" himself "from the obedience, and to elude the claims of faith," and that of his own mother Church. Twice in this Exercise is it asserted, that our Church interprets with Catholic antiquity the 6th of St. John, in reference to the Eucharist. Now, surely, Jeremy Taylor and Waterland, and hosts of English divines, may be esteemed as authorities against this gratuitous assertion. Nay, even Rome herself will supply many a denier of it. * But if our author would be more sparing in such assumptions, he would render himself less liable to those severe rebukes which such acts seem to merit. There are too many who read Waterland's irrefutable treatise to allow such sweeping declarations to pass current amongst theologians, even if a perusal did not demonstrate the utter impossibility of any such an interpretation as our author desires. But, in reference to liturgical authority, he acts in a similar manner; but this will not avail his argument. The liturgies cannot by Mr. Macmullen be made older than Mr. Palmer has shown, and if they were old, our Church does not recognise them as authoritative. Where, then, is the argument? We have entered upon every semblance of an argument in favour of a change in the elements which was derived from our Liturgy and Articles; and we can leave our readers to judge, whether "The English Churchman" is very accurate when it says, "If any person wishes to see the point satisfactorily proved, that the English Church does *teach* the doctrine of a change in the elements at consecration, he will find it here done in a *most* clear and convincing way."

We must be brief in our notice of Mr. Macmullen's testimonies from the Fathers. No one should despise any help in interpretation; but are the Fathers to be introduced to *overlay* the truth? for this is clearly Mr. Macmullen's plan. We answer him by Bishop Sparrow, in a book edited by J. H. N., Oriel College, and that very lately: "You (i. e., the people,) may find and know these necessary truths by the public doctrine of our own Church, delivered in her Liturgy and Articles of religion, by the *unanimous* consent of all your spiritual guides. Acquaint yourselves thoroughly with that public doctrine, and adhere to that; and if your own teacher teach otherwise, believe him not."† This is Anglican doctrine. The Fathers have been examined critically, and have been blamed for inaccuracy by great men in our Church; and with regard to ancient Fathers, even thus we receive them—not as

* We refer to the January Number, Christian's Monthly, in which some few of numberless proofs are adduced.

† P. 367, Rationale of Common Prayer. Ed. 1839.

oracles of God, but as fallible men. We do not, however, grant that even the inaccuracy of the Fathers will suffice for Macmullen, and much less will he demonstrate his argument by our own writers. They allow a change, but it is such a change as concerns use, not their substance ; and no one could deny that they are set apart for the use, and that they are to be treated reverently as such, though not to be adored. If they were the body of Christ, we ought to adore them ; but this is strictly forbidden. We must take our leave of Mr. Macmullen with one question : How was it that he entirely omitted that part of his thesis, which denies that a change in the elements can be proved by Scripture ? We are compelled to answer for him, that he felt that his doctrine was not scriptural, and well understood that he had no ground there. If there need be any further condemnation of his Exercise after this, it is passing strange. The Word of the Living God fails him ; he has recourse to the word of man. The Articles of his Church fail him ; he has recourse to the Fathers. Like a wily disputant, he may lengthen the controversy ; but that which is not in God's Word can never be Catholic ; that which we are compelled to defend by a subterfuge, can hardly be the truth which makes us free.

II. EDUCATION.

RELIGIOUS EDUCATION, AND POPULAR WRITERS ON ITS PRINCIPLES.*

PRINCIPLES are so essential to the very existence of science, that they cannot be too anxiously canvassed, or too sedulously ascertained. Without Principles, no system can be perfected ; and all operations must be committed to the guidance of caprice and of chance. Education should be considered as a science which demands the severest study and most earnest preparation ; but never can it be thus considered, while Principles are spurned, and every Educationist cherishes some little pet theory of his own which he will not relinquish. Principles have been, indeed, propounded ; yet have not been generally received

* 1. Principles of Education practically considered ; with an Especial Reference to the Present State of Female Education in England. By M. A. Stodart, Author of "Every-day Duties," and "Hints on Reading." London : Seeley & Co. 1844.

2. The Teacher's Companion : designed to exhibit the Principles of Sunday-school Instruction and Discipline. By R. N. Collins, Superintendent of St. Bride's Sunday-schools, London. Second thousand. With an Introductory Essay : by the Rev. Daniel Moore, M.A., Minister of Christ Chapel, St. John's Wood. London : Houlston & Stoneman. 1843.

or admitted as authoritative, except by the few thinkers, who have perceived that the universal recognition of certain and comprehensive Principles can alone raise Education and its professors to that rank which they rightfully claim, and which public opinion is willing to concede so soon as that claim shall be satisfactorily substantiated.

Of the book first quoted at the foot of this page, we would fain speak in praise. The authoress has exhibited much piety and sincerity of purpose; and her style, though occasionally inelegant, is, on the whole, easy and free from affectation. We repeat, we would willingly praise; but a book which promises to explain "Principles" invites examination and dares discussion. Principles are not to be passed over with a few bare observations; they must be proved, they must be tested; and if they stand not the test, then must they be arraigned for the imposture, and stripped of the plumes which they have stolen and desecrated.

It is lamentable to observe how many books profess to treat of Principles, in whose pages Principles are not only left untreated, but are tremblingly avoided, even when they are so obvious that it might be expected that they would thrust themselves upon the writer's notice, and compel attention and respect. Every book which enters not into details—which pretends not to explain the routine of a system—which deals merely in vague generalities, is regarded as necessarily a book of Principles. Every book which wanders aimlessly and thoughtlessly over a subject—which is composed of half rhapsody, half digression—is thought an undeniable manual of Principles, and as such is blazoned in its title-page. Principles, however, are not vague, nor are they mere generalities; much less do they dwell with the truisms and commonplaces with which some of the books to which we have referred literally abound. The reiteration of old truth is frequently necessary; its venerable age does not always prevent it from being attacked and reviled; nay, in a logical argument even truisms may be properly enough recapitulated, when required to make sure the premises; but to assert what nobody denies, and because nobody denies to call our assertions Principles, is, indeed, an easy method of ascertaining the foundations of morality and religion, and determines in a hour that which sages have spent whole lives in the attempt fitly to exemplify.

Our amiable authoress must forgive us if our remarks should appear critical: for we can assure her, that, however searching may be our examination, it shall at least be candid. Had her work come before us under any other title, had it been presented as "Thoughts on Education," we should have dismissed it with the commendation already accorded, and which it fully deserves. But it is our bounden duty to prove that, whatever else they may teach, whatever may be their merits in other respects, these works do not teach Principles. From no captious feelings are we induced to adopt this course; from no desire of display and effect; we are actuated solely by a love of the cause of Education, and a sincere wish to rescue her from advocates who mistake the means of promoting her interests, and unwittingly impede her progress.

Our charge against our authoress—and it is a serious one when urged against an expounder of Principles—is that of inconsistency. We shall adduce some examples, which will serve conveniently to lead us on to the main question. In page 30, we read thus: “We want sobriety of mind for our countrywomen above all, in religion; we want *no imaginary ecstasies, no exclamations of admiration*; we want quiet fixedness of thought, sober recollectedness of mind. We desire for ourselves and others, religion NOT BASED ON POETRY OR POETICAL FEELING; but that which is grounded in the Scriptures, and which steadily grows and expands through the nourishment afforded by the Word of God.”

The language of this passage is strong and decisive; the condemnation of poetical religion, utter and unqualified. Let us now turn to page 33:

“It is not general statements,” the authoress remarks, “that interest the heart of man. The fact is easily proved. Describe to a child or uneducated person the carnage of a day of battle; tell him of the thousands of the dead and the dying—he will listen comparatively unaffected. But fix upon one poor soldier; describe him as he lies wounded, left alone to die; bring before the mind the burning pain of his wounds—the fiery heat of the sun—the hovering of the birds of prey over his head—and, yet more, the sufferer’s anguish of heart as he thinks of his wife and children, who so long have watched for his return, and who must now hear of his death in a far-off land—it is this—it is details like these which stir up the full tide of sympathy within the human heart, and which prove that man, unless sunk very low in the scale of moral degradation, has that within him which feels for man. When Sterne wished to impress strongly on his own mind the horrors of captivity, he did not bring before his mental eye the full-gorged prison of Calcutta, or the thousands who have hopelessly languished in the dungeons of the Inquisitions. He took one *solitary* captive, and shut him up in a dungeon, and marked the intensity of his sufferings, and observed the notched stick, and darkened his little light, and watched the iron enter into his soul, until at last he turned away, unable to support the picture which he himself had drawn. The argument may be applied to scriptural teaching. Tell a little child that Jesus Christ was crucified on Calvary, and it is much to be questioned if he assign any definite meaning to the words.* Enter into THE DETAILS SO AFFECTINGLY GIVEN IN SCRIPTURE—the *pierced hands and feet, the dislocated shoulders, the long and agonising death, the insulting cries of the soldiery, the taunts of the priests, the perfect meekness with which all was borne, the feverish thirst, the sense of God’s displeasure for sin*—O, let all be told, not in what is mistakingly called fine language, BUT IN THE HEART-TOUCHING, WE HAD ALMOST SAID THE OMNIPOTENT WORDS OF SCRIPTURE; and, if the heart be not harder than the nethermost mill-stone, it must glow

* How should he, if not explained?

in repentant shame, it must feel some spark of affectionate gratitude to Him who died for a guilty world."

Alas! what inconsistency is here! Is not this to encourage "the imaginary ecstasies," to provoke "the exclamations of admiration," previously so thoroughly reprobated by our authoress? What! shall we pretend to condemn poetical religion, and nevertheless convey religious knowledge to children through the medium of the imagination? Shall we place a romantic picture before the youthful mind, most skilfully fitted to awaken strong fancy, and violently arouse the passions, and when the consequent excitement has produced emotion, such as would be compelled by any other very mournful story, shall we accept that emotion as the incipient sign of a renewed heart—and yet talk of "quiet fixedness of thought and sober recollectedness of mind?" This is, indeed, to base religion "on poetry and poetical feeling;" to address the Imagination instead of the Reason; and to rear up the Visionary instead of the Christian. True, our authoress would have all those things told in the words of Scripture; but the question is, whether they can be so told? Let us take the first particular mentioned. Will it be believed that not one of the four Evangelists, in their accounts of the Crucifixion, speaks of the pierced hands and feet, and dislocated shoulders, to which she so ecstatically alludes? The sacred historians mention the scourging, the crown of thorns, the purple robe, the various mockings; but they sum up the rest in the words, "They crucified him;" immediately recording our Saviour's dying exclamation, the hour of His death, its instant and awful results, the infliction of the wound in His side, and His burial, resurrection, appearance to His disciples, and ascension. The painful insults, the revilings, the humiliations, to which our blessed Lord was subject, are related, together with the heavenly meekness and resignation with which they were endured, because thereby is afforded an important—nay, prerogative example for our improvement; but the merely physical sufferings are nearly passed over, perhaps to discourage that *pseudo* poetical and deceptive devotion so easily based on them. St. Luke, indeed, subsequently represents our Saviour as showing His hands and feet to His disciples to demonstrate His identity; and St. John narrates that the incredulity of Thomas was satisfied in a similar manner: in both places, however, the mention is entirely incidental. What, then, in this particular at least, becomes of our authoress's declaration of telling that in the words of Scripture, which Scripture has no words to convey? Fine language will probably not be at the teacher's command; though, if she is to treat of this subject, she must evidently do so in her own style of expression and of thought.

Scripture does not afford any legitimate materials for this kind of religious instruction. How simple are the words, "I thirst," and the narration of the bystanders offering to the Sufferer a sponge full of vinegar put upon hyssop, when compared to the glowing description which our authoress would lead us to expect. Undoubtedly, the thirst was feverish; but the evangelist related the fact as it occurred, and made

no reflection of his own. We learn that the death was long and agonising, for our Lord was crucified at the third hour and died on the ninth; but the sacred historian dwells not upon the circumstance. We know that all the particulars our authoress has enumerated are facts; we know that the pierced feet and hands, and dislocated shoulders, were the necessary adjuncts of crucifixion; we know that the death of our Saviour was long and agonising; we know that His thirst must have been feverish; we know that He was oppressed beneath the burden of our iniquities: all for which we contend is this, that the Scriptures do not authorise the use which, in a Christian Education, she would fain make of them. The Scriptures are dignified and simple, and thereby have attained a sublimity which an uninspired writer would in vain endeavour to emulate; but they primarily address higher faculties of the human mind than the imagination, which oftener leads wrong than right. If, however, the sacred accounts of the Crucifixion and other passages of Scripture be read solemnly and earnestly to a youth capable of paying the proper attention, and the all-important and world-wide consequences of the atonement of our Lord on the cross fully explained with piety and unction, then may we anticipate a blessing to attend upon our labours. If the seed be sown on good ground, when the mind is awakened to religious truth, the heart will be awakened also. We must be aware of being disappointed from falling short of a success beyond mere human efforts. It is our duty to instruct; but it belongs to Divine Grace so to open the heart as to inspire it with a saving faith and a fervent piety. Let us labour all we can in the Lord's vineyard; still let us remember that, though Paul plant, and Apollos water, it is God which giveth the increase. Yet, if we faithfully and humbly use the appointed means to bring a young brother or sister to Christ, we have all reason to hope and trust that our work will not be in vain.

We are willing, however, to place aside all these considerations, and argue the broad question with our authoress. What she contemplates in miniature, Loyola effected on a magnificent scale. Loyola, indeed, carries the thing to its utmost extent; but, if encouraged, the small seed will soon give birth to the tall and mighty tree. Loyola wishes by his exercises to awaken his disciples to the excesses of adoration; the humble aim of Miss Stodart is to awaken emotion as the parent of piety. Because the sufferings of a soldier dying on the field of battle be productive of emotion (a poetical example, observe), and because Sterne's representation of the solitary captive and his daily miseries be productive of emotion (a poetical* instance, again), therefore the Scripture account of our Lord's Passion is to be turned into an affecting tale, that it may produce emotion too. But is not all this derogatory to the dignity of Scripture? We fear so. Piety thus originated in mere feeling, may be apparently fervent; yet how long will it last? It may last during the period of pupilage, while the stimulant can be

* Of course, we use the term poetical in its essential meaning, without reference to verse or prose.

re-applied; but when the youth grows up into the man, and comes in contact with the world, perhaps with the careless and profane, what then? Those arguments which he cannot answer, will he not consider unanswerable? We can but conceive of three alternatives as possible to such a man: either he will become an obscure Loyola (unless his talents and tact make his name notorious); the slave of religious fancies and imaginative excitement; or he will sink into practical infidelity or open scepticism.†

We think it necessary to add, on this point, that the Tractarians have constantly demanded the imaginative food upon which Loyola revelled; and we have devoted some space to the consideration of the question, not so much because Miss Stodart has fallen, perhaps unintentionally, slightly into the error, but to demonstrate that neither as aids to devotion, nor as religious instruction, have these imaginative exercises any warranty of Scripture.

We shall produce but one other instance of inconsistency: "And while speaking on this subject, it is well to remember, though it is rather humiliating to the pride of human intellect, that when we approach the Word of the Most High, the best endowed and most cultivated mind is much on a par with the lowest and most uninstructed. *None* can penetrate the *Spirit* without the aid of the Holy Ghost, which is freely offered to all. But, even as regards the letter, the mere outward meaning, there is a greater equality than might at first sight appear. Take the opening chapter of Genesis: In the beginning God created the heavens and the earth. When this text is properly explained to a little child, that child has learned more than the ancient philosophers knew or could teach on the subject of creation, and nearly as much as the highest intellect on earth comprehends." Does not our amiable authoress perceive that she is contradicting herself? "When properly explained;" then some instruction is needed; therefore the uninstructed cannot be on a par with those who have received that instruction. She continues—"We are not denying the importance of cultivation, of education, of intellectual power in the exposition of the Sacred Word; we are only stating the plain fact that that Word contains infinite wisdom, and before infinite wisdom all finite minds must remain fettered and conscious of impotence." Granted. But has not our authoress been guilty of a confusion throughout the passage, which might be cleared by a slight distinction? Is it not *vident* that we must divide mental cultivation into two distinct kinds, both of which are not necessarily found in the same individual? The first consists of secular attainments; the second, in high religious and spiritual

† Miss Stodart may reply, that she never meant that religious instruction should end with such lessons. We know it. But we stated that we should argue the broad question. We would submit to her, however, that the mind of the pupil will have become unfitted for regular attention; that he will look upon it as a toil, and perhaps lose all religious impressions. It is proper to state that the rest of Miss Stodart's book is of an unexceptionable character.

knowledge. Now, notwithstanding that "before infinite wisdom all finite minds must remain fettered and impotent," yet, as a Christian, thus favoured, can impart knowledge of which the religiously uninstructed can know nothing, so far he stands in the relationship of a teacher, and is not on a par with his pupil. Of course, in this remark we are only speaking of "the letter of Scripture," and its exposition.

Yet, though we have thus divided mental cultivation, it is fit to remember, that when a man of fine education and endowments is filled with faith in his Redeemer, and is zealous for that faith, he is a valuable acquisition to the ranks of the soldiers of Christ. It is his to strip off the pretended learning of the sceptic, and to expose his sophistry to scorn and detestation. He can expound the Scripture, not only with grace and unction, but with that erudition which disentangles perplexed passages, and removes difficulties which perhaps had troubled the less educated believer. It is, indeed, pre-eminently his to lead the poor into the right way; to instruct the ignorant, and illumine the darkened with the light of the Word. Still, even as the most unlearned must he approach the Bible with deep humility of heart and soul; he must equally pray earnestly for that grace which can alone enable him to pierce through the letter into the spirit; he must equally entreat a blessing on his studies, that they may tend to edification; he must equally receive the Bible as his unquestionable authority, and indubitable rule of faith. And such a body of men, (would that the concealed heresy of a minority did not forbid us to say the whole,) answering our description, are the majority of the clergy of the Church of England. Highly educated—a learned class—they are yet zealous; faithfully devoted to duties which must often be performed amidst much distress, both of body and of mind. We are aware that in some quarters it may be asked, If you give thus much importance to learning, what do you assert of the poor man who knows his Bible and knows nothing else? Do you mean to infer that he can adduce no reason for his faith and his hope, for lack of it? O, no; the poor man hath evidence which worlds cannot invalidate; he can say, "I know that these things are true; my conscience, enlightened by Divine Grace, hath testified to me, and that voice cannot lie." Moreover, if he have indeed studied the Scripture closely, he will find numberless reasons why he should believe; from the repository of our faith may be drawn its most unimpeachable defences. There is no sincere Christian but can show triumphant cause that he should have faith in his Saviour, his God, and his Bible; while, far be it from us to lessen his privileges. From men of mean station our Lord selected his Apostles; and, though these were inspired with extraordinary powers, that they might effect the great work on which they were sent, yet still will the Holy Spirit make the poor man partaker of His help and His strength, that he may grow wise unto salvation.

Of the second book whose title is quoted at the foot of page 725, we can give unqualified praise. It is what it purports to be—a companion to the Sunday-school teacher. Its author is a sound Church-

man, and has had abundant opportunity of acquiring every information. His work is, accordingly, thoroughly correct in its details, thoroughly practical in its suggestions. We shall, perhaps, refer to this book in future articles; particularly with regard to the section on rewards and punishments. As for *corporal* punishments, we are only surprised that any professed *religious* instructor should ever have permitted himself their use. It is not very edifying to behold him, who has just been teaching the Gospel of peace, and mercy, and love, handling the cane or boxing the ears. We certainly think corporal punishment should be banished from Sunday schools.*

In conclusion. To attempt the explanation of our own ideas on Educational Principles, at the conclusion of an article, would be preposterous; and therefore we shall content ourselves with stating some of our firm convictions on the general subject. We hold that all Education should be based on religion; but then the religious teaching should be one, and consistent. None can abominate more than ourselves that system which would allow the jargon of a hundred pseudo creeds to be repeated within the four walls of a school-room; we can conceive of nothing more mischievous, of nothing more absurd. While the Church of England continues an Established Church, to her of right belongs the religious instruction of the people; for this she has received endowment, for this she has been associated with the State. Yet certain parties have endeavoured to deprive the Church of England of that due superintendence to which she is rightfully entitled, over any comprehensive system of National Education which may be adopted, and claimed to have part in the religious instruction, so far as children of parents of their own communion might be concerned. We cannot conceive a system more fatal to the interests of religion. When he should hear so many contradictory doctrines, all taught as true and *the* Truth, would not the intelligent scholar begin to think either that religion is a mass of contradictions, or so dark and unintelligible that it cannot be understood? He could scarcely refrain from doubting that religion whose professors, all coming before him with almost equal authority, should be so much at variance.

The obvious disadvantages which attached to this plan, suggested another—namely, that the Education given should be wholly secular. Such a system would be worse than the preceding; for that seems to acknowledge the propriety of some religious instruction being imparted to the pupil, while the other seems to infer that an individual can safely pass through this world to the next without his mind being impressed with any Christian truth. It has been said, "There is Sunday; take him then, and teach him as you like." Yes; we should teach him then, to have our teaching forgotten in the exciting studies and ardent emulations of the week. "Oh, well! when a pupil arrives

* We have no intention, by the praise we have bestowed on this work, to pledge ourselves on the general question involved. Sunday schools, their advantages and defects, we must reserve for future consideration.

at years of discretion, he will be qualified to choose his religion." Choose his religion! As if a religion were to be chosen like a trade or profession, or the colour of a new coat; or as if Christianity were many religions, instead of one—as if there were many Christs, instead of one—many redemptions, instead of one—many faiths, instead of one. Such a man, perhaps, will rent a pew in church or chapel; he, perhaps, will attend regularly divine worship; and, though faith comes by hearing—and we limit not the grace of the Holy Spirit—yet, how many are the chances that here will be an end of his religion! The system of merely secular Education may turn out the accomplished man of the world, ready to make a fortune by any means within the law; it may turn out the dexterous villain, skilled to set all laws at defiance: but the Christian it crushes, and, developing all the meaner faculties, for the nobler makes no provision.*

We defend, then, the Church of England to the utmost in her claims; but we would have those claims advanced in a liberal spirit, yielding gracefully those minor points which do not affect our integrity or character as a Church. We should conciliate, clear misapprehensions, and, if possible, mitigate angry feelings. We hope bigotry will never intrude into our sanctuary, for that can only work injuriously; while no cause can fail, supported by Christian candour and Christian charity.

We would not, however, have the benefits of Education, as mere Education, exaggerated. Some of its advocates have painted pictures of the joys of mental cultivation, as a solace in trouble and a comfort in adversity, which are not overdrawn merely, but positively false. Knowledge is a good, and after wisdom we are commanded to seek; yet what saith the wise man? "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." The truth of this assertion has been cruelly proved during the last century; nor will the diffusion of knowledge by Education be any exception to the general rule. Instead of the dull hardness of ignorance, we shall rear a race of men of susceptible feelings, new sympathies, new hopes, new aspirations; some of which will lead to exquisite pleasure, others to pain and disappointment; and, as these men must earn their bread by the sweat of their brow, they may, equally with others, be overtaken by poverty and distress. We will not ask to which these would cause the most misery—whether to the ignorant man, who sits down in passive despair, or to him who feels his anguish in every nerve, whose eye continually wanders that it may take in the whole of his wretchedness; we shall only remark, that peace is not to be found in any mental endowments, however complete, but only in that lively and fervent faith which teaches us to seek it in Heaven.

* If the Education afforded in ordinary seminaries, although professing to include religion, were not nearly as secular as that above condemned, we should not behold so many secular Christians. But the subject will be considered in future articles.

III. ART AND ANTIQUITY.

SYMBOLISM.

No. III.

THE Twofold Nature of Christ is said to have found an emblem in the two lights over the west door, as well as in the double door itself. (Introd. to Durand, p. lrv.) And of this Symbolism, probably, may be cited, as a remarkable instance, the whole west front of Antwerp Cathedral. Its towers were, or were designed to be, two. Between them is the deep-recessed double-door; its tympanum representing Christ's second advent. Above is the great window, of eight lights indeed, but by the centre mullion divided into two chief arches, these again subdivided into two, which, of course, are of two lights each. The pediment above is filled with a range of double-arch panelling, if we may so call it. The three lower stories of the tower—that is, the whole of the square part—have each two windows, each of four lights, arched into two couplets. The top story of the superstructure has windows of two lights; and the only exception to the double arrangement of lights lies in the two stories of the octagon immediately above the square tower. These are triplets, ranging naturally between the double windows of the summit, and the quadruple ones of the tower. Among the decorated windows of two lights catalogued at p. 33 of the "Words to Church Builders," those occupying the west end of the nave are six to one that occupies the east of the chancel, and on the east of the south aisle: among the Perpendicular windows are three at the west, none at the east. If this, then, so systematically placed, be a symbol, let it speak to all, each in his own tongue—to the imaginative in the symbol, to the plain man in plain letters. Emblazon each light in stained glass, or in ground and unground glass, with its own text, as thus: "*Feed the Church of God—which He purchased with His own blood.*" (Acts xx. 28.) For it is not a merely speculative doctrine.

But the double windows are frequently, especially in small country churches, found all along the nave or aisles, and the chancel also. Our English Durandus finds this Symbol in the two light windows, that the "Apostles were sent out to preach two and two." (Chap. i., sec. 25.) We may add, that the fact itself, especially when we think of the pairs of brothers that were among them, was fraught with a Symbolism of the character of our religion, and bears its silent witness against the hermit system. In the church where we are now are six windows in the Perpendicular Clerestory, three north and three south. Their lights are equal to the number of the apostles. The resemblance is less obvious in the early English aisles below, from irregularity of

arrangement, and variety of age and form : yet there, also, are three windows in the north aisle, one on each of its sides, and three on the south, one at its west end and two on its south side, for its east end opens on a chantry ; and all these six windows are of two lights, except that looking north, which is a later insertion, in the Commonwealth style. In the chancel, too, are three decorated windows of two lights on the north side ; and probably three, similar in that respect, would have been on the south, but for the great chantry which opens on it there. A further examination of such churches as are tolerably unaltered, particularly of the Early and Decorated styles, might show this to be a correct interpretation of the practice of the free-masonry of Durand's age. Supposing, then, three such series, as aforesaid, of this favourite number twelve, thus arranged in couplets, it is not unlikely they might have been occupied—two of the sets—with stained-glass figures of the twelve patriarchs and twelve apostles, two and two. The genius of the Numerical Cabbala would hardly make the third range representative of the twelve minor prophets, to the exclusion of the greater ; nor hardly go so far as to fill the lights of the chancel, as symbolising heaven, with fancy portraits of the twelve angels, who in Mediaeval magic swayed the twelve signs of the Zodiac. In fact, one must own to the being rather at fault here : but we willingly set it down to the account of our ignorance. There is, however, in the figurative language of Scripture that connexion pointed out between the apostles and the patriarchs of the House of Israel—not taken personally, but as representatives of the tribes of that people whose destinies God still shows that he has not abandoned—that we may be willing, if it can well be done, supposing that such a Symbolism exists, to illustrate it for the million, and not leave it to the mercy of the fancy of a few. The gates of Ezekiel's New Jerusalem—Jehovah Shammah, or "Jehovah is there," are for the twelve tribes. (Chap. xlviii. 31—35.) John's Holy Jerusalem, descended from heaven, has its twelve angel-guarded gates, inscribed with the names of the twelve tribes of the sons of Israel—and its wall inscribed on the twelve foundations or binding-courses with those of the twelve Apostles of the Lamb. (Rev. xxi. 12—14.) And He who came, by making Himself the Lamb of God, to be our peace, making both one, and breaking down the middle wall of partition, (Eph. ii. 14,) himself countenanced this connexion when He said, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) It were not difficult, from the blessing of the patriarchs by Israel and that of the tribes by Moses, to select short passages embracing the benediction of their several names ; but each accompanied by such as the following : "*There is none like unto the God of Jeshurun*"—"Who is like unto thee, O people, saved by the Lord?" (Deut. xxxiii. 26, 29) ; lest, in the contemplation of the honour laid upon men, we should forget for a moment that the honour proceedeth from God only. But it were not so easy to select passages, in point of fact, alluding to the apostles, if we would accompany their imaginary effigies with illustrations of the meaning of the picture.

The name, and the name alone, would in many cases be the only scriptural designation of men, employed by the Supreme in the power of His Spirit to work out the beginning of the grandest movement that He has ever awakened for the regeneration of His creatures, and yet allowed by His wisdom to share, as to the acts of life and death, the oblivion in which multitudes of humble Christians in every age live and die. As if He were providing against any excuse for those doctrines regarding exalted spirits, which His Spirit foretold as marks of the apostacy, the Lord, as it were, buries them, like Moses, and none knoweth of their sepulchres unto this day: so that, in spite of the traditions and researches of every succeeding age, so vague is what we know, so conflicting what we read, that we are not sure, if, even in a book intended for children, Mrs. Trimmer must not be charged with a mistake, in saying, "All the apostles suffered martyrdom." A row of apostles, therefore, all accompanied by the symbols of their suffering unto death, seems by no means a pattern worthy of imitation. What shall we say, then, of their conventional likenesses, of which Durand could speak thus solemnly; and some far more absurdly, in the present day, perhaps, can follow his example: "St. Andrew had a dark complexion, long beard, moderate height: this is therefore said that ye may know *how he ought to be painted, which should be known* of the other apostles and saints" (vii. 38. 1.—Cited p. 62 of the publication by Neale and Webb). The least said on such a point may, perhaps, be the most expressive. One more simple extract, therefore, of the other citation on the same page, that the excursive genius of modern painters may learn to check itself: "St. Bartholomew is represented with black and grizzled hair, fair complexion, large eyes, straight nose, long beard, few grey hairs, moderate height, with a high white neck, *clothed in purple, with a white pall, having purple gems at each angle.*" (Dur., p. 25. 2.) Let no malignant say that the masquerade betrays an impostor, and not a real St. Bartholomew. Be it remembered, martyrs are represented in their glory; and why should not their glory consist in fine clothing? The patron saint, of course, when he appears, is for ever in the same dress. And who shall say it would be more edifying, if he would condescend to appear garbed in the simplicity of his apostolic life; for, have we no reason to suppose that Bartholomew, like Peter, could say with truth, "Silver and gold have I none;" and have we any reason to think that he, any more than Paul, "coveted any man's silver, or gold, or apparel?" Perhaps, if twelve lights were filled, and if an additional couplet window should bear the figures of Paul and Barnabas, it would not be quite irrelevant to remind us, by a scroll of their own exclamation to the idolaters of Lystra, "*We, also, are men of like passions with you.*" Or, if the Greek, ὁμοιωθεὶς, can be better translated, let those translate it as they can who profess to do service to departed saints without paying them worship; and then let them show the same warrant from Scripture for that service, as for the worship of Him who was made like unto the brethren in nature and sufferings.

After saying so much on the Apostle windows, it may seem hard to cut away Durand's authority from them. Yet this, it seems, must be done. Even in the version under consideration—"the apostles sent out two and two"—are represented by "two shafts in the windows" (c. i., 25); though, "taking the hint from Durandus," the writers of the Introduction say, "We may interpret this arrangement of the mission of the apostles two and two; the arrangement in question being "a series of couplets on each side of the church." (P. lxv.) The original is still further from this meaning; being, more literally, thus translated: "Windows of glass are the Scriptures of God, which repel wind and rain—that is, keep off things hurtful; and, while they transmit the brightness of the True Sun—that is, God—into the church—that is, into the hearts of the faithful—illuminate those living therein: but by the lattice-rails (CANCELLOS) which are *before* the windows (ANTE FENESTRAS), we understand prophets, or other obscure teachers of the Church Militant, in which, because of the two precepts of charity, two columns are sometimes doubled, regarding that the apostles are sent to preach, two and two." The version of B. 1, published under the title of the "Symbolism of Churches," &c., is certainly more obscure than the original, or even than the translation here given. *Cancellos qui sunt ante fenestras* is given, "the lattice-work of the windows;" by which one might understand, the leaden framework in which the panes are set: and "in which windows there are often two shafts," represents "*in quibus quandoque duæ columnæ duplicantur*;" whereas, the *quibus* evidently refers to *cancellos*—symbolising certain teachers; among whom, two of double authority—namely, two apostles—are represented by shafts or rails of double strength! The fact thus symbolised may be seen in the iron guards of two light windows. Its meaning, probably, is rather real than mystical. Such, however, was Durand's Symbolism: fanciful, but clear—if not clearly expressed. The translator's is inconsistent and confused, applying to couplets a mistranslation, which could only convey the idea of triplets. The Latin runs consecutively thus: "*Per Cancellos vero, qui sunt ante fenestras, Prophetas vel alios Doctores obscuros intelligimus Ecclesiæ militantis; in quibus, ob duo charitatis præcepta, quandoque duæ columnæ duplicantur*," &c.

The mention of the Two Precepts of Love suggests a very beautiful use which might be made of the double-light window, by inscriptions, either in ground-work or stained. On the quatrefoil above, and on the two lights below, might be—"JESUS said, *Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.—And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*" (Matt. xxii. 37.) Might not an opposite window bear on its quatrefoil, "GOD spake all these words; and on the two lights below, the two tables of the Ten Commandments? In transparent letters, on ground glass, or in characters of flame, on a deep azure, these "ten words" would more

impressively strike the eye of the worshipper, than banished to the dark shade of the east wall of the chancel. Another position, not unfavourable for them, is afforded by the space between the roof of the nave and the chancel arch—its upper mouldings, of course. One would not recommend any “elaborate ugliness” (to speak in the language of Cambridge), “but as little a compliance, now-a-days, with the requisitions of Archbishop Grindal and Bishop Cox (cited in the “Few Words”), that they be written on *fair sheets of paper*, and pinned up against the hangings in the east end.” This was very well *pro. tem.*; but caligraphy does not necessarily imply an absence of elaborate bad taste. Church-builders may dismiss this hint among the “Few Words” of the Cambridge Camden Society, whether given in earnest or in jest. The reader may have seen a print of Moses, with the tables of the law, on which the commandments were inscribed in admirable perspective indeed—but in English, and with the absurdity of the thick stone tables being made to fold together like a book. If any church-builder, or restorer, be so far bitten with the mania of antiquity as to loathe the plain waters of the pure well of English undefiled, let him pause before he puts up the Decalogue in black letter. Why not have it in Hebrew at once? It is ten times more beautiful, and twenty times more compact, than even that species of black letter which seems sometimes chosen, because least intelligible. Again: as printed in our Hebrew Bibles, it has the advantage of being more “Catholic” (to use that term according to its abuse); for our tenth commandment being divided into two, our first and second are brought into one, according to the practice of the Romish Church, which finds the prohibition of idolatry rather less glaring by this arrangement. What scribes formed, even the greater divisions of the law, is doubted; and which framed these smaller ones, is still less known. The division is not of authority; though we can scarce suspect it to be borrowed, in this instance, from the Church of Rome, for many reasons, notwithstanding Rabbi Nathan adopted for his Concordance, finished in 1445, the chapters into which the Vulgate had been divided for his by Cardinal Hugo de Santo Caro, in the twelfth century. It cannot be argued that the smaller of the divisions, which are peculiarly Hebrew, were not of earlier existence; because the Cardinal did not adopt them, though in many cases more desirable than our own chapters; since his seven equal subdivisions of each chapter were retained in Taverner’s English Bible of 1539, though Rabbi Nathan’s work was printed at Venice sixteen years before, in 1523,* in which Nathan’s own more convenient subdivision of chapters into portions of five verses was, of course, used. Froben’s edition of Nathan, at Basil, in 1570, refers to the intermediate verses regularly; and Athias’s edition of the Scriptures marked them with the numbers

* Horne’s Introduction to the Scriptures, vol. ii., p. 566. I can only quote from the second edition of this valuable work.

then in use. The reader may be better acquainted with this litigated question, and may know also when our own more rational division of the Decalogue came in use. It is certainly older than the apostolic times, since it is found in Philo's Book on the Decalogue. Ed. Gelen., p. 751, B. and C. But, at any rate, it appears that the crime of misdividing Scripture, to serve a purpose, cannot be substantiated against the Romanists, though the sin and folly of endeavouring to shelter idolatry, under such a pretext, may be chargeable on some of them. Their breach of a commandment, or part of a commandment (whichever they choose to term that which we charge them with breaking), is probably more plausibly justified to the consciences of most, by the reasonings which every thinking idolater must have been quieted by, and which even the Chinese have urged to our own missionaries.

The mistranslation of Durand above-mentioned—"in which windows there are often two shafts," which would naturally convey to the English reader the idea of a three-light window—recalls the Symbolism affixed to the triplet as an emblem of the Trinity. Durand's silence on triplets is accounted for (p. lxxv. of *Introd.*) by their being far less common in foreign, than in our own architecture. In such windows, whether the Norman triplet, or the early English triplet, or the three-light windows of the Decorated and Perpendicular styles, the Symbolism might in the same way be made free, as the light transmitted through them, and the "windows of glass" become literally "Scriptures of God," to use Durand's expression. Plenty of texts suggest themselves to be thus triply divided. Take, as a specimen, the appointed Blessing of Israel, in Numb. vi. 24: "*The LORD bless thee and keep thee! The LORD make His face shine on thee and be gracious unto thee! The LORD lift up His countenance upon thee, and give thee peace!*" Or the seraphic anthem in Isa. vi. 3: "HOLY—HOLY—HOLY;" the conclusion of the hymn succeeding in the centre light. In like manner the Benediction of the Apostle of the Gentiles, 2 Cor. xiii. 14: "*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.*" The song of the four living beings in the Revelation, iv. 8, seems particularly adapted for the purpose:

HOLY—HOLY—HOLY—
LORD—GOD—ALMIGHTY—

WHICH WAS—AND IS—AND IS TO COME.

Where the Unity of the Trinity has been particularly symbolised by the throwing of a hood-moulding over the three lancets, the Divine formula of Baptism appears singularly necessary to appropriate the type: "*In the NAME of the FATHER, and of the SON, and of the HOLY GHOST;*" and there are cases where the first words of the form may be thrown into the traceried circle above. The triangle windows, and the intersecting triangles, and the triangularly-arranged quatre-foils, all admit of elucidation, and, as it were, illumination, by means of these and similar texts. And there are rich windows, compounded

of every form of triplicity, wherein many such might be incorporated.

But man never knows where to stop. Fancy continually runs away with us to the verge of the ridiculous, and we sometimes go headlong over. Nothing suits the symbolist like numbers. The associating tie is so slight and so universal, that almost anything may become an emblem of almost everything else. For number, existing everywhere and in the same mode, in the most dissimilar things, if that identity of mode be taken to constitute a similarity between them, becomes a gossamer web, connecting objects the most disunited and distant: but the slightest touch breaks through the band. Hence the use made by mystics of the numbers used in Scripture. To see numerical Symbolism in perfection, dip into the Cabbala, Philo the Jew, and the Fathers. Thus, in the elegant, eloquent, and often profound and admirable Philo, "The Monad is the image of the first cause; the Duad, of matter passable and divisible." (*Spec. Laws.*) It is thus he is enabled to bring together texts so mutually irrelevant, as "In the hand of the Lord is a cup—of pure wine mingled;" and "Once hath the Lord spoken, twice I have heard the same;" the pure wine symbolising the unity; the mingled wine, duality; the one relating to God—and the other, to man; the voice of God being bodiless, bare, and identical with the Monad—the combination of different sounds heard agreeing with the dividing Duad, including the grave and acute accents! (*Immutab. of God.*) In fact, Philo, in accordance with these fancies, wrote an essay on numbers, which he refers to in the third book of his life of Moses, and wherein he investigated "most of the ineffable virtues of the number four." His reference is introduced upon occasion of the high-priest's diadem of a leaf of gold, inscribed "with the four characters of that name which only to those by wisdom purified in ears and tongue, was lawful to be heard or spoken in the holy rites." "The theologue says, that name is a tetragrammaton, making these letters perhaps symbols of the first numbers, 1 and 2, and 3 and 4; for all things are in the number four: point, line, surface, and solidity, the measurements of all things; and the chiefest harmonies of music." These he then specifies. But who cannot perceive that, curious and interesting as may be the musical and geometrical relations of numbers among themselves (and modern experimental science has discovered new and unlooked-for relations among them), yet the tetrad constitutes no real connexion between them and the holy name? For the name is as really hallowed to the heart, the ear, and the tongue of the believer, when spelt, as by ourselves, with seven letters, *JEHOVAH*, or when we see it spelt by the Greeks with three, *Ιαω*, as when seen in its Hebrew form of a tetragrammaton, with or without its usually attendant points. Since, however, Philo asserts the "Tetrad to be the starting-point and spring of all the Decad," it seems an omission in our modern symbolists not to have symbolised the four-light window—especially as it necessarily includes a triplicity of mullions. Ample amends are made, however, by the comments on Durand's assertion, that the four living creatures

of Ezekiel's and John's visions are the four evangelists. There is, unfortunately, an omission of the previous question, whether those seen by Ezekiel and those by John typified the same. And, even if we were inclined on that question to side with the Patristic Symbolism against the Talmudical, we should still have to be spectators of a battle between the Fathers and the Scriptures. For how, if there be truth in heaven, can the four evangelists sing, that Christ has redeemed them by His blood "out of *every* kindred, and tongue, and people, and nation?" (Rev. v. 9.) But a better opportunity of entering on this matter will present itself, in discussing the assumptions and the presumption of much that is called Symbolism; away, then, with the evangelistic symbols, as they are called, for the future. And, where they remain to us from the past, let us pass them by among some innocent mistakes, which the wisdom of past times has left us. Should any one wish to fill a four-light window with portraiture of the four evangelists, let him designate rationally by their names—not by a misappropriation of symbols which, sublime as they are to read of, were never meant to be made absurd by sculpture or by painting, by staining upon glass or engraving upon brasses. The name must, probably, suffice—since for all them there do not appear scriptural texts by which to describe them naturally, and as in matter of fact. And the names will be necessary, since we cannot all remember Durand's rule of convention, even if our artists think it right to bind themselves by it, that "St. Mark is painted with contracted brow, large nose, fair eyes, bald, long beard, fair complexion, of middle age, with a few gray hairs." Let not the inspectors of passports laugh at the description; for what is there ridiculous in it, *if only* we could believe its authenticity? Perhaps it is found in Nicephorus the Most Beautiful. Does any reader wish us to find the reference?

Our symbolists fail us as to the five-light windows. These seem more numerous than those of four-lights. The Camden list presents them from twenty churches in the Decorated style, the four-lights from only twelve; and in the Perpendicular style, thirty-nine five-lights to thirty windows of four-lights. In both styles, in like manner, the windows symbolical of the Trinity predominate as far as relates to the number of their localities, the triplets of the Decorated style being drawn from fifty-six churches, the couplets from forty-three; the Perpendicular triplets from a hundred and one, and the couplets from twenty-eight. The proportion of places presenting windows of three, four, and five lights in both styles is the same, it may be observed. In couplets the Perpendicular is deficient, and abundant in triplets. It is, then, evident that windows of five lights were favourites rather than those of four; and not improbable that this arose from a feeling of Symbolism, as much as from a perception of beauty. It is observable, that all windows of an uneven number of lights were perceived to be better adapted for imaging the cross. The seven-light east window of Louth church has been noticed as an instance of this in the first paper on

Symbolism. In the west of the nave of St. John's, Stamford, a church of small dimensions, but lofty proportions, is a five-light window, having the same type of devotional Symbolism. Like that at Louth, it is of two stages: but the *under* outline only of the crossbeam of the cross is marked by the two fragments of transoms right and left of the centre light; and the square head is here omitted, which at Louth is formed by a transom of the two demilights, into which the central light merges above the intersection of the two subdividing arches of the window to which that light is common. The result is, that at Stamford is as striking, but less formal. Its character is more perpendicular—all the vertical outlines being perfect—but no more than needful of the horizontal is preserved, the upper ones being lost in the glimmering tracery. The five-light windows in the aforesaid list, occupy the east wall of the chancel in seventeen instances out of twenty during the Decorated period: and in twenty-six out of thirty-nine during the Perpendicular. If that part of the church be considered eligible for the decalogue, these windows would form no inapt surface for emblazoning it. It may be seen in a passage already referred to, that Philo divides the decalogue into two pentads, which he says were engraved on two stelai; the second consisting entirely of negative commandments; the first beginning with the Monarch, and Maker, and Father of the universe, and ending with the parents of the particular individuals of His creation. "The first commandment with promise," as St. Paul also distinguishes it from the rest, might thus not inaptly occupy the last light of the upper division of a window of this kind, as being, indeed, a kind of symbol of the first, as the love of man demanded by the second table is of the love of God required for the fulfilling of the first commandments. The direct Symbolism, however, which Philo found in the number five, as expressed in two passages of his works, is sense; naturally enough, if any be to be sought.

With respect to the number six, our mystagogues leave us not so much in the dark. It is the emblem of the "six attributes of the Deity." (Intr. p. lxvii., lxviii.) But what are the six attributes thus pre-eminent among those we are made acquainted with, they do not tell us. There is the beautiful Trinity of relative attributes, so to speak, by which the Creator, Redeemer, and Sanctifier is made known to man—power, wisdom, and goodness: and into the last of these may be resolved those four—holiness, justice, truth, and love; which, with wisdom, are defined to constitute his five moral attributes. But the number six we shall not find except in his essential attributes—eternity, independence, immutability, omnipresence, omniscience, and omnipotence. And these, surely, are not what sinful man is bound to remember to the exclusion of the others. Woe to whoever does: for

Hope, that comes to all, comes not to him.

Still remembered they are to be; and, if the Symbolism exists, it is one which may be made tell upon the least comprehensive mind by abundance of texts. Take, for instance, for the first, Is. xlii. 10.:

"*Before Me was no God formed, neither after Me shall be.*" Or Ps. xc. 2: "*From everlasting to everlasting Thou art God;*" a passage wherein the Hebrew simplicity, adequately represented by the Greek, is in our present version beautifully preserved, though at the expense of a solecism, in using the word "Everlasting" to express prior eternity, if the phrase may be allowed. The beauty of the translation in this instance may, perhaps, best be appreciated by a comparison with the former, still retained in our Liturgy. Of God's independence might be adopted Rom. xi. 36: "*Of Him, and through Him, and to Him, are all things;*" or the whole passage from v. 34 to 36; basing, as it does, on His independence, our practical lesson to remember His inscrutability—that lesson which even the heathen knew in the time of Sophocles:

"Nay, for the things of God, if God conceal them, thou
Couldst never learn."

His third attribute, Mal. iii. 6: "*I am the Lord—I change not. Therefore ye sons of Jacob are not consumed.*" His omnipresence, 2 Chr. vi. 18: "*Will God in very deed dwell with men on the earth? Behold! Heaven and the heaven of heavens cannot contain Thee! How much less this house which I have built.*" And of His omniscience a kindred passage—Jer. xxiii. 24: "*Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.*" For it is in this relation to us that His omniscience most affects us, according to that hymn of Synesius:

"I hymn Thee, O Blessed—both by my utterance,
And hymn Thee, O Blessed, also by silence;
For the words of my utterance, and thoughts of my silence,
Thou dost hear equally clear,
Father inscrutable! Father unspeakable!"

Lastly, His Omnipotence—Gen. xvii. 1: "*I am the ALMIGHTY GOD. Walk before Me, and be thou perfect.*" Is it in mere Symbolism or Mysticism—in the pageantries of sense or in preaching but to intellect—that we must seek to become so? Must we not be made so by a worship in spirit and in truth? The Spirit of God ruling the life parallel to the worship itself enlivens? Can the worship otherwise be true, since the vows are false which are not kept, as well as the vows which are not meant? "Though I speak with the tongues of men and of angels," wrote St. Paul, "and have not charity, I am become sounding brass or a tinkling cymbal; and though I have prophecy, and understand all mysteries and all knowledge . . . and have not charity, I am nothing."

Seven was, perhaps, more frequently than six, chosen for the number of lights in a window. Durand represents the six-winged angels attendant on God's throne as being seven: possibly in allusion to John's greeting unto the seven churches: "From Him which is, and which was, and which is to come; and from the seven spirits which are before His

throne; and from Jesus Christ, the Faithful Witness, the Firstbegotten of the dead, and the Prince of the kings of the earth." (Rev. i. 5.) Jesus being said Himself to have "the Spirits of God and the seven stars" (iii. 1) in the original. In the vision of the Book of the Lamb, (Rev. iv. 5,) were in like manner seen "seven lamps of fire burning before the throne, which are the seven Spirits of God," while the seven eyes of the Lamb that had been sacrificed, are described as being "the seven Spirits of God sent forth into all the earth." (Rev. v. 6.) An allusion seems to lie here to Zechariah, in whose book a foundation-stone before Joshua, the high-priest, is described as marked with "seven eyes" (iii. 9); and these at (iv. 10) are spoken of as symbolising "the eyes of the Lord, which run to and fro through the whole earth." Whether these passages were the source of the idea above cited from Durand, and whether, if they were, they at all bear it out, let the reader judge. Should he possibly come to the conclusion that the root of the idea is not scriptural, perhaps he will excuse our troubling ourselves to seek it elsewhere, even if it could be traced back through the Medieval and Talmudic Astrology to the seven patron planets of the days of the week among the Saxons, Italians, and Babylonians. Whether another planet was known to the Pythagorean theory, which is revived in our well-demonstrated system, and whether that theory formed the basis of another division of angels into *nine* orders, instead of seven, each host under its archangel, are questions which, if it were easy, would scarcely be relevant to discuss here. It may be of use, however, for appreciating that Symbolism which consists in the imaging of angels, to set down (but not in order of precedence, for that is disputed among the heralds of the heavenly hierarchy) the names assigned to the orders—names all applied in Scripture to superhuman beings. There are *Seraphim* and *Cherubim*, *Angels* and *Archangels*. With *Angels* are associated, by Paul, (Rom. viii. 38,) as unable to separate believers from the love of God in Christ Jesus our Lord, *Principalities*, *αρχαί*, and Powers or *Virtues*, *δυναμεις*: where a various reading inserts also *ἐξουσιαι*, *Powers* or *Authorities*. These he also associates with the *principalities* and with the virtues or *δυναμεις* in Eph. i. 21, as also with *Dominions* or *κυριότητες*. Three of these four principalities and authorities, *ἐξουσιαι*, and virtues or powers, *δυναμεις*, he seems to associate in Cor. i. 15, 24, in speaking of the conquests of Christ's Kingdom. Two out of these three, the principalities and powers, or authorities, he joins in like manner, Col. ii. 15, in naming the triumphs of Christ upon the cross; and, Eph. iii. 10, in specifying the revelation of God's Wisdom to heavenly beings through Christ's Church; and, in vi. 12, of the same Epistle, in specifying *Enemies* with whom we contend. One more name yet remains—the *Thrones*, whom he mentions as subject to Christ since his ascension, in the Epistle to Coloss. i. 16, in connexion with the same three, with whom at the same time, in that to the Ephesians, i. 21, he connected the virtue, might, or power, *δυναμεις*, as all created by the Son of God, who made peace by the blood of his cross. It is observable, all these names, whether expressive of

nine or fewer ranks or natures, though all scriptural, are all, except the Cherubim and Seraphim of the Hebrews, borrowed from earthly dignities : some of them being similarly connected, when evidently used in that sense (Tit. iii. 1), so as to throw upon one of the afore-cited passages (1 Cor. xv. 24) some doubt whether superhuman powers are there meant. Does it not appear, that, in the *pride* of earthly intellect which has led to the voluntary *humility* of a "worshipping of angels," the "intruders upon what they have not seen," have, even in this classification, gone beyond Scripture warrant? And Jews and Christians are concluded under the same charge. Thus, Moses ben Maimon, in Cent. xii., of whom it was said, "From Moses to Moses none like Moses," adopted an arrangement of angels in Ten Degrees. The *Haïoth ha Kodesh* ("Holy Living Beings"), in degree above all. (Ez. i. 5; comp. Rev. v.) *Ophanim* ("Wheels;" Ez. i. 15). *Erellim* ("Lions of God, Heralds, or Heroes"). *Hhashmallim* ("Amberlike;" comp. Ez. i. 4, 27; viii. 2). *Seraphim* ("Fiery;" Is. vi. 2). *Malakim* ("Messengers;" Gen. xxi. 17, &c.); *Elohim* ("Gods," or "Mighties"). *Beni Elohim* ("sons of gods," or "sons of mighties;" comp. Gen. vi. 2; Job xxxviii. 7). *Cherubim* ("childlike;" Gen. iii. 24), and *Ishim* ("men"). The corresponding term, *anashim*, "men," is used continually in signs of superhuman appearances. "These last," says Maimonides, "were messengers (angels) that spake with the prophets, and were seen of them in vision of "prophecy;" called *men*, "because their degree is next to the degree of the knowledge of the sons of Adam." Another obvious reason may be given—that the appearances above mentioned were evidently in the form of men. The reasons of some of these designations may be found in the notes of Bernard's Selections from the *Yad ha Chazakat* of Maimonides. But it will be evident, on investigation, that parts of the nomenclature are irreconcilable with Scripture. Here are the presumptions of intellect which have bowed the spirit to such devotions as those of the new year, when the cornet-blower begs of God to "send him the angels holy and pure, faithful ministers, and faithful in their mission, inclined and delighted to purify Israel; yea, the Great Angel Patzpatziah, him appointed to present their purifications—Israel's—in the time that this day they are sounding the cornet; and the Great Angel Tahhshab, him appointed to make heard their purifications—those of Israel—and to provoke the enemy with their sounding; and the Great Princes, those appointed over the Cornet, Ankatham and Pastam; and the Great Angels, Hadarniel and Sandalphon, those appointed over our sounding, who bring up our sounding before the Throne of Thy Glory: and the Angel Shamshiel, him appointed over the Flourish (thereof): and the Angel Prasta, him appointed over the Seven-hundred (qu? שש"ק) for their being prepared for their mission." A smile may interrupt the reading of such prayers, (the whole is given with suitable remarks in Dr. M'Caul's admirable Tracts on Judaism, entitled *Old Paths*). The detail is too elaborate for our tastes, too foreign for our sympathies. But is the principle one whit more presumptuous and unwarranted than one short sentence

from the Canon of the Mass—and is it not exactly parallel with that sentence, thus introduced? “We offer to Thy illustrious Majesty of thine own gifts and bestowments a host pure, a host holy, a host unspotted, the holy bread of life eternal, and chalice of everlasting salvation. Upon which, with propitious and serene countenance, deign Thou to look and hold them accepted as thou deignedst to hold accepted the gifts of Thy servant, righteous Abel, and the sacrifice of our Patriarch Abraham, and what Thy High-priest Melchizedek offered—a holy sacrifice, an unspotted host. Suppliant we beseech Thee, Almighty God, *command them to be presented by the hands of Thy Holy Angel on Thy lofty altar, in sight of Thy Divine Majesty.*” A similar comparison and similar contrast present themselves between the Guardian Angels of the Rabbi and of the Roman Catholic. R. Jose said in the name of R. Hhanina: Two ministering angels accompany a man on the eve of the Sabbath from the house of the synagogue to his own house—one good and one bad. On coming to the house, if the Sabbath light be found lighted, the table prepared, and the couch spread: the good angel says, “Please God, that it be so on the coming Sabbath!” And the bad angel answers, “Amen,” spite of himself. If otherwise, the reverse takes place. From particularity of narrative, and strangeness of usage, this superstition also is striking. But is it more daring in point of principle, than a recommendation in the Tuesday Devotions, given in “The Christian’s Guide to Heaven,” 2d ed. London, 1806, published “*permissu superiorum*!” The day is dedicate to the particular devotion of “Our Guardian Angel.” “Let us incessantly invoke their assistance: let us consult them in all our undertakings: let us frequently beseech them to procure the joint intercession of the heavenly host, their companions in glory, in our behalf; but, above all, let us be particularly docile and attentive to their spiritual inspirations.” (P. 23.) The devotions for the two days before are to the Blessed Trinity and to the Holy Ghost. Those for the two following are to St. Joseph and the Blessed Sacrament. That for Friday is naturally to the suffering Jesus. And that of the ancient Sabbath is to the Blessed Virgin. It is not in all things easy to discriminate between the offices assigned to the Holy Spirit and the “Holy Angel.” The ideas expressed of the former may perhaps be characterised as rather more vague. We are to rejoice at being under the conduct of such a guide: to study the motions of our hearts: to follow those which the Holy Spirit produces, and which alone can vanquish every evil inclination.” This is well. But why reserve what is more than this for inferiors? not only “to be docile to their inspirations,” as “docile to the inspirations of the Holy Ghost;” but to *INVOKe* *their* assistance, *CONSULT* *them* in all undertakings, *BESEECH* *them* to intercede for the intercessions of others? What is this but a part of a system which removes God afar off, and brings all manner of ministers between us and our King under pretence of enhancing His Majesty? In conformity with this system, cold and distant is the prayer to the Holy Spirit compared with that to the Holy Angel. The Spirit is “adored as primary source of eternal happiness, thanked as sovereign dispenser of benefits received from on

high, invoked as the beneficent giver of that portion of light and strength which he knows to be necessary in the practice of good works." But the angel is avowed to be particularly "charged with the care of the man's conduct;" is declared "to assist the man in his wants, and comfort him in all his afflictions; to support him when discouraged, and continually obtain for him new favours." *Profound* thanks are returned to *him*; and this "most amiable Protector" is "conjured to continue his defence against all enemies." The "Spirit of Wisdom" is well called upon to "enlighten the understanding, fortify the will, purify the heart, regulate all its motions, and grant an attentive docility to all His holy inspirations." Yet—on an opposite page—the Guardian-Angel is besought to keep one "at a distance from all occasions of sin;" *He* is asked to "obtain for one the grace of hearkening to his holy inspirations, and faithfully reducing them to practice. And to Him is offered the prayer, "Protect me under all the temptations and trials of this life, but more especially at the hour of death." The fancifulness of the tenet seems self-betrayed in the instructions for Communion; speaking of the first thoughts on waking, "IMAGINE that your angel-guardian addresses you in these words: 'Behold the spouse cometh: go forth to meet him.'" But fact, not fancy, is elsewhere vindicated for his services. Is he not one of those auxiliaries without whom Jesus cannot or will not save? The ninth petition of the Psalter of Jesus opens thus: "Jesus! (*repeated ten times*) grant me the grace ever to remember my latter end." . . . It proceeds presently thus: "At that important hour, by the powerful intercession of Thy Blessed Mother, and the glorious assistance of St. Michael and my good angel, rescue my poor soul, O Lord, from the snares of the enemy of my salvation." With these views the preparation for death is consistent (p. 338): "Glorious St. Michael, prince of the heavenly host, intercede for me at the hour of my death, that I may depart this world in the grace and favour of my Creator! O, holy guardian-angel, to whose care God in His mercy hath committed me, stand by me at that dreadful hour; protect me against all the powers of darkness; defend me from all my enemies; and conduct my soul to the mansions of eternal repose! O, all ye blessed angels and saints of God, assist me by your intercession in this last and dreadful passage!" Again give the praise, if praise it be, of consistency in error. The recommendation of a soul departing, (p. 345,) calls on the Lord Christ to have mercy, and on holy Mary, on all angels and archangels, and then on all the just, all patriarchs and prophets, all apostles and evangelists, the disciples and the innocents, all martyrs, all bishops and confessors, all monks and hermits, all virgins and widows, and all saints of God, many in most of the classes being expressed by name, to pray for the departing. A Dismissal-prayer, beginning—"Depart then, O Christian soul," then proceeds "in the name of God, the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones, dominions, cherubim, and seraphim," and then in

the name of all the classes before mentioned. The division of the name of the Father, and the Son, and the Holy Ghost was ill-advised, but the dismissal of a soul in the name of all these creatures coupled with the Creator's—what shall be said of that? It is the principle of creature-exaltation, breathing in such passages, that infects others which might have glided by as pure visions of fancy, as in the recommendation, "May the noble company of angels meet thy soul at its departure." "May infernal spirits tremble at thy approach encompassed by angels!" In the prayer, "Let the heavens be opened to him, and the angels rejoice with him; may St. Michael the archangel, the chief of the heavenly host, conduct him:" and the responsory after the departure of the soul, "May the angels present him now before the Lord." Roman Catholics may smile, if we ask what ground for all this in Scripture? But those calling themselves Anglican Catholics may sigh; for with that question they are casting away the strongest shield against the manifold miseries with which a corrupt faith oppressed our ancestors. Of the past, it is fair to judge morally by the past. Men cannot walk by night as by day. The more madness in wishing to turn night into day, and day into night. But we, too, must be judged by our real circumstances. It is vain to disguise ourselves in the dress of the past. We cannot be judged as our forefathers: just as the art of this day cannot step back and be tested by the taste of the men of half a thousand years ago. Beautiful as, for instance, looking through the colouring glass of Archæology, we own the lines of angels to be hovering under the sides of the fiend-oppressing roof of St. John's, Stamford, or the mutilated figures of archangels in that of Kimbolton Church, with the richly coloured plumage of their wings, and the diadem, fastened with a red cross, on the brow. Yet it is, perhaps, by looking back to the earlier centuries of our nation with something of the pleasure with which a man turns to what enchanted the early years of his own boyhood: for, in point of execution and nature, and in some points of taste and feeling, will such works compete with the angel-figures in the works of Bacon, or the marble angel in the Buccleugh mausoleum, which so improperly fills up the chancel of Warkton, near Boughton. But let some of the ancient carvings and sculptures of angels be beautiful as they may, it may be doubted if it be advisable to decorate our churches ever again thus. As was hinted before, much that is sublime in books, sinks in painting or sculpture, at least as deep as the common-place. It is one of the obscure maxims of the Cabbala, "The angel of six wings is never transformed:" but, assuredly, he is transformed when, instead of "the bright seraphim in burning row," we have the "countenances like lightning" represented in wood, stone, gold, or painted canvas, even though it be by the finest genius. And the partial success of the highest genius always draws on second-rate talent to a complete failure; for the proud humility of the genius of Timagenes is not found in the many. If, however, this species of the more direct Symbolism again make way into our churches, what scriptural illustration can accompany it, unless the

following seem suitable? "*Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the HEAD, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.*" (Col. ii. 18.) But need there be any fear of a necessity for this? Is there more chance of it, than of the revival of such relics as the following: "St. Michael's short sword and square buckler lined with red velvet, and a phial of the sweat of St. Michael when contending with Satan?" A reference to that strange work, "Hone's Every-day Book," may seem suspicious on such a point; but his authorities, at p. 815, vol. i., may be investigated. Others are mentioned, stranger still; but one must do old times the justice of construing them most favourably, as being fragments of "holy images," carefully, perhaps superstitiously, preserved: "The face of a seraphim, with only part of the nose;" "the 'snout' of a seraphim, thought to have belonged to the preceding;" "a finger of a cherubim, and a feather of the angel Gabriel;" "a feather and a finger of the Holy Ghost." How awful is this language! But for this we may thank Rome! If, so long ago as 1607, even the Bishop of Avranches, in Normandy, forbade St. Michael's buckles to be shown any more, let us hope we shall see no more the seven effigies of Michael trampling the dragon; Raphael, with his cup, leading Tobias, with his fish; Uriel, with his sword; Gabriel, with his lantern and mirror; Barachiel, with his handkerchief full of flowers; Jehudiel, with his sceptre and crown; and Sealtiel, the best likeness of all, perhaps, with his hands folded in prayer. And if piety will but keep awake, and devote neither Tuesday nor the 2d of October to the Holy Angel-Guardians, perhaps Durand's seven angels are not destined to stand in our seven-light windows, between us and the light of heaven. Yet might this sort of window be filled with instruction. The seven Epistles from the Lord Jesus, in their reiterated forms, present it. Suppose the seven candlesticks, or lamps, crowned with their stars of light, depicted. And let the sacred interpretation be there: "*The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.*" (Rev. i. 20.) Then might the seven lights of the window be illuminated with as much of the substance of the Epistles, as might seem of universal import. Perhaps thus, taking the first and last, as instances. The first, that to Ephesus: "*Thus saith He that holdeth the seven stars in His right hand, who walketh amid the seven golden lights: I know thy works, and thy labour, and thy patience, and how thou canst not bear the evil; Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, whence thou art fallen, and repent, and do thy first works; or else I come to thee quickly, and will remove thy light from its place. Hear, whosoever hath an ear, what the Spirit saith to the churches. To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.*"—

The last, that to Laodicea: "Thus saith the Amen, the Faithful and True Witness, the Beginning of the Creation of God: I know thy works; that thou art neither cold nor hot. I would thou wert cold or hot. . . . As many as I love I rebuke and chasten. Grow zealous, therefore, and repent. . . . Whoever overcometh, I will grant to him to sit with Me in my throne, as I also overcame, and am set down with My Father in His throne. Hear, whosoever hath an ear, what the Spirit saith to the churches." Should the surface for receiving the inscription be confined, the abstract might be still further abridged, as is shown in the italics of the first extract.

The wheel-window brings us to a species of Symbolism which has not yet passed under review—the historical. But it is not a memorial of Scripture history: the window is said to be conspicuous in the Norman style. There are instances peculiarly curious, yet marked by that peculiar bad taste which in that style often reminds us of its barbarous era. One, at Castle Hedingham, is divided by small shafts for the spokes, with an arcade springing from their capitals. Of course, the arcade is of the straddling order, and the shafts in disorder, tumbling or topsy-turvy. So rude, and often so ridiculous, are the first imaginings of a new style. Yet who has not been astonished at the beauty of subsequent wheel-windows? During the developement of the future style, to which, of course, we cannot yet assign a name, perhaps this kind of window may find a place which it alone is capable of adequately filling. In the roof, how beautiful would be its effect! and there being in that situation no relative up or down, figures might be introduced into its compartments without standing on their heads, or any absurdity as regards taste; particularly if this skylight, as it would be nicknamed, were somewhat conical or concave. To be sure, an absurdity or impropriety might possibly arise upon higher principles; as already is the case, if the Symbolism in the Introduction to Durand, p. lxvi., be correct. For these windows represent "an historical fact—namely, the martyrdom of St. Catherine." It was in 305 that the virgin of Alexandria, educated in all the learning of that second Rome, as became the daughter of Costa of Cyprus, one of such consequence that the story calls him king, openly rebuked heathenism, and the Emperor Maxentius's cruelty, to his face. She experienced it. A spiked wheel was rolled over her; or she was bound on an engine of four such wheels. At its first movement her bands broke, and the wheels fell asunder. She was delivered from that death. Hone, at Nov. 25, erroneously dates her in the third century. He has given a copy from the chancel-window of West Wickham, Kent, of her effigy, with Maxentius beneath her feet. His sceptre bears the form of a mace; and he catches idly at the nave of the wheel, to raise himself. The foreshortened figure is bad; but the other was not above the powers of the artist or the age. She stands calmly upon him, her eyes intent upon her open book, as befits "the patroness and model of Christian philosophers." It is supported against her waist by the wrist of the same hand which lightly bears a huge two-handed sword.

high as herself. She is vested in ermine: and ermine lines her embroidered mantle. Her hair falls luxuriantly over her from beneath her crown and the glory of the saint. And are these the ornaments of Churches which some would gladly see restored? Would we Protestants? No. The wedding of Christ with Catherine! what a subject for a painter now! Will he blush with shame or indignation at receiving it? Who will rise in either House of Legislature, to laud the good old custom of some sturdy fellow with a cartwheel by his side, being carried round the town in a female dress, to make a speech in the character of the Bride of Christ? And, if Catherining should be revived in honour of the patroness of spinsters, shall it be by a fast as in Ireland, or a feast as in England; that she shall be propitiated by girls for good husbands, and by wives for better ones? Is the age to have more such saints? or more infidels? or both? But to return: What brought Catherining to England? If she were so many centuries before our Norman era, and in so distant a land, whence her celebrity even on our sign-posts and in our fire-works, of which the Introduction to Durandus speaks? How comes her Symbolism in our churches? It was certainly for above five hundred years, at least, that her mangled corpse reposed in obscurity and quiet. Meanwhile, the faith for which she suffered became no longer an object of persecution. The Emperor Justinian, in 527, built upon Sinai a convent and a church, with Corinthian columns, and paved with black and white marble. About one hundred and forty years after it was in possession of the Greeks, and towards the end of the eighth century, a monk dreamed that the martyr's body had been brought by angels to the mountain-top, where it had been three hundred years. The next morning presented the invention of a corpse there, and its translation thence by him and his fellow-monks. Many greater marvels than this invention are told in connexion with dreams. We cannot cross-examine the witnesses: therefore, need not deny these bare facts, while we disbelieve their miraculousness. The reverence paid to Ai-Katerina was spread over all Greece at the beginning of the tenth century. In 1036, at the age of eight, William, afterward Conqueror of England, succeeded his father, Robert, Duke of Normandy, and a crusader who died at Nice, in July, returning from Jerusalem. Three years before the conquest, and one year after it, was begun and established a community of defenders of the tomb of St. Catherine on Sinai, pilgrims to which had been laid under toll by the Turks. It was through the crusaders of the age of Robert the Norman, that Catherine became so noted in the west. And about the twelfth century her defenders became an order of knighthood, received at her tomb with the same rites as the knights of the Holy Sepulchre; and submitted to the rule of St. Basil. Their garb and banner are said to have been white; and their bearing upon it a Catherine wheel, armed with blades, and either whole or broken in half, with a bloody sword. On the other side the banner was the saint between two such wheels. On the conquest of the Holy places by the infidels, the order grew dim. But the receiving of the Eucharist

at the hands of Greek monks seems always to have been against it; and it appears never to have received the approval of the See of Rome. How altogether slight the causes—and unaccountable the changes, of the fashions which have brought saints into favour, even in the farthest foreign lands. The east has always furnished the west with idols:

“Jampridem Syrus in Tiberim defluxit Orontes.”

Holy Writ is our mound against every such torrent-flood: as it was in Becon's days, in whose “*Pathway to Prayer*,” c. viii., we find that straightforward, indignant, yet somewhat humorous passage, in which he maintains, that we are to make prayer to God—not to Jupiter, &c. . . . as the ethnics . . . nor unto Baal, &c. . . . as the old idolaters the Jews . . . nor yet as our new idolaters were wont to do, as unto Luke for the ox, &c. . . . in which Catherine is mentioned as the patroness “for learning,” and another saint “for a husband:” from something of the same cause, an indiscreet use of the figurative expression, that she was espoused to Christ. How vile a view of our nature is presented by the fact that Scripture language is so commonly thus misapplied, by a transfer from generals to particulars, as that the misapplication becomes venial through the inadvertence of the abuse. Nor are Protestants without their share in this blame.

The wheel-window is not by Durand himself associated with St. Catherine's martyrdom. Yet the glory of the French Churches is their windows of this form. The wheel itself Durand gives as a common attribute of patriarchs and prophets, as an emblem of their “imperfect knowledge” before the advent of Christ. And, because some of the Apostles wrote nothing which has been received into the Canon of the Church, “their preaching” is also symbolised by wheels in their hands instead of books. These certainly are somewhat unintelligible Symbols: nor will a reference to the mysterious chapter of the chariot (as the Jews call it) in Ezekiel, make them much more intelligible, though it is there written that “the Spirit of the Living Being was in wheels.” To revert, however, for a moment to St. Catherine, one would rather believe the story of her martyrdom to have had a groundwork of fact, than interpret her wheel of her preaching, bold as it is said to have been—or her book of her writings, since no one has ever received them.

But this leads us to certain other general characteristics of Symbolism, the discussion of which we must defer at the close of so long an article. Neither reader nor writer would tie himself too long to windows any more than doors; and what else have our last two papers treated of?

IV. MISCELLANEOUS LITERATURE.

I. MODERN CONTROVERSY.

Some Remarks on the Sermon of the Rev. Dr. Pusey, lately preached and published at Oxford. In a Letter addressed to that Gentleman, by SAMUEL LEE, D.D., Regius Professor of Hebrew in the University of Cambridge, &c., &c. London: Seeley, Burnside, & Seeley. 1843.

Objections to the Doctrine set forth in Dr. Pusey's Sermon, preached before the University of Oxford, on the fourth Sunday after Easter, 1843, and entitled, "The Holy Eucharist a Comfort to the Penitent." By the Rev. R. W. BOSANQUET, M.A., of Balliol College, Oxford. Edinburgh: John Johnstone. London: R. Groombridge. 1843.

THESE two very excellent publications should have been much earlier reviewed at large, but for the press of matter on the same topic with which our pages have been occupied. Dr. Lee's pamphlet is perhaps the ablest that has appeared on the subject. If he insists on his own right of private judgement on the question, it is because, in some way or other, private judgement is unavoidable. "Those," he says, "who declaim most loudly against such an application of our reason, never do this without evincing, at the same time, a most abundant reliance on their own." That the whole body of the Fathers has advocated the claims of the Pontificate in the way in which Dr. Pusey has asserted, Dr. Lee, in the exercise of his own private judgement, reasonably and with plenitude of proof disputes. He suggests, indeed, that Dr. Pusey has "both misunderstood and misrepresented them, and, with them, the Holy Scriptures, and the formularies of the Church." He proceeds, therefore, to invalidate his vouchers. Now, Dr. Pusey tells us, that he had learned from Bishop Andrewes and Archbishop Bramhall to receive in their literal sense our Lord's words, "This is My body," &c. Dr. Lee demonstrates, in the most clear and convincing manner, that neither Bishop Andrewes nor Archbishop Bramhall has so written as to justify Dr. Pusey in asserting the authority of either in his favour.

Of Bishop Andrewes, Dr. Lee thus writes:

"I do not find that he has anywhere discussed the question, whether the terms of Institution are to be taken literally, or not: but I do find him speaking of the Holy Eucharist in such a way as to show, that he could not have taken them literally: e.g., 'For, requisite it was, that, since we drew our death from the *first Adam*, by partaking his substance; semblably, and in like sort, we should partake the substance of the *second Adam*, that so we might draw our life from Him; should be *ingrafted into Him, as the branches into the vine*, that we might receive His sap (which is *His Similitude*); should be *flesh of His flesh*, not He of ours, as before, but we of His now; that we might be vegetate with His Spirit, even with His Divine Spirit. For now in Him the *spirits* are so united, as partake one, and partake the other withal.' (Sermon 2: Of the Resurrection.)

"We have here the partaking of His substance, which might be supposed to intimate a kind of *consubstantiation*, as in some of the extracts given in your Appendix; but then it is added, 'We should be *ingrafted into Him, as the branches into the vine*, that we might receive His sap . . . should be *flesh of His flesh* . . . that we might be vegetate with His Spirit, even with his Divine Spirit;' which shows—as I think—beyond all doubt, that a *figurative* interpretation of the terms of Institution must have been taken: and when it is said, 'that we might be vegetate with His Spirit, even with His Divine Spirit,' it is as plain as words can make it, that it was not from the flesh, nor from any supposed *consustantiation* of it, that any benefit

was believed to be derived, but from the influences of the *Divine Spirit* alone.' Again: 'If we eate, What shall be our meanes of this consecrating? the Apostle telleth us (Heb. x. 10), we are sanctified, by the *Oblation of the bodie of Jesus*: that is the best meanes to restore us to that life. He hath said it, and showed it Himselfe: *Hee that eateth Me shall live by Me*. The words spoken concerning that are both *Spirit and Life*; whether we seeke for the *Spirit*, or seeke for *Life*. Such was the meanes of our death, by eating the *forbidden fruit*, the *first-fruits of death*: and such is the meanes of our life, by *eating the flesh of CHRIST*, the *first-fruits of life*. And it is said, a little lower down: 'become branches of the *Vine*, and partakers of His nature, and so of His life and verdure both.' And again (ib.), 'By these meanes obtaining the *first-fruits of His Spirit*, of that *quickening Spirit*.' (Ib. Sermon. 2: Of the Resurrection.)

"Here, as before, the becoming *branches of the Vine* is quite sufficient to show, that no literal interpretation could have been urged by this writer: and, as the Elements are spoken of as *means* only, it is obvious that no *literal reality* of the flesh and blood of Christ could have been intended. Again: "There wee tast, and there wee see. . . . There we are made to *drinke of the Spirit*. There our hearts are *strengthened and stablished with grace*. There is the *blood* which shall *purge our consciences from dead works*, whereby we may *die to sinne*. There, the *bread of God*, which shall endue our soules with much *strength*; yea, multiply strength in them, to *live unto God*.' . . . 'In CHRIST, dropping upon us the *anointing of His grace*. In Jesus, who will be readie, as our SAVIOUR, to *succour* and support us, with His *auxilium speciale*, His special helpe.' (Sermon. 1: Of the Resurrection.)

"Here, the *drinking in of the Spirit*, and the *strengthening and establishing with grace*, as well as the anointing grace of Christ, must powerfully remind us, the *bread of God*, here spoken of, could have been taken in no *literal sense*; and that the Element considered in itself alone, contained no saving power. Again, speaking of Christ as the Vine, he says: "And the *gathering or vintage* of these two, in the blessed Eucharist, is (as I may say) a kind of *hypostaticall union* of the *Signe*, and the *thing signified*, so united together, as are the *two natures of CHRIST* . . . That even as, in the Eucharist, neither part is *evacuate* or *turned* into the other, but abide each still in His former *nature and substance*; no more is either of CHRIST's *natures annulled*, or one of them *converted into the other*," &c. (Sermon. 16: Of the Nativitie.)

"Whence it appears, that this Divine did not believe the Elements *became*, or were turned into, the *real Body and Blood of Christ*: and, accordingly, that he did not take the terms, '*This is My body*,' &c. literally. Again: 'And there is in it a perfect representation of the substance of this *verse and text* set before our eyes. Wherein, two poor Elements, of no great value in themselves, but that they might well be *refused*, are exalted by God to the estate of a Divine Mysterie, even of the highest Mysterie in the Church of CHRIST. . . . First uniting us to CHRIST the *Head*, whereby we grow into one frame or building, into one body mysticall, with Him. And againe, uniting us also, as *living stones*, or lively members, *omnes in id-ipsam*, one to another, and altogether in one, by mutuall love and charitie.' . . . 'And againe: *Unum corpus omnes sumus, qui de uno Pane participamus*. All wee that partake of one *Bread*, or *Cup*, grow all into one *Bodie mysticall*.' (Sermon. 6: Of the Resurrection.) Where it must be evident, that although the Elements are spoken of as elevated into the estate of a Divine Mystery, this mystery is of a spiritual nature, and such as to afford purely spiritual privileges. The union which it affords in Christ is also spiritual, as is that of Believers with one another. These Elements are made to represent the Body and Blood, or the Flesh and Blood, of the Redeemer; but the union is not *fleshly*, it is purely *spiritual*. Whenever, therefore, our Author speaks of the *flesh* as the *means* of union, he must be understood as intending an union in the *Spirit*. He could not here, therefore, have taken the terms of Institution in their *literal sense*. Once more: 'Christ Himselfe touched upon this point (John vi. 62), when at Capernaum they stumbled at the speech of *eating His flesh*: What, (saith He) finde you this strange, now? How will you finde it, then, when you shall see the *Sonne of man ascend up where He was before*? How then? And yet, then

you must eat, or else there is no life in you. So, it is a plaine *item* to her, that there may be a sensual *touching* of Him, here; but that is not it; not the right; it avails little. It was her error, this: she was all for the *corporall presence*; for the *touch*, with fingers. So were His *Disciples*, all of them, too much addicted to it. From which they were now to be weaned: that, if they had, before, knowne *CHRIST*, or *touch*ed Him after the flesh; yet now, from henceforth, they were to do so no more, but to learne a new *touch*; to *touch* Him, being now ascended. Such a *touching* there is; or else his reason holds not. . . . *CHRIST* resolves the point, in that very place. The *flesh*, the *touching*, the eating it, *profits nothing*. The words He spake, *were spirit*: so, the *touching*, the eating, to be spirituall. And St. Thomas, and Mary Magdalene, or whosoever touched Him here on earth, *nisi felicius fide quam manu teligissent*, if they had not been more happy to *touch* Him with their *faith*, than with their *fingers' end*, they had no part in Him; no good by it at all. It was found better with it, to *touch* the *hemme of His garment*; than, without it, to *touch* any part of His body. Now, continues he, 'if faith be to *touch*, that will *touch* Him no lesse in heaven than here: one, that is in heaven, may be touched so. No *ascending* can hinder that *touch*. *Faith* will elevate itself, that, *ascending in spirit*, wee shall *touch* Him, and take hold of Him. *Mitte fidem et tenuisti*: It is St. Augustine. It is a *touch*, to which there is never a *Noli*: feare it not. So doe we, then, send up our *faith*, and that shall *touch* Him, and there will *virtue come from Him*: and it shall take hold on Him, as it shall rise up to where He is.' (Serm. 15: Of the Resurrection.)

"Nothing, surely, can be more full, more Scriptural, or more satisfactory than this. It represents *Faith* as the only means by which the Saviour can be touched by us: the eating even of Christ's flesh, without this, as profitless and unavailing; as it does every sensual approach to them. And again, this approach to Christ, this eating of His flesh, must be a *spiritual act*, raising the soul even to heaven *by faith*; and thence is derived the *virtue which is to come from Him*; and thence only is it to be expected. Could this have grown out of a *literal interpretation* of the terms of Institution? My own impression is, that, from a literal interpretation, no such sense could have been derived, or could under such be tolerated: and it is the fact, that where the literal interpretation is contended for, no such doctrine is ever found: and of this, your sermon affords sufficient proof."

The proof is quite as clear touching Archbishop Bramhall. We quote part:

"Archbishop Bramhall *does* determine, that the *mode* of the Presence of Christ in the sacrament is *spiritual*. And this must, of necessity, be apprehended by *Faith*. Which is, as we have seen, just what Bishop Andrewes taught; and is what the nature of the case, and the Scriptures themselves, require; while neither of these has attempted to determine metaphysically, what a Spiritual Presence is, how it acts, or to what extent, at each and every receiving of the Sacrament.

"It must appear from the following passages, also, that Bramhall could not have taken the terms of Institution in their *strictly literal sense*. 'I take no notice now,' says he, 'of those remote suspicions or suppositions of the possibility of want of intention, either in the priest that consecrates the sacrament, or in him that baptised, or in the bishop that ordained him, or in any one through the whole line of succession; in all which cases (according to your own principles) you give *Divine Worship* to *corporeal elements*, which is at least material idolatry.' If the elements be *material* only, according to Bramhall, after consecration; then can they not be, according to him, the *very and real body and blood of Christ*, even after any spiritual or ineffable manner. (Ib. p. 31.)

"Again (ib.): 'But I cannot omit, that the Council of *Trent* is not contented to enjoyn the adoration of Christ in the sacrament (which we never deny), but of the sacrament itself (that is, according to the common current of your school-men, the accidents or species of bread and wine, *because it contains Christ*). Why do they not add, upon the same grounds, that the *pix* is to be adored with Divine worship, because it contains the sacrament? Divine honour is not due to the very humanity of Christ, as it is abstracted from the Deity; but to the whole Person, Deity, and Humanity, hypostatically united. Neither the Grace of Union, nor the Grace of

Unction, can confer more upon the Humanity than the Humanity is capable of. *There is no such union between the Deity and the sacrament, neither immediately nor yet mediately, mediante corpore.*" Here, as before, the sacrament is not to be worshipped; and the reason given is, because the Deity is not united with it, either immediately or even mediately by means of the body. According to Bramhall, therefore, the elements contain in themselves, neither immediately nor mediately, *the Divine nature of Christ*. Bramhall could not, therefore, have taken, as you have done, the terms, '*This is My body,*' &c., in their strictly literal sense. Again (ib. p. 39): 'Surely, you cannot think that Christ did actually sacrifice Himself at His last Supper, (for then He had redeemed the world at His last Supper, then His subsequent sacrifice upon the Cross had been superfluous,) nor that the priest now doth more than Christ did then. We do readily acknowledge an Eucharistical sacrifice of prayers and praises; we profess a commemoration of the sacrifice of the cross; and, in language of Holy Church, things commemorated are related as if THEY WERE THEN ACTED; as *Almighty God, who hast given us Thy Son [as this day] to be born of a pure Virgin. And, Whose praise the younger Innocents have [this day] set forth. And between the Ascension and Pentecost, Which hast exalted Thy Son Jesus Christ with great triumph into heaven, we beseech Thee leave us not comfortless, but send unto us Thy Holy Spirit.* We acknowledge,' he adds, '*a representation of that sacrifice* to God the Father, we acknowledge an Impetration of the benefit of it, we maintain an application of its virtue. So here is a Commemorative, Impetrative, Applicative Sacrifice. Speak distinctly,' continues he, 'and I cannot understand what you desire more. To make it a suppletory Sacrifice to supply the defects of the only true sacrifice of the cross, I hope both you and I abhor.' Nothing, surely, can be more distinct and clear than this. If the priest does in the sacrament no more sacrifice or offer up Christ, than Christ (our Priest) offered up Himself at the last Supper, then it is certain, that neither can we offer up the *real and natural body of Christ* in the sacrament; and it must necessarily follow, that Bramhall could not have taken the terms, '*This is My body,*' &c., in their proper and strictly literal sense. And this is amply confirmed by what follows, when he tells us, that the sacrament is a sacrifice of prayers and praises; that it is, as such, commemorative of the sacrifice of the cross: the language here implying an act performed, representing (as it were dramatically) the one great sacrifice by which alone salvation is to be had.

"Once more, Bramhall thus addresses M. de la Militière (ib. p. 42): 'I meddle not with your treatise: some of your learned adversaries' friends will give you your hands full enough. But how,' adds he, 'can his majesty protect or patronise a treatise against his judgement, against his conscience, contrary to the doctrine of the Church of England, not only since the Reformation, but before?' About the year 700. '*The body of Christ wherein He suffered, and His body consecrated in the Host, differ much. The body wherein He suffered was born of the Virgin, consisting of flesh and bones, and humane members: His spiritual body, which we call the Host, consists of many grains, without blood, bones, or humane members: wherefore nothing is to be understood there corporally, but all spiritually.*'

"You will observe here, that Bramhall quotes this extract as containing the doctrine of the Church of England; and hence, necessarily, that holden by himself. The distinction too, and difference, to be observed between the *body consecrated* in the elements, and *that born of the Virgin*, cannot but strike you as obvious, direct, and positive. I am led to conclude, therefore, here, that, as the *body consecrated* is said to be one thing, and the *body born of the Virgin*, and *which suffered*, is determined to be another—the one considered as *corporeal*, the other entirely *spiritual*—neither the original author of this Extract, nor Bramhall who quotes it, could have taken the terms, '*This is My body,*' &c., in their strictly literal sense. Nor further, can I find any one passage, either in Bishop Andrewes or Archbishop Bramhall—including of course the passages cited in your appendix—from which any such proposition can be fairly deduced.

"No, my dear sir; the truth evidently is, that, notwithstanding Bramhall's caution—viz., that the Fathers did not intend such expressions as these, '*the true body and*

blood of Christ,' 'we see Christ,' 'we touch Christ,' 'we eat Christ,' 'we fasten our teeth in His very flesh,' and 'make our tongues red with His blood,' to be understood literally, not only sacramentally or figuratively, (in the sense in which they were forced upon Berengarius,) but also properly, and in the things themselves: notwithstanding this caution, I say, you have so taken them, in direct opposition both to his express opinions, and to his expressed caution. You have then proceeded to condemn all teaching opposed to your own, as defective and wrong, and to recommend a system which you seem to be afraid to explain, but which, you aver, rests particularly on the authority of these two prelates: which, however, is not the fact; their preaching being in *strict* accordance with that of the best interpretation of Holy Writ, and with the requirements of the case."

The passages quoted from Hilary, Cyril, Chrysostom, Ephrem Syrus, Augustine, &c., are then passed in review by Dr. Lee, and satisfactorily dismissed. The professor likewise, in the most able manner, brings Dr. Pusey's eucharistic doctrine to the test of Scripture, and shows him to be inconsistent both with its letter and spirit, and equally so with the language of the ancient liturgies. On the whole, Dr. Lee's pamphlet is a triumphant exposure of Dr. Pusey's uniform misunderstanding and misrepresenting all the authorities quoted in his catena. "There are but two ways," says Dr. Lee, "in which religion can be or ever has been taught; one, through the Commandments of God; the other, by the Traditions of Men." Of these two, Dr. Pusey has evidently chosen the latter; on this point, he is thus finely apostrophised by Dr. Lee:

"Nothing, surely, can be more instructive than the fact, that, in proportion as you have lost sight of scriptural truth, and of the truest laws of scriptural interpretation, in the same have you lost sight of that which alone can reach and benefit the soul of man, and make it meet to be a partaker with the saints in light; namely, an active and lively *faith*, which is the gift of the *Spirit of God* alone, and a *hope* full of immortality, which the renewal of the soul by Divine Grace alone can realise. Instead of that spirit-stirring influence which comes fresh from above, which wrought effectually in our prophets, apostles, and martyrs, and which is the *end* had in view in all the means of grace and ordinances of the Church, you seem to have fixed your attention entirely and solely on some imagined virtue inherent in the means to be employed. Hence you contemplate in the consecrated elements with the Romanist, a change of constitution at once unutterable and adorable! In these, again, you find a material bond, and the only one, both of union and communion with the very essence of the Father and of the Son! Under the same unscriptural and earthborn views, you conceive of the eucharistical sacrifice, as of a rite of continual immolation, and of sufferings hitherto borne by the Saviour, and still to be borne, so long as an officiating priest shall be found to offer, or a repentant sinner to partake of, the *real and true body and blood* thus to be broken and poured out! And here you think you see lowest absolutely joined on with highest, corruption with incorruption, and man with God! Where it was once said, '*the flesh profiteth nothing*,' you have discovered the direct contrary, and that it, and it alone, *profiteth everything*; that the consideration of the *Spirit* may, for the most part, be disregarded; and the doctrine which teaches that the sinner is to be justified *by faith*, should be merged in the more *palpable* one, that pardon of sin is to be obtained through the consecrated Elements alone!"

In a similar spirit, Mr. Bosanquet dwells at great length on Dr. Pusey's preference for the mere letter of Scripture, "without any authority from the Church of England so to do," and in contradiction to the analogy of our Lord's teaching; and in reference to the Eucharist, Mr. Bosanquet enters his caveat against spiritual life being considered "as the result of a corporeal communication to our bodies and souls, instead of spiritual life by the communicated virtue of Christ's atonement, of which last kind of communication the consecrated elements are, according to the doctrine of our Church, first the signs, then the means, and lastly the pledges to assure us." Mr. Bosanquet demonstrates that literal interpretations of the words of the Saviour, when He is speaking of high and holy matters, are not so generally safe as spiritual interpretations of His words, whenever the latter readily present themselves. To the danger of such literal interpretations our Lord Himself repeatedly points, and rebukes the Jews and His disciples for their inclination thereto. In

fact, it is always the sign of a carnal and unspiritual mind; yet, says Dr. Pusey, "I and other learned men receive the Saviour's words according to their *plain, literal* meaning: the Saviour has used these 'amazing words,' and I do not try to abate anything of their wonder by spiritualising their meaning, but I bow myself under them, and, without pretending or wishing to understand them, I adore them, and in so doing, I am evidently safe, and hold holy truth more closely than you do." No such unpretending, unintelligent reception of the Saviour's words, is required; but that faith is most approved which has the best reason to give for its cultivation. Mr. Bosanquet illustrates this view by the most numerous instances. Nor is there anything, either in the Articles of the Church, in her Catechism, or in her "Order for the Administration of the Lord's Supper or Holy Communion," which sanctions the literal view. "And here," says Mr. Bosanquet, "one must say, it excites wonder that the simple expression of 'the Lord's Supper,' which is so distinctly chosen and made use of in all the three formularies just mentioned, as a just description of our united feast upon the consecrated emblems of the Lord's body and blood (which simple expression was no doubt adopted from the 11th chapter and 20th verse of St. Paul's First Epistle to the Corinthians), should have been so wholly repudiated by Dr. Pusey, as not to be once mentioned (excepting in quotations from our formularies themselves) in the whole course of his Sermon. Whether this departure from the established phraseology of the Church of England be more or less designed and pointed, it can hardly be entirely accidental—it is not calculated to inspire us with any lively hope of finding the views developed in the Sermon in strict agreement with those of our Church upon this solemn subject. But this only by the way. The question at present in hand is this: *Whether our Church affords her sanction and authority to any one in holding and teaching the literal sense of our Lord's words in the delivery of the elements to the Apostles?*" The 28th and 29th Articles evidently view "our redemption by Christ's death" as the inward and spiritual part of the sacrament of the Lord's Supper, and recognise the bread only as "the sign of so great a thing." "When," adds Mr. Bosanquet, "we consider the many and fearful superstitions which arose in the Church in the course of the Middle Ages, from the supposition that the priest had in his keeping, and ready for delivery to whom he would, the *natural property* of Christ's body, this variation from the doctrine of the Church of England cannot be deemed unimportant." The testimony of Hooker to the same doctrine is so well known, that we need not quote it. Dr. Pusey, in the 8th and 9th pages of his Sermon, speaks of our "receiving Him into this very body"—a phrase which our Church never uses, because it would confound the two parts of the sacrament, and render it impossible to say, as she does in the 29th Article, that some communicants receive only the sign, whilst others receive the body and blood of their Lord. She is careful to use everywhere the word "sacrament" as synonymous with the word "sign," and leaves it to be made more than a sign by the faith of the recipient, which is given by the Spirit of God. The Second Prayer in the Post Communion is decisive on this point; and Mr. Bosanquet has made some excellent remarks on it. As a minister of the Church of England, he solemnly protests against Dr. Pusey's doctrine, and positively declares that "'the transmission of life,' by the simple introduction of the consecrated elements into our bodies, and the 'transformation into Christ's light and life,' without mention of faith in the atonement, or thankful remembrance of Christ's sacrifice for sins, is a doctrine not anywhere taught, either by Holy Scripture or by our Church, and seems not by any means to come up to the terms of the 11th Article, which says, that 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith.' This," he adds, "is evidently a different kind of justification from any that our Church contemplates. It is true that the consecrated elements truly represent Christ's merit in the atonement; but where is the other condition, the apprehension of our Lord and Saviour by faith? It is quite evident that this, which, though it does not assert, yet leaves an opening for, the old Romish error of Transubstantiation, is calculated prodigiously and unreasonably to elevate the authority and power of the priest, by placing in his hands the power of communicating to the people, or of withholding

from them, at his will, their eternal salvation, contained in the sacred elements, without reference to the state of their minds before God, or to their capability or incapability, at the time of communicating, of receiving their Saviour by faith. It is not impossible that by some this effect may be thought a desirable one, and one adapted to the wants of the present times; but, however that may be, the doctrine, as delivered by a clergyman of the Church of England, is condemnatory of him in this respect, *that it is one which the Church has given him no commission to teach*; and there is no difficulty in farther asserting, that the reason she has not given a commission to teach it is, *that it is not to be found in Holy Scripture*. It is not anywhere said, in the sense in which the words are here intended, that 'that life is transmitted on to us also, and not to our souls only, but to our bodies, since we become flesh of His flesh, and bone of His bone.' The passage which appears to be alluded to is in the 5th chapter to the Ephesians, 'For we are members of His body, of His flesh, and of His bones,' and is the carrying out into detail of the metaphor, 'Christ's body the Church'; and is so clearly metaphorical, that there can, I apprehend, be no second opinion upon the subject. 'He that loveth his wife loveth himself: for no man ever yet hated his flesh; but nourisheth and cherisheth it, *even as the Lord the Church*: for we are members of His body, of His flesh, and of His bones.' A man's wife is, in one sense, himself; for 'they two,' saith God, 'shall be one flesh'; and in one sense, too, our bodies are all Christ's body; for 'ye are all the body of Christ,' saith St. Paul, 'and members in particular.' hence, in carrying out the metaphor yet farther, it may reasonably be said, 'we are members of His body, of His flesh, and of His bones.' But these expressions cannot bear the weight of the doctrine attempted to be placed upon them—viz., that 'that life' (the life of Christ's Godhead) 'is transmitted on to us also, and not to our souls only, *but to our bodies, since we become flesh of His flesh, and bone of His bone*.' We become flesh of His flesh and bone of His bone, according to St. Paul's meaning, metaphorically, as being members of His spiritual body, the Church; but this cannot afford any argument in favour of the actual *transmission* to us, in the Lord's Supper, of the natural property of Christ's body. It is very true that our Lord has said, 'He that eateth Me, even he shall live by Me;' but then there is nothing in that which can attach us to the literal sense, because He himself set out, at the beginning of the discourse in which those words occur, by saying, 'I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst.' So that, however far the metaphor may be carried, we have always these guiding words to turn back to for the solution of it. 'The bread of life,' 'the living bread,' the life-giving food, must surely be a spiritual food: 'if any man eat of this bread, he shall live for ever.' Spiritual food must be spiritually eaten: then again, 'The bread which I will give is My flesh, which I will give for the sins of the world.' The spiritual food to be spiritually received, is the atonement made by Christ by giving His body to be sacrificed upon the cross for us, and to be fed upon by faith; and to this agree the words of the 47th verse of the same 6th chapter of John, which are prefatory to all this part of the discourse—'Verily, verily, I say unto you, he that believeth on Me hath everlasting life.' "

In dismissing Mr. Bosanquet's very excellent pamphlet, we must record our agreement with him in regard to Dr. Pusey's style—that if there be any one thing which can be said to be characteristic of it, it is the wonderful interweaving of piety and superatition, truth and error, which prevails throughout his celebrated sermon; and parallel with that peculiarity, is the mystifying qualification of plain propositions, by the insertion of terms which are at variance with the primary propositions themselves.

The Statutes of the Fourth General Council of Lateran, recognised and established by subsequent Councils and Synods, drawn by the Council of Trent. By the Rev. JOHN EVANS, M.A. London: Seeley. 1843.

This is an exceedingly valuable and important document. The reverend editor proves that the Council *did* pass acts; and that the disputed *third* Canon is genuine.

These statutes, in all their bigoted severity, remain yet in force, notwithstanding the decrees of the Council of Trent. The Creed of Pope Pius IV. contains a clause, which is suppressed in Dr. Challoner's *Grounds of the Catholic Religion*, in virtue of which, he who signs the creed binds himself not only to the decrees of the Council of Trent, but likewise to "all other things delivered, determined, and declared by the Sacred Canons and General Councils." "Should the Church of Rome, therefore," says Mr. Evans, "at any time find herself hampered by the ambiguity of a Tridentine expression, she can refer to something more definite; and Protestants, if they would know by what the Church of Rome is guided in her doctrine and discipline, must also refer to the Sacred Canons," &c. Nay, the council of Trent itself distinctly recognises the statutes. But upon this subject we must refer to the proofs at large in the volume before us, to which we shall have much occasion of reference in future papers.

Altars prohibited by the Church of England. By WILLIAM GOODE, M.A. London: Hatchard & Son. 1844. 8vo.

This is an important and well-timed documentary publication. It is, unhappily, but too well known that the Anti-Protestant Tractarian agitators are endeavouring, by every means in their power, to substitute altars for communion-tables in our churches; in order to promote *their* erroneous views of the nature of the sacrament of the Lord's Supper. "The Communion-Table," Mr. Goode inform us, "is thrust out in *old* Churches, to make way for them. They are studiously introduced, wherever practicable, and even, in the most disingenuous and characteristically Tractarian way, into *new* churches. And thus the purity of our Church's doctrine on the subject is placed in jeopardy." (Page 4.)

Mr. Goode has, with much labour and research, brought together a large quantity of historical and ecclesiastico-legal information, which demonstrates that "Altars are prohibited by the Church of England;" and that "the only thing, which properly answers the description of that article of Church-furniture, which is to be used for the administration of the Holy Communion, is a table of joiner's work, standing on a frame, and unattached to any part of the church." (Page 46.)

Mr. Goode's pamphlet will amply repay the time and labour bestowed on the perusal of it. He supports all his statements by minute and accurate references.

Church Architecture scripturally considered, from the Earliest Ages to the Present Time. By the Rev. F. CLOSE, A.M. London: Hatchard. 1844.

An elegant and eloquent essay of uncommon merit, highly spiritual and purely Protestant; written in the conviction, "that some of the worst doctrinal errors of the mediæval and subsequent centuries are now gradually and systematically returning and settling down, silently and unperceived in the Protestant Church, by no other means than these; viz., the restoration of the emblems of superstition, and the extravagant decoration of churches." Mr. Close aims and arrives at the root of the matter in a manner that may be esteemed too bold by some of our readers; but we must contend for principles, even at the expense of privileges and persons. Neither in the first or second Paradise, Mr. Close reminds us, is there a Temple; for, in the New Jerusalem, "the Lord God Almighty and the Lamb are the Temple of it." "Neither man in his sinless state," says Mr. Close, "nor man in glory, needs the feeble help of temple-services; all temples, altars, churches, and religious ceremonies, are the badges and proofs of the fallen, guilty state of man."

"This truth," he continues, "may well sink into our hearts, to humble our pride, and to teach us the true end of all those buildings which have since been elevated for God's worship—they are testimonies to the guilt of man, while they lead him to the fountains of mercy! What speaks the blood of Abel's sacrifice—or of Noah's—or of Abraham's, or of his son's? 'What meaneth this service?'—this blood-stained altar—this writhing victim? They tell of sin—and the sinner's doom—and the sinner's exposure to God's wrath! And what meaneth that pompous ceremonial—that dark

and holy place, separate and secluded, into which one man alone dares enter, and he but once a year? And wherefore all those slaughtered animals, that river of blood—those divers washings? They testify to man's guilt, and separation from God, and the difficulty of access to him—while they open a way thither! And what but this is taught in Christian edifices and the Christian ordinances performed in them? Why do we there assemble together? Why hear the gospel preached? Why listen Sabbath after Sabbath to the Word of God? Why kneel around the sacred table, and partake of the memorial of redeeming love? Why? but because we all are sinners, vile and miserable, lost without Christ, and only kept in the right way by the healing grace of God which thus visits us in his appointed means!

"With what feelings, then, of humiliation and sorrow should we contemplate a Christian sanctuary! We may decorate it with splendid masonry—lavish vast sums on its shrines, create 'a dim religious light,' by means of costly painted windows; and after we have done all, as we traverse the aisles of the stately cathedral, and muse upon the solemn scene around us, well may we exclaim, 'Whence is all this?' It is sin! Sin has raised this vast pile; it is a house of refuge for the guilty! What is this temple but a lazaretto for infected souls! What but an hospital for the reception 'of the halt, and the maimed, and the blind! It tells of benevolence and mercy, but it reminds us of our guilt and misery: and as when we contemplate some beautiful and extensive building—displaying the skill of the architect, and calculated to excite our highest admiration, and we ask—to what purpose is this building dedicated? and it is replied, 'It is a LUNATIC ASYLUM!' how, then, does our heart sicken! The edifice loses all its charms in our eyes—we turn away in sorrow, grieving more that man's calamity should need such an extensive receptacle of misery, than rejoicing at the benevolence which has called it into existence: even so, a deeply pious and religious mind, contemplating the noble religious edifices of his native land, will rather mourn over the madness of sin, and the insanity of vice, which created the necessity for these houses of mercy—than feel disposed to vaunt himself in their beauty or magnificence! He never can forget that there was no temple in Paradise, and that there will be none in Heaven—because in Paradise and in Heaven there was no sin!

"Let, then, every student of ecclesiastical architecture, as he pursues his favourite subject, remember that the foundation of every religious structure in the world is laid deep in the corruptions of the human race—and that but for the sin and wickedness of man H^E had lost his occupation! He dwells among the tombs, he stumbles over the gravestones—while he searches out his favourite style; let him not forget, in the elaborated details of an earthly structure, to record in his heart its ORIGIN and its OBJECT!"

The writer then traces the erection of altars from that of Cain and Abel to that of Jacob. Then for two hundred years there is a blank in religious history, until God's people were called out of Egypt, soon after which the Tabernacle was ordered. It was not until the world was more than 3000 years old, that a local permanent building was erected to the worship of God. At length David projected one; but the Scriptures indicate "a remarkable unwillingness on the part of God to allow a permanent temple to be erected: not simply on the ground that David was a man of war and a soldier from his youth, but because the Lord foresaw the fearful superstitions which would take their rise from this source and flow down in baneful streams to the end of time. 'And it came to pass, the same night, that the word of God came to Nathan, saying, Go and tell David, My servant, thus saith the Lord, *Thou shalt not build Me a house to dwell in. For I have not dwell in a house since the day that I brought up Israel unto this day; but have gone from tent to tent and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I a word to any of the Judges of Israel whom I commanded to feed my people, saying, Why have ye not build Me a house of cedars?*'" Whence it appears that the original suggestion was not a matter of revelation from God to David, but a spontaneous effusion of pious desire in David's own soul: a desire which he was compassionately allowed to cherish—which was subsequently taken under the special guidance of God Himself; who, while he would not allow David to accomplish it, encouraged him and instructed him to make suitable preparations, that his son Solomon might complete his design."

After the destruction of Solomon's temple, the people of God were left for seventy years and more, without altar, sacrifice, or holy place: at their restoration a second temple was erected, less glorious in its architectural adornments, but more so in its spiritual distinctions; for though God refused to dwell there, as he had in the first, yet he visited it in the person of Messiah.

"God was there—but not in pomp and circumstance as of old—not in cloud and majesty—but veiled in human flesh—there He stood Incarnate Deity—'IN HIM DWELT ALL THE FULLNESS OF THE GODHEAD BODILY,' or in a bodily form; IN A HUMAN BODY."

From this, Mr. Close takes occasion to show how that the body of Christ is the true temple, and how every true Christian is also a temple of the Holy Spirit. This is the doctrine which offends Romanist and Tractarian, but which is so dear to the Church of the Reformation and of Scripture.

"Each individual believer, perfectly in himself, is the temple of God—and all believers congregated together form one great, glorious, new covenant temple—inhabited by God Himself—the *only material building He recognises under the Gospel dispensation as actually possessed of His presence!* 'In whom,' that is, in Christ, 'ye also, as lively,' or living, 'stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.' St. Peter speaks not here of evangelists, or pastors, or teachers, as SACRIFICING PRIESTS—but he describes all individual spiritual believers as members of this mystical temple, containing in itself, SPIRITUALLY, all that was typically prefigured in the first temple. Holy incense ascending continually in the flame of Divine Love, which glows on the altar of a renewed heart, fragrant to God Himself; 'a sweet-smelling savour.' 'Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?' 'What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?'"

Mr. Close affirms that this living spiritual building is the only one of which mention is made in the New Testament. The architectural phraseology of the apostles is always used in a spiritual sense. Such terms as tabernacle, habitation, house, altar, sacrifice, dwelling-place, sanctuary, temple, &c., abound; but in no single instance are they applied to anything but to the bodies and souls either of Christ or his people; to the spiritual Church, its head or its members. Our Saviour, by His own example, as well as by precept, was careful to indicate, "that the religion of sacred places was passing away." "He preached and prayed in all places, and under all available circumstances. And when He would institute the Holy Sacrament of His body and blood, He did it not in the temple, but in a private house, in an upper chamber, in an obscure street in Jerusalem."

"Indeed, it would tax the ingenuity of the most ardent worshipper of Primitive Christian architecture, to discover one line in the New Testament to prove that separate, much less consecrated buildings were set apart, or intended to be set apart, during the lives of the holy apostles, for Christian worship. Such a custom, however becoming and needful in the subsequent ages of the Church, cannot therefore claim to be PRIMITIVE, APOSTOLICAL, or SCRIPTURAL. As far as the inspired writings of the New Testament are concerned, we therefore re-affirm, that they recognise no TEMPLE but the spiritual one, which we have attempted to describe; and that upon the subject of CHRISTIAN CHURCH ARCHITECTURE they observe a remarkable and studied silence."

Against the imitation of antiquity in the decoration of modern churches, Mr. Close contests strongly, as reverting to benighted and corrupt periods for example. Want of space only prevents us from inserting Mr. Close's vigorous and able exposé of the architectural superstitution which the Tractarians seek to revive; but we regret this the less, as a contributor is pursuing the subject in this Magazine, in his able papers on Symbolism.

II. SHORT NOTICES.

The Law of Fasting, as contained in Holy Scripture and taught by the Church of England. By the Rev. J. B. MARSDEN, M.A. London: Hamilton.

THIS is a brochure by the author of the Discourses on the Festivals, to whom we are under promise for a more explicit notice of that elegant work; and in it he gives his opinion, that Fasting is recognised by the New Testament as well as the Old, but that it occupies a much lower place; moreover, prayer and charity to the poor must be its accompaniments.

An Answer to Anti-Supernaturalism. By J. R. PARK, M.D., F.L.S., M.R.I.

This pamphlet is in answer to Dr. Strauss and Mr. Harwood, and is intended to show that Christianity affords ample proof of being a Divine revelation, without appeal to the testimony of the four Gospels; and that, therefore, the four Gospels must be more than mythical. Mr. Park, in the beginning of his work, viewed the opinions of Dr. Strauss through the works of Mr. Harwood, but in the end confesses that a subsequent perusal of the German professor's work had considerably altered his first impression. The fact is, that this entire question is misunderstood by English writers, and has an import here which it has not in Germany. Mr. Park depends upon the evidence of Prophecy, which, including the Apocalypse, he interprets spiritually.

A Course of Lectures. Part. II. By the Rev. FREDERICK DUSATOY. London: Nisbet.

We reviewed the first part of these lectures (*ante*, p. 106) and see no reason to reverse our favourable opinions. The present section contains five sermons; i. e., two on the General Confession, and three on the Public Absolution. The last three sermons deal with a very important theme, on which it will be perhaps, ere long, needful to enlarge.

On Causes of Death by Starvation. By J. L., late of the Colonial Service; with an Introduction by Viscount Ranelagh. London: Ollivier.

This is a pamphlet written by a foreigner on a subject of pressing and immediate importance in the present corrupt state of society in the metropolis.

Piety and Intellect relatively estimated. By HENRY EDWARDS, Ph.D. Second Edition. London: Simpkin.

This writer professes to distinguish between the claims of the saint and the scholar, and to give the preference to the former; in a word, he sets piety before learning. The theme is worked out in every possible way, with abundance of illustrations, and in a style of close ratiocination.

Remarks on Catechising in Conformity with the Rubric, &c. By Dr. SLADE, Wolverhampton.

This is a plea for reasonable discretion on the part of the clergy in relation to the rubrical directions of the Prayer-book.

On Calculous Concretions in the Horse, Ox, Sheep, and Dog. By W. J. T. MORTON.

In those days, but recently passed, when books were judged by the extent of their pages and the amount of their price—in those days when the smallest treatise was medium folio, and the humblest essay never less than royal quarto—in those days of scientific pomp and costly wordiness—such a work as this before us would have filled its quires and cost its guineas. It is as complete a treatise on the subject as could be desired: invaluable to the veterinary practitioner, curious and instructive to the medical man, interesting and important to the naturalist and physiologist. A mass of facts is compressed into a few pages; and the results of years of observ-

ation and repeated analysis given in language which is elegant without affectation, and clear without diffuseness. It is a work amply illustrated by coloured engravings, and one which we cannot but predict will find a place in every medical library—a work far more valuable than many of the ample volumes which pretend to treat of comparative physiology, but which are for the most part made up of petty details that can lead to no possible deductions, or of minute microscopic appearances, that are evidently exaggerated for the sake of effect.

The general reader, to whom Mr. Morton, the skilful author, does not appeal, will in this small book find much matter that cannot fail to amuse him and elicit his sympathy; the philosopher, more that will be food for lofty speculation; while the Christian will perceive a fresh cause for adoration, in the evidence it gives of the care the Creator has bestowed on the manner of his creatures, and the trust He has confided unto man, when He placed under his authority animals capable of sufferings so nearly akin to those of the human kind. It is at once a learned, a pleasing, and a humanising book, and one we cannot too strongly recommend.

V. CORRESPONDENCE.

[The Editor begs it to be understood that he does not hold himself responsible for the opinions stated in this department of the Magazine.]

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. IV.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

I proceed with those ancient ceremonies which were introduced into the Church during the third century. The last subject, or the 16th section, gave the *distast* *origin* of the intercession of saints.

17th. About A.D. 240, the former kind of intercession was extended. Instead of beseeching the imprisoned martyrs to intercede with the Church for the remission of ecclesiastical censures and penalties, we find that many asked their prayers after death: not their intercession with man while living only, but, further, their intercession with God when they should depart this life. And we even find that many Christians mutually stipulated one with the other, that the surviving friend might have an interest in the prayers of the one who should first join the spirits of the just made perfect. This superstition, though at first confined to a few, soon spread, and served to smooth the way for the introduction of the Popish doctrine of "The Intercession of the Saints." (Cypr. lib. v., Epist. 1, ad Cornel.)

18th. It was at this period that the Public Confession of Penitents, or a general confession before the Church, was converted into a particular confession to their respective pastors. This was to avoid that public exposure, and subsequent reproach, which resulted from more open confession. In these private confessions it was left optional with the pastor to make known the subjects of confession either in a general or particular form, according to his private judgement. (Origen, Hom. ii., in Ps. 37; Leo, Epist. 69; Sozom. lib. ix., cap. 35; Aug. de Symb. de Catech., lib. i., cap. 6.)

About this time (260) arose the sect of the Novatians. Those who apostatised

under the Decian Persecution were refused readmission into the Church, and this refusal they made a pretence for secession.

19th. Hence arose a custom which introduced the "Penitentiaries." To prevent that scandal which frequently arose from the public repetition in the Church of those confessions which were made privately by penitents to their respective pastors, it was deemed expedient to select some one prudent and discreet person to whom such confessions should be committed as secrets. This custom was, however, at that time confined to the Greek Church; since it was not until A.D. 450 that the Western Church adopted private and particular confessions. No sooner was this secret mode of confession introduced, than the people were exhorted not only to confess their greater and more overt sins, but also their smaller faults and their daily defects and infirmities. This practice was not received as of Divine authority, but simply as of ecclesiastical expediency; for, subsequently, on offence taken, the custom was abolished by Nestorius, Bishop of Constantinople, about the year 396. (Sozom. trip. histor., lib. ix., cap. 35.)

20th. Writers of this period also make mention of some virgins who consecrated themselves to Almighty God. For this purpose they presented themselves to the Church, when they were dedicated by prayer to the service of God and to works of charity. There was, however, no irrevocable vow of celibacy made; since they might relinquish the employment to which, for a time, they had been dedicated, and enter on the marriage state. The practice seems to have been one of expediency, arising from the persecutions which prevailed about that time. (Cyp., lib. i., Ep. 9 and 11.)

21st. The last superstitious custom which belongs to this period seems to be the adoption of dipped bread, on carrying the consecrated elements, in the administration of the Lord's Supper, either to the sick or to children. This, however, never prevailed as a general practice, but was restricted to those who were unable, either from sickness or age, from receiving both elements, or the entire sacrament, in any other manner. Others partook of the bread and wine separately administered.

Hoping that this historical compilation may be useful to some of your readers,

I am, sir, your faithful servant,

Δέκιμος.

Haselbury, March 21, 1844.

RE-UNION WITH ROME.

No. III.

To the Editor of the Christian's Monthly Magazine and Universal Review.

SIR,

In my last letter I confined myself to contrasting the acknowledged principles of Popery with the doctrines of our Church, as contained in her Thirty-nine Articles; and I left it to your readers to form their own judgement as to the practicability of a union of such conflicting elements. The fundamental principles of Popery, as acknowledged by the Papists themselves, may be thus briefly recapitulated: There can be no hope of salvation, say they, without a reception of *ecclesiastical traditions and ceremonies*; of the *authority of the Church in determining the sense of the Scriptures*; of the *seven sacraments, according to the forms of that Church*; of the *doctrines of original sin and of justification, as determined by the Council of Trent*; of the *sacrifice of the Mass, and of Transubstantiation*; of the *semi-communion*; of a *future purgatory*; of *prayers to the dead, saints, and to the Virgin Mary*; of the *worshipping of relics and of images*; of the *Papal power to grant indulgences*; of the *supreme authority of the Pope*; and, lastly, of a *full assent to the opinions of*

all their Œcumenical Councils, and more especially of the Council of Trent. These are the essential points, which the Romish Church can never cede; and, therefore, we must yield to them, if ever a re-union is to be effected.

Now, Sir, various are the arguments which are proposed for Catholic communion. One of the most *potent* seems to be the *prevalence of schism, and the endless causes of division.* The remedy for this is supposed to be "*Catholic*" communion; and, in order that this may be effected, we must receive error and falsehood, as of inferior importance! In this way we may easily compose the differences of the Reformed Churches with the apostate one of Rome! In this way one may present to the world the unity of one universal Church, wholly purged from those unseemly divisions which now exist!

The subtle sophistry of such proposals appears from the dishonesty practised in concealing the true end. "*Catholic*" unity is the specious pretext; whereas, a reception of the errors of the Romish Church is the true design, and the object so earnestly longed for and desired.

It is most true, and a subject deeply to be lamented, that throughout our Sovereign's dominions there exist sad divisions in respect to things spiritual, and many are the sects which start up around us on every side. This we deny not, and most sincerely should we rejoice in the exhibition of perfect unity in the faith; although the Scriptures do not warrant any such expectation. Most cordially should we embrace any effectual remedy that could be devised without the abandonment of principle, and without a denial of the true faith. This, however, cannot be expected, as the unity desired pertains to "the world to come;" and, further, this oneness is impossible and impracticable, from the very constitution of the Apostate Church of Rome. Never can we reconcile the Protestant faith with those errors against which we protest! In that day when our Protestant Church shall unite with Rome, will she lose her very essential principle of life, and truth must be merged in falsehood! Hence, as Protestant members of a Protestant Church, it becomes our duty to wage interminable war with the very being of the Romish Church. It is a contest in which neither can yield without ceasing to exist. In this spiritual warfare there can be no peace, no reconciliation. The combat must be continued, until one or the other fall.

May we, Sir, as Protestants, ever be found in the ranks of those who "earnestly contend for the faith once delivered to the saints!"

In this hope, believe me to be,

Your faithful servant,

FIDEI DEFENSOR.

March 14, 1844.

VI. ECCLESIASTICAL INTELLIGENCE.

THE AMERICAN CHURCH.

We find the following document in a New York paper relative to the New York Ordination, in our 4th Number:

"OPINION FROM ENGLAND ON THE CONSTRUCTION OF THE RUBRICS IN THE ORDINATION SERVICE.

"An opinion upon points connected with the ordination held in St. Stephens's

having been recently received by a friend of the undersigned, and a copy having been sent to them as relating to a matter of mutual interest, they deem it proper to make it public, with a few explanatory remarks. The questions contained in the document were communicated to the Rev. William Dealtry, D.D., Chancellor

of the diocese of Winchester, with a request that he would obtain the best legal opinion upon them. The case was taken by this reverend gentleman to Doctors' Commons, and having been prepared by Messrs. Fox, Mundell, and Fox, proctors, was submitted, and the joint opinion of the very eminent civilians whose names are signed to it was obtained. The paper is endorsed by them thus: 'For the joint opinion of her Majesty's Advocate and Dr. Jenner;' and the brevity of the replies, it may be proper to remark, is according to the usage in similar cases. As no copy of the American Book of Common Prayer was at hand, the opinion is based upon the rubrics and ordinal of the English Prayer-book, which circumstance affects neither its pertinency nor force.

"HENRY ANTHON.

"HUGH SMITH.

"New York, Feb. 27, 1844."

"THE FORM AND MANNER OF ORDERING
PRIESTS.

"When the day appointed by the bishop is come, after morning prayer is ended, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted priests; how necessary that order is in the Church of Christ, and also how the people ought to esteem them—in their office.

"First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the bishop (sitting in his chair near to the holy table) all of them that shall receive the order of priesthood that day (each of them being decently habited), and say—

"'Reverend Father in God, I present unto you these persons present, to be admitted to the order of priesthood.'

"*The Bishop:*

"'Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of His Church.'

"*The Archdeacon shall answer:*

"'I have enquired of them, and also examined them, and think them so to be.'

"*Then the Bishop shall say unto the People:*

"'Good people, these are they whom

we purpose, God willing, to receive this day unto the holy office of priesthood; for, after due examination, we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same. But yet, if there be any of you who knoweth any impediment or notable crime, in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.'

"And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person until such time as the party accused shall be found clear of that crime.

"Then the Bishop (commending such as shall be found meet to be ordered to the prayer of the congregation) shall, with the clergy, and people present, sing or say the Litany, &c."

"Some difference of opinion prevails as to the interpretation of the words in the above address by the Bishop, beginning 'Good people, these are they whom we purpose, &c.; if there be any of you who knoweth any impediment or notable crime,' &c. &c.; and also as to the parties addressed under the description 'people' or 'congregation,' whether it includes the clergy present as well as the laity.

"Your opinion is requested on the following points:

"1st. Does that call embrace clergy-men as well as laymen?

"'Looking at the object the Bishop must be supposed to have in view *in making* the call, we are of opinion the clergymen as well as laymen are included.'

"2d. May an impediment of a purely doctrinal nature, as Romish heresy, for example, be stated?

"'We think that such an impediment, if it exist, may and ought to be stated.'

"3d. In case the impediment has been stated privately to the Bishop already, and he has satisfied himself about it, and chooses to ordain, does that take away the right of a public statement?

"'In the case here supposed, we think that neither the right nor the duty of a public statement is taken away.'

"4th. When such an impediment is

stated under such circumstances, supposing the right to make the statement, may the Bishop proceed, or is he bound to suspend the ordination?

"We are of opinion that the Bishop is bound by the rubric to 'surcease from ordering' where the alleged impediment is of such a nature as to disqualify the person against whom it is objected (if the same be proved) from obtaining priest's orders, notwithstanding any previous enquiries on the subject.

"The Bishop must, however, be allowed to exercise his discretion as to the effect of the alleged impediment;

and unless it is of a serious nature, we see nothing to prevent his proceeding with the ordination.

"JOHN DOBSON.

"HERBERT JENNER."

"Doctors' Commons, Dec. 14, 1843."

[A correspondent of "The New York Churchman" objects that the "case" was drawn up from the formularies of the Church of England, but we believe that there is not any material variation from that of the American Church; still, a knowledge of the constitution of that Church is essential for deciding the case.]

VII. EDITORIAL RETROSPECT.

IN closing our First Volume, we have to congratulate ourselves and our readers on the progress of the cause which we have advocated. We began in much fear, and some of the Tractarian journals, as our readers know, were impatient to attack us by anticipation; and, on the publication of our First Number, made a show of assailing us; but, attempting this through misrepresentation, were by us confronted with fact and truth, and have since maintained a proper and becoming silence. To those distinguished clergymen who have enriched our pages with their theological disquisitions and correspondence, our thanks are specially due: to them our subscribers and readers are indebted for whatever improvement may have been recognised in each successive issue. The press, in all parts of the country, has been lavish of its praises; and thus, having much reason to be satisfied with the past, we turn with more hope to the future.

The combat thickens, and the Tractarians have found it necessary to act vindictively—revenging the charge of heresy upon the authorities of Oxford, by impeaching a sermon of Professor Garbett, of the same, and thus endeavouring to implicate that University in two contradictory decisions. We trust that this will not be the case. That the battle must henceforth be hand to hand, and foot to foot, becomes clear now to minds that are in the least prophetic. But mighty is Truth, and will prevail; though she will do her own work in her own time, and hastens not to satisfy human impatience. She requires of man high faith, enduring constancy, fortitude, hope, and, above all, never-failing charity and love.

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